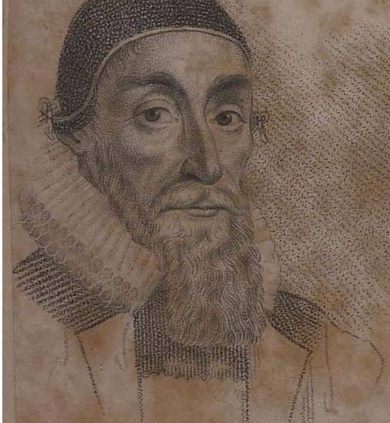
Portraits of some remarkable Characters of whom an Account is given in this work.

Countess of Desmond.
vol.1.p.92

Mrs. Mary Davis.
vol 2. p. 404.



Dr. Hall.
vol.1.p.304

Perken Warbeck.
vol.2.p.119

Vol. 2

THE

WONDERS OF THE LITTLE WORLD;

OR,

A GENERAL HISTORY OF

MAN:

DISPLAYING THE VARIOUS

FACULTIES, CAPACITIES, POWERS AND DEFECTS

OF THE

HUMAN BODY AND MIND,

IN MANY THOUSAND MOST INTERESTING RELATIONS OF PERSONS REMARKABLE FOR BODILY PERFECTIONS OR DEFECTS;

COLLECTED FROM THE WRITINGS OF THE MOST APPROVED

HISTORIANS, PHILOSOPHERS, and PHYSICIANS, of all AGES and COUNTRIES.

Forming a Complete System of the

MENTAL AND CORPOREAL POWERS AND DEFECTS OF HUMAN NATURE;

And intended to increase KNOWLEDGE, to promote VIRTUE, to discourage VICE, and to furnish Topics for Innocent and Ingenious CONVERSATION.

By NATHANIEL WANLEY, late M. A.
And Vicar of Trinity Parish, Coventry.

A NEW EDITION,

With the ADDITION of MUCH NEW and CURIOUS MATTER, carefully selected from all attainable Sources, and the Whole Revised and Corrected

By WM. JOHNSTON, Gent.
One of the EDITORS of the GENERAL BIOGRAPHY, &c. &c. &c.

IN TWO VOLUMES.—VOL. II.

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MAHARAJA SERFOJI'S SARASWATI MAHAL ... THE TANJORE

1783

THE

WONDERS OF THE LITTLE WORLD,

OR

A GENERAL HISTORY OF MAN.

BOOK IV.

CONCERNING

THE VICES OF MANKIND.

CHAP. I.

Of Atheists, and such as have made no Account of Religion: with their Sacrilegious Actions and the Punishments thereof.

THAT was a worthy law which was made by Numa Pompilius amongst the Romans, viz. "That men should not serve the gods *in transitu*, as they passed by; nor when they were in haste, or were about any other business: but that they should worship and pray to them when they had time and leisure, and had set all other business apart." He thought that the gods could never be attended upon with reverence and devotion enough: whereas, many of those that follow, were so much of the contrary mind, that they would abstain from no kind of affronts and abuses, both in word and deed, towards them whom they esteemed as their deities; most of those have been made as exemplary in their punishments, as they have been presumptuous in their impieties.

1. A young Florentine, anno 1527, esteemed a man very brave and valiant in arms, was to fight with another young man, who, because he was melancholy and spoke little, was called Forchebene. They went together with a great company to the place appointed, which was without the port of St. Gal; whither being come, a friend to the former went to him and said, "God give you the victory!" The proud young man adding blasphemy to his temerity, answered, "How shall he choose but give it me?" They came to use their weapons, and after many blows given and taken, both by the one and the other, Forchebene, as if the minister and instrument of God, gave him a thrust in the mouth with such force, that having fastened his tongue to the poll of his neck (where the sword went through above the length of a span), he made him fall down dead, the sword remaining in his mouth, to the end that the tongue, which had so grievously offended, might, even in this world, endure punishment for so horrible a sin.

2. When Cambyses, King of Persia, had conquered Egypt, seeing the ox that is consecrated to Apis, he smote him in the hip, so that he died: the more wicked in this, that what he did to that idol beast, he did, as he supposed, to the true God, in contempt of all religion. But not long after the counterfeit Smerdis rebelling against him, and having seized the greatest part of Persia, as Cambyses was mounting his horse, with a purpose to march against him, his sword fell out of the scabbard, the same sword with which he had before slain the ox; by this he re-

(1.) Lord Remy's Civil Considerations, c. 59. p. 152.

ceived a wound in his hip in the same place wherein he had given one to the ox, and of this wound in a short time he died.

3. Urracha, the Queen of Arragon, made war with her son Alphonsus; and when she wanted money, she determined to rifle the shrine of St. Isidore at Leon in Spain: such as went with her feared to touch those treasures; she therefore with her own hands seized upon many things; but as she was going out of the temple she fell down dead. So dangerous it is to adventure upon that which ourselves are persuaded is sacrilege, though it should not be so in itself.

4. Dionysius, the tyrant of Syracuse, having rifled the temple of Proserpina, in Locris, and sailing thence with a prosperous wind: "See," said he, smiling to his friends, "what a good voyage the gods grant to them that are sacrilegious." From Jupiter Olympus he pulled off a garment of gold of great weight, which Hiero, King of Syracuse, had dedicated out of the spoils of the Carthaginians: and instead thereof caused a woollen one to be put upon him, saying, "that a garment of gold was too heavy in summer, and too cold in winter, but a woollen one was convenient for both seasons." He caused the golden beard of Esculapius at Epidaurus, to be taken off, saying, "It was not fit that he should have a beard when his father Apollo was beardless." He took out of the temples also the tables of gold and silver; and thereon being wrote (according to the custom of Greece), "That these were the goods of the gods;" he said, "He would make use of their goodness." Also the golden goblets and crowns, which the statues held out in their hands, he took from thence; saying, "he did but receive what was given; and that it was great folly to refuse what was proffered from their hands to whom we pray that we may receive."

5. Heliogabalus would needs be married to one of the Vestal Virgins. He caused the perpetual fire, which was ever preserved burning in honour of Vesta, to be put out: and, as one that intended to wage war with the gods, he violated indifferently all the rites and ceremonies of religion in Rome; by which impiety he so provoked gods and men against him, that he was assaulted and slain by his own soldiers.

6. Alphonsus, the tenth King of Spain, would usually blame Providence, and say, "that had he been present with Almighty God in the creation of the world, many things should have been better ordered and disposed than they were." But let it be observed, that he was thrust out of his kingdom, made a private man, died in infamy, and hated by all men.

7. Julianus, at first, feigned himself to be a Christian, and, as some say, was entered into orders for a deacon: from a worshipper of Christ, he afterwards turned a great persecutor and mocker of the Christians, and Christianity itself: in contempt of which, he permitted the Jews to re-edify their Temple, which had been ruined under Titus; and the care of that affair was committed to Antiochenus Philippus: but the divine power showed forth itself to the terror of all men; for so soon as they had laid the stones in the foundation of it, the earth began to make a horrid noise, and exceedingly trembled; it cast out the foundation of the wall, sent forth a flame that slew the workmen, and consumed all the tools and instruments that were there, as well iron as other. This occasioned the work to be laid aside. The next night there were divers crosses found upon the garments of many men, and those in such manner set on, that they could not be washed, or any way got out thence. At last this Julianus, waging war with the Persians, by an unknown hand he received a deadly wound betwixt his ribs; when filling his hands with his own blood, and throwing it up towards heaven, he brake out into these words: "Satisfy thy malice, O Galilean! (so he called Christ) for I acknowledge I am overcome by thee."

8. Pope Leo the Tenth, admiring the huge mass of money, which, by his indulgences, he had raked together, said most atheistically, to Cardinal Bembus, *Vide quantum hæc Fabula de Christo nobis profuit;* "See what a deal of wealth we have gotten by this fable of Christ." And when he lay upon his death-bed, the

(2.) Herodot. l. 3. p. 187. Fulgos. Ex. l. 1. c. 2. p. 52.—(3.) Fulgos. Ex. l. 1. c. 2. p. 57.—(4.) Val. Max. l. 1. c. 1. p. 7, 8. Dinoth. Memorab. l. 8. p. 576.—(5.) Lamprid. Herod. Dinot. Mem. l. 8. p. 577. Fulg. Ex. l. 1. c. 2. p. 47.—(6.) Lips. Monit. l. 1. c. 4. p. 43.—(7.) Fulg. Ex. l. 1. c. 2. p. 53, 54. Id. l. 1. c. 6. p. 170, 171.

same cardinal rehearsing a text of Scripture to comfort him, his reply was, *Apage has nugas de Christo:* "Away with these baubles concerning Christ."

9. Nero the emperor spoiled temples and altars, without any difference, and thereby showed that religion was not only despised, but also hated by him. Nor did he spare that Syrian goddess which he worshipped, but sprinkled the face of her with urine. By these, and the like means, he became hated both of God and men, so that the people of Rome revolted from him, whereby he was compelled to a fearful and miserable flight; and fearing they would inflict on him torments worse than death, he laid violent hands on himself.

10. Antoninus Commodus had not only abused himself divers other ways, but even in the midst of the solemnities of religion he could not abstain from impiety. When he sacrificed to Isis, with the image of that goddess (which himself carried) he beat the heads of the priests, and forced them to pelt one another with pine-nuts (which, according to the rites of their religion, they carried in their hands), that some of them died by it. By this, and other wicked acts of his, he was grown into that hatred, that he lost his life as he lay in his bed; slain by such as were about him, to the great joy of the people of Rome. His body, after it had some time lain unburied, was cast into the Tyber.

11. A cardinal with great pomp making his entrance into the city of Paris, when the people were more than ordinarily earnest with him for his fatherly benediction, *Quandoquidem* (saith he) *hic populus vult decipi, decipiatur in nomine Diaboli.* "Since these people will be fool'd, let them be fool'd in the Devil's name.

12. John, king of England, having been a little before reconciled to the Pope, and then receiving an overthrow in France, in great anger cried out, "that nothing had prospered with him since the time he was reconciled to God and the Pope." Being also, on a time of hunting, at the opening of a fat buck, "See," said he, "how the deer hath prospered, and how fat he is, and yet I dare say he hath never heard mass." He is reported, in some distress, to have sent Thomas Hardington and Ralph Fitz-Nichols, knights, on an embassy to Miramumalim, king of Afric and Morocco, with offer of his kingdom to him, upon condition he would come and aid him; and that, if he prevailed, he would himself become a Mahometan, and renounce his Christian faith. The end of him was, that he was poisoned by a monk at Swinstead Abbey in Lincolnshire.

13. Theophylact, son of the emperor, by the absolute power of his father was seised of the patriarchate of Constantinople; he then became a merchant of horses, which he so violently affected, that besides the prodigious race of two thousand, which he ordinarily bred, he sometimes left the altar, where he sacrificed to the living God, to hasten to see some mare of his that had foaled in the stable.

14. Leo the Fourth, emperor of Constantinople, in show of jest, (as another Dionysius) took off the crown from the head of St. Sophia, which had been made by former princes in honour of her, not without vast expenses; and afterwards wore it upon his own head. But his impiety passed not without its punishment: for, instead of gems, carbuncles and envenomed pustules broke out on every part of his head; so that he was constrained thereby to lay aside his crown, and also to depart the world.

15. Paulus Græcus had revolted from Bamba, King of the Goths, usurped the title of the King of Spain, and, besides other evil actions of his, had taken out of a temple, in the city of Gerunda, a crown, which the devout King Bamba had consecrated to St. Felix. Not long after he was duly rewarded for it: for he was taken by Bamba against whom he had rebelled; he was brought from Nemausis, a city in France, to Toledo in Spain, crowned with a diadem of pitch; his eyes put out; riding upon a camel, with his face turned towards the tail; and followed all along with the reproaches and derision of all that beheld him.

16. M. Crassus, the Roman general, going upon a military expedition into Parthia, as he passed through Judea his covetousness put him upon the thoughts of sacrilege; so that he rifled the temple of

(8.) Clark's Mir. c. 88. p. 386.—(9.) Fulg. Ex. l. 1. c. 2. p. 46.—(10.) Fulg. Ex. l. 1. c. 2. p. 46.—(11.) Clark's Mir. c. 88. p. 891.—(12.) Bak. Chron. p. 107. Stowe's Annals, p. 175.—(13.) Caus. Hol. Court, tom. 2. § 2. p. 108.—(14.) Fulg. Ex. l. 1. c. 2. p. 55.—(15.) Ibid.

Jerusalem of the treasures that were laid up in it; but Divine vengeance had him in chase for it; for not long after he was overcome in battle by the Parthians, where he lost both his fame and life, and son, together with his ill-gotten goods; and being found by his enemies when dead, had molten gold poured into his mouth to upbraid his coveteousness.

17. Mahomet the Second being repulsed by the inhabitants of Scodra, in a furious assault he had made upon that city, wished that he had never heard of the name Scodra; and, in his choler and frantic rage, most horridly blasphemed against God, and impiously said, "That it was enough for God to take care of heavenly things, and not to cross him in his wordly actions." He kept no promise further than for his advantage, and took all occasions to satisfy his lust.

18. Philomelus, Onomarchus, and Phaillus, had spoiled the Temple of Delphos, and had their punishment divinely alloted to them. For whereas the ordained punishment of sacrilegious persons was this, that they should die by being thrown headlong from some high place, or by being cheked in the water, or burnt to ashes in the fire: not long after this plunder of theirs, one of them was burnt alive, another drowned, and the third was thrown headlong from an high and steep place; so that, by these kinds of death, they suffered according to that law which, amongst the Grecians, was made against sacrilege.

19. Agathocles, without any provocation, came upon the Liparenses with a fleet, and exacted of them fifty talents of silver. The Liparenses desired a further time for the payment of some part of the money, saying, "They could not at present furnish so great a sum, unless they should make bold with such gifts as had been devoted to the gods, and which they had never used to abuse." Agathocles forced them to pay all down forthwith, though part of the money was inscribed with the names of Œolus and Vulcan; so having received it he set sail from them: but a mighty wind and storm arose, whereby the ten ships that carried the money were all dashed in pieces. Whereupon it was said that Œolus (the god of the winds) had taken immediate revenge upon him, and that Vulcan remitted his to his death; for Agathocles was afterwards burnt alive in his own country.

20. Cambyses sent fifty thousand soldiers to pull down the Temple of Jupiter Ammon; but all that number, having taken their repast betwixt Oasis and the Ammonians, before they came to the place, perished under the vast heaps of sand that the wind blew upon them; so that not so much as one of them escaped: and the news of their calamity was only known by the neighbouring nations.

21. Bulco Opiliensis, sometime Duke of Silesia, was a perfect atheist. "He lived," saith Æneas Sylvius, "at Uratislavia, and was so mad, that he believed neither heaven nor hell, or that the soul was immortal; but married wives, and sent them away as he thought good; did murder and mischief, and whatsoever he himself took pleasure to do.

22. Frederick, the emperor, is reported to have said, "That there were three principal impostors, Moses, Christ, and Mahomet; who, that they might rule the world, had seduced all those that lived in their times." And Henry, the Landgrave of Hesse, heard him speak it, "That if the princes of the empire would adhere so his institutions, he would ordain and set forth another and better way both for faith and manners."

23. "There was a man living in the town of Bedford, of a quick wit, a bold spirit, and a fluent tongue, but of a loose and debauched behaviour, who, in my hearing," says the author of this relation, "affirmed, that he did not believe there was either God or Devil, heaven or hell. Not long after he was apprehended, and, for a notorious crime, condemned to be hanged. The day before his execution I went to him," says my author, "on purpose to know if the thoughts of approaching death had made any alteration in his former atheistical principles. And being admitted to him, I found he was now quite of another mind; for, with many tears, he bewailed his former delusions, and told me, 'That a prison, and the serious thoughts of death, had opened the eyes of his understanding, and that, when he formerly told me there was no God, yet he did not then heartily believe what he said: but that he,

(16.) Fulg. Ex. l. 1. c. 2. p. 51, 52.—(17.) Knowle's Turk. Hist. p 423. Burt. Mel. part. 3. § 4. p. 615.—(18.) Fulg. Ex. l. 1 c 2. p. 52.—(19.) Diodor. Sicul. Bibl. l. 20. p. 689.—(20.) Sabell. Ex. l. 4. c. 3. p. 188.—(21.) Burt. Mel. part 3. § 4. p. 615.—(22) Burt. Mel. part. 3. § 4. p. 619.

being

being of a lewd and wicked life, thought it necessary to blind his conscience, and outbrave the world, with a pretence that it was his principle, and that he was assured of what he said, of which he now heartily repented.

24. Mahomet Effendi, a man well skilled in the oriental learning, most impudently, in all places where he came, inveighed bitterly against the existence of God; and one of his principal arguments to uphold this blasphemous principle was, that if there was a God, and he so wise and omnipotent as his priests declared him to be, he would never suffer him to live, that was the greatest enemy and reproacher of a Deity in the world, but would strike him dead with thunder, or, by some other dreadful punishment, would make him an example to others." He was at length condemned to die; but might have saved his life, by acknowledging his error, and promising a reformation: but he rather chose to die a martyr for his wicked principle, and so was executed.

CHAP. II.

Of such as were exceeding hopeful in Youth; but afterwards altered for the worse.

"There is nothing," saith Montaigne, "more lovely to behold than the French children:" but for the most part they deceive the hope that was formed of them; for when they once become men, there is little excellency in them. As many a bright and fair morning has been followed with dark and black clouds before sunset, so not a few have outlived their own virtues, and utterly frustrated the good hopes that were conceived of them.

1. Dionysius the Younger, the Tyrant of Sicily, upon the death of his father, showed himself exceeding merciful, and of a princely liberality; he set at liberty three thousand persons that were under restraint for debt, making satisfaction to the creditors himself. He remitted his ordinary tributes for the space of three years; and did several other things, whereby he gained the favour and universal applause of the people. But having once established himself in the government, he reassumed that disposition, which, as it appears, he had only laid aside for a time. He caused his uncles to be put to death, by whom he was awed, or stood in fear of; he slew his own brethren, that he might have no rival in the sovereignty; and soon after, he raged against all sorts of people with a promiscuous cruelty, in such manner, that he deserved to be called not so much the tyrant, as tyranny itself.

2. Philip, the last king of the Macedonians but one, and who made war upon the Romans, was (as Polybius saith of him, who saw and knew him) a prince adorned with most of the perfections both of body and mind. He had a comely visage, a strait and proper body, a ready eloquence, a strong memory, comprehensive wit, a facetious ingenuity in his speeches and replies, accompanied with a royal gravity and majesty: he was well skilled in matters of peace and war; he had a great spirit and a liberal mind; and in a word, he was a king of that promising and fair hope, as scarcely had Macedon, or Greece itself, seen his like. But behold, in a moment all this noble building was overturned; whether by the fault of fortune, that was adverse to him in his dispute with the Romans, broke his spirit and courage, and wheeled him back from his determined course unto glory; or whether it was by the fault of informers, or his own, who gave too easy and inconsiderate an ear to them; however, it came to pass, he laid aside the better sort of men, poisoned some, and slew others, not sparing his own blood at length, for he put to death his own son Demetrius. To conclude, that Philip, concerning whom there were such goodly hopes, and in the beginning of whose reign there had been such happy and auspicious discoveries, inclined unto all kind of evil, and proved a bad prince, hated, and unfortunate.

3. Herod, king of Judea, in the six first years of his reign, was as gallant, mild and magnificent a prince as any other whatsoever; but during the rest of his rule, which was one-and-thirty years, he was fierce and cruel, both to others and to his own friends and family, to that degree, that at one time he caused seventy senators of the royal blood to be put to

(23.) Athen. Oracle.—(24.) Ricaut. Turk. Hist.
(1.) Lips. Monit. l. 2. c. 6. p. 227, Petr. Greg. de Repub. l. 8. c. 1. p. 318.—(2.) Polyb. Hist. l. 4. p. 339. Lips. Monit. l. 2. c. 6. p. 227.

death;

death; he slew his wife and three of his own sons; and, at the last, when he saw that he himself was at the point to die, he sent for all the nobles from every part of Judea, upon the pretence of some weighty occasion: and when they were come, he most earnestly desired of his friends, that being enclosed in the cirque by the soldiers, they should every man be slain, not for any crime they were guilty of, but, as he said, "That when he was dead, there might be a real, just and universal grief at his funeral, when there should be no family exempt from this calamity."

4. Tiberius the Roman Emperor showed himself a good prince, all the while that Germanicus and Drusus were alive: he seemed to have a mixture of virtue and vice while his mother was in being, but afterwards he broke out into all kind of infamous and execrable actions, proceeding in his villanies to such a height, that at some times, through the torment of his own conscience, he not only repented of what he had done, but professed he was weary of his life.

5. Nero, Emperor of Rome, at his first coming to the throne, was a mirror of princes, as he was afterwards of monsters. The Emperor Trajan gave this eulogium of him; "That the best of princes came far short of the first five years of Nero; but he soon outlived his innocency; for he poisoned his brother; forced his master, Seneca, to bleed to death; ripped up the belly of his mother; set the city of Rome on fire, while he himself, on the top of a tower, sung and played the burning of Troy; and indeed abstained from no kind of excess in vice and wickedness, till having made the world weary of him, he was forced to become his own executioner."

6. C. Caligula, though very young, governed the empire the first and second year of his reign with most noble directions, behaving himself most graciously towards all men, whereby he obtained the love and good liking of the Romans, and the favour of his other subjects: but, in process of time, the greatness of his estate made him so forgetful of himself, as to decline to all manner of vice, to surpass the limits of human condition, and to challenge to himself the title of divinity, whereby he governed all things in contempt of God.

7. Heraclius, the Eastern Emperor, in his old age, did much degenerate from the virtues of his youth: for in his first years his government was laudable, happy and fortunate; afterwards he fell to the practice of forbidden acts, dealing with soothsayers and magicians; he fell also into the heresy of the Monothelites; and made an incestuous marriage with Martina, the daughter of his brother; after which his fortune changed, the oriental empire began to decline, and he lost all Asia.

8. Bassianus Caraccalla was so courteous and pleasant, and obsequious (in his childhood) to his parents, his friends, and indeed unto all the people, that every man was the admirer of his piety, meekness, and good nature: but advancing further into years, he was so changed in his manners and behaviour, and was of so cruel and bloody a disposition, that many could scarcely believe it was the same person whom they had known in his childhood.

9. Boschier, in his penitential sermons, relates of a friar that always dined on a net, till he had obtained the Popedom, when he bad them take the net away, seeing the fish was taken. Another in his younger time, and mean estate, lived only upon bread and water, saying, that *aqua & panis vita carnis*; but being afterwards advanced, he changed his diet, and then said, *Aqua & panis vita canis*. A third there was, that being low, preached exceedingly against the pride, vices, and sins of men in place and power; but being afterwards raised to preferment, he changed his note: and to one that admired at it, he replied by prophaning the Scripture, "When I was a child, I spake as a child."

10. Lucullus was as sufficient a warrior in all kind of service as almost any of the Roman captains, and so long as he was in action, he maintained his wit and understanding entire: but after he had once given himself up to an idle life, and sat mewed up, as it were, like an house-

(3.) Lips. Monit l. 2. c. 6. p. 228.—(4.) Lips. Monit. l. 2. c. 6. p. 229.—(5.) Pezel. Mellific. tom. 2. p. 155. Cæl. Antiq. Lect. l. 11. c. 12. p. 496. Lips. Monit. l. 2. c. 6. p. 229. Petr. Greg. de Repub. l. 8. c. 1. § 3. p. 317.—(6.) Joseph. Antiq. l. 18. c. 9. p. 479, 480. Petr. Greg. de Repub. l. 8 c. 1. § 2 p. 317.—(7.) Imperial Hist. p. 471. Pezel. Mellific. tom. 2. p. 342.—(8.) Pezel. Mel. Hist. tom. 2. p. 207.—(9.) Chetwind's Hist. Collect. cent. 1. p. 9.

bird

bird at home, and meddled no more in the affairs of the Commonwealth, he became very dull, blockish and stupid, much like to sea-sponges after a long calm, when the salt water doth not dash upon them and drench them: so that afterwards this Lucullus committed his old age to be dieted, cured and ordered by Calisthenes, one of his freed-men, by whom it was thought he was medicined by drinks, and bewitched with other charms and sorceries, until such time as his brother Marcus removed this servitor from about him, and took upon himself the government and disposition of his person, during the remainder of his life, which was not long.

11. Maxentius, the son of Maximianus, having seized upon Rome, and driven out from thence Severus, the son of Galerius Augustus, shewed himself equal and merciful to all men, insomuch as that he recommended the Christians unto the care of the Governors of his provinces; but no sooner had he strengthened himself with wealth, and quieted Italy, but he turned tyrant, a cruel persecutor of the Christians, and left no sort of impiety, intemperance, or villany, unpractised by him.

CHAP. III.

Of the rigorous Severity of some Parents to their Children; and how unnatural others have showed themselves towards them.

Every thing is carried on by a natural instinct to the preservation of itself in its own being; and by the same law of nature, even the most brutish among the brutes themselves may be observed to retain a special kind indulgence and tenderness towards their offspring. The monsters of the sea give suck to their young ones: but the extraordinary severities of some parents to their children may assure us, that there are greater monsters upon the land than are to be found at the bottom of the deep; and if some of these may extenuate their inhumanities by I know not what virtuous pretences, yet the barbarities of the rest must be wholly imputable to their savage nature and cruel disposition.

1. There was a peasant, a Mardonian by nation, named Rachoses, who being the father of seven sons, perceived the youngest of them played the little libertine and unbridled colt. He endeavoured to cure him with fair words and reasons: but finding him to reject all manner of good counsel, he bound his hands behind him, carried him before a magistrate, accused, and required he might be prosecuted as a delinquent against nature. The judge, who would not increase the discontent of this incensed father, nor hazard the life of this young man, sent them both to the king, which at that time was Artaxerxes. The father went thither, resolved to seek his son's death; where, pleading before the king with much fervor and forcible reasons, Artaxerxes stood amazed at his courage, "But, how can you, my friend," said he, "endure to see your son die before your face?"—He being a gardener by trade, "As willing," said he, "as I would pull leaves from a rank lettuce, and not hurt the root." The king threatened the son with death, if his carriage was not better; and perceiving the old man's zeal to justice, of a gardener made him a judge.

2. The following singular matter was discovered at Rome, May 21, 1788, which gave occasion to a variety of conjectures on education. A man who followed the business of a sieve-maker, a Grison by nation, having lost his wife, by whom he had a daughter aged two years, he retired to the upper story of a small house, where he shut the poor innocent in a little garret, leaving open to it only one small window, through which he gave the child, food, without ever speaking to her, or giving her any instruction. In this manner she passed more than ten years. The man then falling ill, was carried to the hospital of the Holy Ghost, where two days after he called a servant to him, and begged him to carry something to eat to his daughter, describing to him the place where she was shut up. The man went to the house with the victuals, where, after

(10.) Plut. Mor. p. 394.—(11.) Petr. Greg. de Repub. l. 8. c. 1. § 5. p. 318.
(1.) Caus. Hol. Cour. tom. 1. l. 3. p. 112. Ælian. Var. Hist. l. 1. c. 34. p. 30. Lonicer. Theatr. p. 291.

searching

searching all over it, he happened to find her before the window, on which he called her, in order to see whether it was she or not. He now saw advance towards him a savage figure, in a dirty shift, all in tatters, her hair thin and standing on end, and the nails of her hands and feet very long. When she saw the man, she set up a crying and mewing, like a fierce wild cat, then fell a running and beating the wall. The servant, astonished at the adventure, and seeing nothing but straw and filth about the entrance, threw the victuals into this confined place, and withdrew. H then went to the priest of the parish, who, accompanied by some other persons, repaired to the house, where they forced open the garret door, which was nailed up, took out the girl, who was deprived of the use of speech, and had nothing human in her but her figure.—Having cleansed and clothed her, the priest put her under the care of a good lady, where, by order of government, they are now endeavouring to instruct her, and to make her speak, if possible. Her father died a few days after in the hospital.

3. Artaxerxes, King of Persia, had fifty sons by his several concubines. One, called Darius, he had made king in his own life-time, contrary to the custom of the nation; who, having solicited his father to give him Aspasia, his beautiful concubine, and being refused by him, stirred up all the rest of his brothers to join with him in a conspiracy against the old king. It was not carried on so privately, but that the design came to the ear of Artaxerxes; who was so incensed thereat, that casting off all humanity, as well as paternal affection, he caused them, all at once, to be put to death; by his own hand bringing desolation into his house, but lately replenished by so numerous an offspring.

4. Epaminondas, the Theban, being general against the Lacedemonians, it fell out that he was called to Thebes, upon the election of magistrates. At his departure he commits the care and government of the army to his son Stesimbrotus, with a severe charge that he should not fight till his return. The Lacedemonians, that they might allure him to a battle, reproached him with dishonour and cowardice: he, impatient of these charges, contrary to the commands of his father, descends to the battle, wherein he obtained a signal victory. The father, returning to the camp, adorns the head of his son with a crown of triumph; and afterwards causes the executioner to take it off his shoulders, as a violater of military discipline.

5. A. Manlius Torquatus, in the Gallic war, commanded his own son, by a severe sentence, to be put to death for engaging the enemy contrary to his orders, though the Romans came off with the victory.

6. Constantius the Second, called Copronymus, was a great enemy to images, and commanded them all to be thrown down, contrary to the liking of his mother Irene; who not only maintained them with violence, but also caused them to be confirmed by a council held at Nice, a city in Bithynia, because that at Constantinople the people were resolute to withstand them. Hence grew an execrable tragedy in the imperial court. Irene, seeing her son resolved against her defence of images, was so very much enraged, that having caused him to be seized upon in his chamber, she ordered his eyes to be put out; so that he died with grief, and she usurped the empire.

7. A. Fulvius, a person of the senatorial order, had a son, conspicuous amongst those of his age for wit, learning, and beauty: but when he understood that, prevailed upon with evil council, he was gone with a purpose to join himself with the army of Catiline; he sent after him in the midst of his journey, fetched him back, and caused him to be put to death: having first angrily told him, "That he had not begotten him for Catiline against his country, but for his country against Catiline." He might have restrained him of his liberty, till the fury of that civil war was over; but that would have made him the instance of a cautious parent, whereas this is the example of a severe one.

8. Titus and Valerius, the two sons of L. Brutus (after the expulsion of Tarqui-

(2.) Star and Even. Advert. No. 45.—(3.) Sabellic Exempl. l. 3. c. 3. p. 132.—(4.) Plut. in Paral. p. 910. Fulg. l. 2. c. 2. p. 243. Lonicer. Theatr. p. 290. Dinoth. l. 3. p. 154.— (5.) Val. Max. Orosii Hist. l. 3. c. 9. p. 82. Liv. Decad. 1. l. 8. — (6.) De Serre's Gen. Hist. of France, p. 49. Imper. Hist. p. 529.—(7.) Val. Max. l. 5. c. 8. p. 154.

nius)

nius) had conspired with others to restore him, though by the death of the consuls. The conspiracy being detected by Vindicius, a servant; they, with the rest, were brought before the tribunal of the consuls, whereof Brutus their father was one: and when they were accufed, and their own letters produced against them, Brutus calling both his sons by their names; "Well," said he, "what answer make you to these crimes you are accused of?" When he had thrice asked them, and they remained silent, turning his face to the Lictors, "The rest is now," said he, "to be performed by you:" they straight catch hold of the young men, pull off their gowns, and binding their hands behind their backs, scourged them with rods. When others turned away their eyes, as not able to endure that spectacle, Brutus alone never turned away his head, nor did any pity change the wonted austerity and severity of his countenance: but looking frowningly upon his sons, in the midst of their punishments, he so remained till he had seen the axe sever their heads from their shoulders, as they lay stretched out upon the ground; then leaving the rest to the doom of his colleage, he rose up and departed.

9. King Herod, after his inquiry about the time of the birth of the new King of the Jews, which the wise men of his nation said was then born; caused a number of innocent infants in Bethlehem, and the coasts thereof, to be slain; and amongst the rest a young son of his own. Augustus Cæsar being certified of this at Rome, said, "It was better to be Herod's pig than his son" This he said in allusion to the custom of the Jews, who killed no hogs, as not being permitted to eat any swine's flesh.

10. The dukedom of Alsatia was heretofore divided amongst several counts. So many rulers did occasion great pressures upon the subjects; and especially one of these counts called Adolph, was more grievous than any of the rest: Hardivicus, therefore, one of the nobles, conspired against him, enters his castle and chamber by night, and advised him to yield himself: but he refused, and fought it fought it out, till such time as he was killed by the conspirator. There was then with the count one of Hardivicus's own sons, who waited upon him; him also Hardivicus did kill at that time with his own hands: and this he did, as he said, "That none might suspect his son as being privy to the treason intended against his master."

11. Deiotarus had a great number of sons, but he caused them all to be slain, save only that one whom he intended for his successor; and he did this for his sake, that the survivor might be the greater both in power and security.

12. Pausanias was a great captain of the Spartans: but being convicted by the Ephori of a conspiracy with the Persians against his country, he fled to the Temple of Minerva for sanctuary. It being unlawful to force him thence, the magistrates gave order to build a wall about it, that being guarded and kept in, he might be starved to death. As soon as his mother Alcithea understood this, though he was her only son, yet she brought the first stone, to make him there a prisoner till his death.

13. Antonius Venereus, Duke of Venice, caused his son Ludovicus to die in prison; for that being incensed with his mistress, he had caused divers pairs of horns to be fastened on the doors of her husband.

14. Robert de Beliasme delighted in cruelty, an example whereof he shewed on his own son, who being but a child, and playing with him, the father, for pastime, put his thumbs in his child's eyes, and crushed out the balls thereof.

15. Johanna Dougal, of Anderston, near Glasgow, being on a treaty of marriage with a man who objected on account of her having a daughter, who was between eight and nine years of age; in order to get rid of this incumbrance, she led the innocent obstacle into the fields, and cut her throat to the neck bone with a common table-knife; but some people being near, and perceiving the scuffle, she was pursued and taken. The poor child having made some resistance, the barbarous mother had cut her quite across the

(8.) Plut. Paral. in Poplicolâ, p. 99. Sabellic. Exemp. l. 1. c. 5. p. 351.—(9.) Fitz. of Rel. et Pol. ar. 1. c. 8. p. 70.—(10.) Lond. Theatr p. 293.—(11.) Cæl. Rhod. Lect. Antiq. l. 11. c. 17. p. 508. Muret. Var. Lect. p. 217.—(12.) Fulg. Ex. l. 5. c. 8. p. 650. Lon. Theatr. p. 291.—(13.) Fulg. Ex. l. 5. c. 8. p. 659.—(14.) Speed's Hist. p. 448.

fingers. She confessed the fact as soon as taken, although the blood on her clothes sufficiently pointed out her guilt.

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16. ✧ Don Carlos, prince of Spain, was the son of Philip II. and Mary of Portugal. He was born at Vallidolid in 1545, and during the negotiations for the treaty of peace, begun at Chateau Cambresis, proposals were made for marrying him to Elizabeth of France, daughter of Henry II. She was even promised to him; but Mary, Queen of England, consort of Philip II. dying in the mean time, on the 15th of November, 1558, Philip took Elizabeth, whom he had destined for his son. This young prince, it is said, always entertained a strong resentment against his father on this account. It is however certain, that he was of a peevish, violent, and suspicious temper. He generally carried about him a brace of pistols, ingeniously made, and never lay down to sleep without fire-arms, and a drawn sword under his pillow. It is likewise asserted, that as he was ambitious of power, his father was afraid that he might form some attempt against him. The latter had been told that he used to deplore the wretched condition of the Flemings, and that he excused their revolt: it was even reported to Philip, that he intended to abscond, and to retire privately into the Netherlands. He resolved therefore to secure the person of his son; and having surprised him in the night-time in his bed, which was done with great caution, on account of the arms which the prince kept under his pillow, the king deprived him of his usual suite, set guards over him, and made him wear black clothes, and a hat of the same colour. The tapestry and state bed were removed from his apartments, and nothing was left in it but a small bed and a mattress. The prince, plunged by these means into a state of despair, endeavoured to destroy himself. With this view he once threw himself into the fire; at another time he almost choaked himself with a diamond; and having spent two days without eating or drinking, he drank cold water till he had almost burst. Some time after the king, his father, caused him to be poisoned, and he died on the 24th of July, 1568; some say that he was strangled. It is believed that Philip was induced to proceed to this extremity by jealousy, having discovered that the prince entertained a passion for, and was beloved by Queen Elizabeth, his spouse; and, as this princess died on the third of October following, it was believed that he had caused poison to be given to her also. It is added, that the prince complained of the Duke of Alba, Don John of Austria, and some others, who ruined him in the opinion of the king his father, from whom he requested life with great submission, but without meanness. This severe king, however, held out his arm coolly, and replied, that if he had bad blood in his veins, he would cause it to be evacuated.

CHAP. IV.

Of the degenerate Children of some illustrious Parents.

When Aristippus shewed himself altogether mindless of his children, who lived in a different manner from his instruction and example; one blaming his severity, remembered him that his children came of him; "And yet," said he, "we cast away from us phlegm and vermin, through one is bred in us, and the other upon us." Augustus too looked upon his but as ulcers and wens, certain excrescences, that they were fit to be cut away; and forbad the two Julias to be buried in the same monument with him: such a one was

1. Scipio, the son of Scipio Africanus, who suffered himself to be taken by a small party of Antiochus, at such time as the glory of his family went so high, that Africa was already subjected by his father, and the greatest part of Asia subdued by his uncle Lucius Scipio. The same man, being candidate for the prætorship, had been rejected by the people, but that he was assisted by Cicereius, who had been formerly the secretary of his father. When he had obtained that office, his debauchery was such, that his relations would not suffer him to execute it, but pulled off from his finger a ring

(15.) Annual Reg. 1767.—(16.) De Thou Hist. lib. xliii. Strada Bello Belgico, Dec. 1. lib.

wherein

wherein was engraven the effigies of his father.

2. How base a life did the son of Quiutus Fabius Maximus live? And although all the rest of his villainies were obliterated, this one thing was enough to discover his manners, that Quintus Pompeius, the city prætor, prohibited him from intermeddling with his father's estate; nor was there found one man in so great a city that went about to oppose that decree: all men resenting it, that that money which ought to be subservient to the glory of the Fabian family, should be expended in debauchery: so that him who, through the father's indulgence was left his heir, the public severity disinherited.

3. Ctesippus, was the son of Chabrias the Athenian, a person equally famous for his great virtues and victories; and who had been much more happy had he died without issue; for this son of his was so degenerate from the virtue of his father, that he often occasioned Phocion his tutor (though otherwise a patient man) to say, "That what he endured through the folly of Ctesippus, was more than enough to compensate all that his father had merited of him."

4. Caligula was as infamous for his sloth, lust, and folly, as his father Germanicus was famous for his vigor of mind, prudence, and integrity; and although fortune advanced this degenerate son to the empire, yet most of the Romans desired rather the virtue of Germanicus, in the fortune of a private man, than an emperor of so flagitious a life. Add to this, that the people of Rome, the confederate nations, yea and barbarous princes, bewailed the death of Germanicus, as the loss of a common parent; but Caligula the son was not thought worthy of tears, or honour, or so much as a public funeral at his death.

5. Valerianus Augustus, for the greatness of his virtues, deserves a memorial amongst the most illlustrious of princes; at least, if his fortune had been equal to his virtue. But his son Galienus was of a disposition so unlike to his father, that, by reason of his impious behaviour, his unchastity, and sloth, he not only occasioned his father's captains to rebel against him, but (which was never before seen) he encouraged Zenobia and Victoria, two weak women, to aspire to the crown: so that the great and peaceable empire, which he received of his father, he left diminished, and torn in a miserable manner.

6. Marcus Antonius Philosophus, emperor of Rome, was a singular example of virtue, and left Commodus his son the heir of his empire, but of no kind of alliance to him in any other respect. The people of Rome saw the goodness of one exchanged for the malice of the other, and the sharpest cruelty to succeed in the room of an imcomparable clemency: weary of this, they were compelled to rid their hands of Commodus, it being openly declared in the city, that he was not the son of Marcus, but a gladiator: for they thought it impossible that so much wickedness should arise from the virtue of him that was deceased.

7. Carus the emperor succeeded Probus, both in his empire and good qualities. He had extended the limits of the Roman empire, and governed it with great equity; bus he left his son Carinus his succeſſor, that in nothing resembled his father; for whereas Carus was of great courage, justice, moderation, and continence, this other was unchaste, unjust, and a coward. His father was somewhat ashamed of him, and had thoughts of creating another successor to himself, and for the benefit of the commonwealth, to have taken at once from his ſon both the title of Cæſar, and his life itself; but the evil fortune of the Roman empire at this time, intercepted all his purposes by a sudden death.

8. Saladine, who left so great a name behind him, left also the kingdom of Syria to his son Noradine, whose sloth and unprincely qualities were such, that he was driven out by the people, and his uncle Saphadine set up in his stead: after which, he had so exhausted his own patrimony, that he was fain to subsist upon the mercy and charity of his brothers, and at last died with the just reproaches of all men.

9. Johannes Galleacius, who first had the title of Duke of Milan, was a prince of a great and liberal mind, and adorned with all other virtues that were to be re-

(1.) Val. Max. l. 3. c. 5. p. 81.—(2.) Ibid.—(3.) Fulgos. l. 3. c. 5. p. 386.—(4.) Ibid. 388.—(5.) Ibid.—(6.) Ibid.—(7.) Ibid. 389. Pezel. Mell. Hist. tom. 2. p. 249.—(8.) Ibid. 391.

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quired in a great person; he was beloved at home, and feared abroad. He was possessed of a great part of Italy, which he had gained with much honour; so that he was thought superior, rather than equal, to some christian kings. This man left his son John to succeed him, than whom Phalaris himself was not more cruel. What his father had got by blood and valour, this mad-man lost, (at least the greater part thereof) laughing: so that at last, growing hateful and contemptible to his own people, he was slain by them. And his other son Gabriel having lost Pisa, whereof he was possessed, was openly beheaded at Genoa.

10. Franciscus Sfortia, Duke of Milan, amongst Christian princes excelled in all kind of virtues; he was not inferior to Trajan for humanity; and to the degree of his fortune was reputed as liberal as Alexander the Great; but his sons did mightily degenerate from the great virtue of their father. Galeacius, the elder, was ambitious and lustful, proud of the least successes, and extremely dejected when any adversity befel him. Philip, the second son, was corpulent, foolish, and a coward. Ludovicus was profane, saying, "That religion and justice were fictions, invented to keep the people in order:" he was of a haughty mind, covetous, lustful, broken in adversity, and cowardly at the appearance of danger: for though he had greater forces than his enemy, he lost that dukedom to Lewis the Twelfth, King of France, in sixteen days, which his father had gained by arms, and kept, with the singular love and benevolence of all men, to the day of his death.

11. Phocion was an excellent person; but his son Phocus was so dissolute, and so resigned up to intemperance and excessive drinking, that he could not be reclaimed by the Spartan discipline itself. When Menyllus had presented Phocion with a great gift, and he had refused it, he requested that he would, at least, permit his son Phocus to receive it. "If," said he, "my son Phocus reforms himself, he will have a patrimony sufficient to maintain him; but, as he now behaves himself, there is nothing that can be enough for him."

12. Marcus Tullius Cicero, the famous orator, had a son of the same name, but of a very different nature: for, whereas his father was of a temperate and abstemious person, his son was so addicted to wine, that he would swallow down two gallons at once; and in one of his drunken fits, he so far forgot himself, that he struck M. Agrippa upon the head with a pot.

13. Theodosius the Great was a most happy and fortunate Emperor, but in this one thing unfortunate; for he left behind him two sons, Honorius in the west, and Arcadius in the east, both Emperors, but both so slothful and unlike their father, that partly by that, and partly by the treachery of Ruffinus and Stilichon, the empire was miserably torn to pieces by the Goths, Hunns, and Vandals.

14. The sons of the Emperor Constantine the Great were as much below the genius of their father, in all praise-worthy things, as he did surpass all other princes in piety and true greatness of mind. For, in respect of the government of his life, no man was more heedless than his son Constantinus. Constans, the second son, was a man much addicted to unseemly pleasures: and Constantius, the third son, was yet more intolerable by reason of his inconstancy and arrogance.

15. Casimirus was brought out of a monastery and made King of Poland, a man of great virtue; but his son Boleslaus, who succeeded him in the kingdom, did much degenerate from the noble example of his father. For he was a despiser and contemner of religion, a neglecter of the administration of justice, and of a cruel nature and disposition. He slew Sanctus Stanislaus, the Archbishop of Cracovia; and at last died himself an exile from his country.

16. Herodes Atticus, the Sophist, in respect of his wit and eloquence was second to none of his time; yet he had a son of his, called Atticus, who was of so dull and stupid a nature, that he could never be made capable of understanding the first rudiments and elements of learning.

(9.) Fulg. l. 3. c. 5. p. 392.—(10.) Fulg. Ex. l. 3. c. 5. p. 393.—(11.) Plut. in Phocion. p. 755.—(12.) Zuing. Theat. vol. 3. l. 11. p. 1075.—(13.) Ibid.—(14.) Ibid.—(15.) Ibid.—(16.) Ibid.

CHAP. V.

Of Children undutiful and unnatural to their Parents.

SOLON would never establish any law against parricides, or parent-killers, saying, "The gods forbid that such monsters should ever come into our commonwealth:" and certain it is, that six hundred years from the building of Rome were past before so much as the name of that crime was known amongst them. The first that killed his father, and stained his hands in the blood of him that gave him life, was Lucius Ostius, a person afterwards detested throughout all ages. "P. Malleolus was the first," says Livy, "amongst the Romans who was known to have killed his mother, and who underwent that punishment which was instituted by the ancients in that case." They ordained that the parricide should be first scourged till he was flayed, then sown up in a sack, together with a dog, a cock, a viper, and an ape, and so thrown headlong into the bottom of the sea. But notwithstanding the severity of this law, and those of other nations, against a crime of this nature, there are too many instances of unnatural children, as in part will appear by what follows.

1. Antiochus, a Jew, accused his own father, and some other Jews, then living at Antioch, that they had plotted upon a certain night to set fire to the whole city. The Antiochians, who, for other causes, had no kindness for the Jews, gave credit to this accusation of his, and were so exasperated against them, that, taking arms, they resolved upon a sharp revenge. A great tumult there was, and therein many thousands of men, Jews and others, slain; and, amongst the rest, the ungracious accuser himself did miserably perish.

2. L. Vibius Serenus was drawn out of the place of his exile and bound with chains, was made to attend in open court, where he was accused by his own son, that he had conspired against Tiberius the Emperor, and had privily sent such into France as might kindle a war against him; and to put the better colour upon this accusation, he added, "That Cæcilus Cornutus, a Prætorian person, was conscious to the plot, and had also lent out a considerable sum for the advancement of the war." Serenus, hearing this grand accusation of his son, not at all affrighted, though in hazard of his life, with a mind unappalled, and a threatening look, began to shake his chains, and to call upon the revenging deities, "that they would return him to his banishment, and execute just punishment upon his ungrateful and wicked son." All men thought the accusation was false, in regard he named but one single man as the associate in so great an enterprize. The son then named two others, Cneius Lentulus and Seius Tubero; but, in regard both of them were the intimate friends of Cæsar, the one extreme old, and the other infirm of body, they were both adjudged innocent. The servants of Serenus, the father, were put to torture, wherein, notwithstanding, they gave contrary evidence: so that the accuser, stung with the sense of his villany, and withal affrighted with the menaces of the people (threatening the gallows, stoning, or the punishment of a parricide), fled out of the city, but was brought back from Ravenna, to prosecute his accusation. The success was, Serenus was banished to the island of Amorgus; and the son, though he was in favour with Tiberius, who too much indulged informers, was hated by all sorts of people, and held infamous amongst all persons as long as he lived.

3. Justin tells us of a certain African, called Cartallus, who, by the suffrage of the people, was raised to an eminent degree of dignity, and casually sent upon some solemn embassy into a place where his father, with many others, were banished; he, looking upon himself at that time like a peacock, gloriously furnished out with the rich ornaments of his employment, thought it was not suitable with his honour to admit that his father should so much as see him, though he sought it with earnestness. The unfortunate father became so much enraged with this contempt of himself, and the proud refusal of his son, that he instantly raised a sedition; and mustering together a tumultuous army of exiles, he fell upon his son, and, although a magistrate, took him, and condemned

(1.) Dinoth. Memorab. l. 5. p. 340. — (2.) Dinoth. Memorab. l. 5. p. 339. Tacit. An. l. 4. p. 116.

demned him to death. He presently prepared a high gibbet, and attired as he was, in gold and scarlet, with a crown on his head, caused him to be fastened to this fatal tree for a public spectacle.

4. There was a young Duke of Gelders, named Adolph, who took his father, Duke Arnold, one night as he was going to bed, and led him five Dutch miles on foot, bare legged, in a marvellous cold night, and laid him in a deep dungeon, for the space of six months, where he saw no light but through a little hole. Wherefore the Duke of Cleves, whose sister the old Duke (being prisoner) had married, made a sharp war upon this young Duke Adolph. The Duke of Burgundy sought divers means to reconcile them; but in vain. In the end, the Pope and the Emperor began to stir in the matter, and the Duke of Burgundy was commanded to take the old Duke out of prison, which he did accordingly, the young one not being able to withstand him. "I have often seen them both together in the Duke of Burgundy's chamber, pleading their cause before a great assembly; and once I saw the old man offer combat to his son," says Comines. The Duke of Burgundy, desirous to make them friends, offered the young Duke, whom he favoured, the title of Governor of Guelderland, with all the revenues thereof, excepting a little town, near to Brabant, called Grave, which should remain to the father, with the revenues of three thousand florins and the title of Duke, as was but reasonable. "I," says Comines, "with others wiser than myself, were appointed to make report of these conditions to the young Duke, who answered us," 'That he had rather throw his father headlong into a well, and himself after him, than agree to such an appointment;' alleging, 'That his father had been Duke forty-four years, and that it was now time for him to govern; notwithstanding, he would agree to give him a yearly pension of three thousand florins, with condition he should depart the country, as a banished man, never to return:' "and such other undutiful speeches he used." Soon after the young Duke, in disguise, left the Duke of Burgundy's court to repair home to his own country; but as he ferried over a water, near Namur, he paid a guilder for his passage; whereupon a Priest, there present, began presently to mistrust him, and soon after knew him; so that he was taken, and led to Namur, where he remained a prisoner till the Duke of Burgundy's death; after which, by the men of Gaunt, he was set at liberty, and by them carried before Tournay; where, being weakly accompanied, he was miserably slain in a skirmish, in full revenge for his impiety towards his father.

5. Tullia was the daughter of Servius Tullius, King of the Romans. She was married to Tarquinius Superbus, and, together with her husband, conspired against her father, who by his son-in-law, was one day in the Senate-house thrown from the top to the bottom of the stairs; he was taken up half dead; and as they hasted with him towards his own house, he was slain in the Cyprian street. In the mean time, Tullia had been at the Senate, to salute her husband with the name of King, and was sent home by him; and chancing to return that way, the coachman, perceiving the dead corpse of the King lie in the street, stopped his horses in a fright. Tullia looked out of her chariot, and being informed what was the matter, she commanded him to drive the wheels of her chariot over the body of her dead father.

6. Nero, the Emperor, had tried to poison his mother Agrippina three times, and still found she was fortified with antidotes; he then prepared false roofs, that being loosed with an engine, might fall upon her as she slept in the night. When this was discovered, he made a ship that should be taken in pieces, that so she might perish, either by wreck or the fall of the decks upon her; but she escaped this danger also by swimming: which when Nero understood, he commits the slaughter of his mother to Anicetus the Centurion; who taking along with him (to the villa of Agrippina) persons

(3.) Justin. l. 18. p. 151, 152. Caus. Hol. Court, part i. l. 3. p. 112.—(4.) Phil. de Comines, l. 4. c. 1. p. 105, 106. Dinoth. Memorab. l. 5. p. 341. Lips. Monit. l. 2. c. 5. p. 217. De Serres Hist. France, p. 380. Lon. Theat. p. 283. Treas. Times, l. 5. c. 23. p. 469. Camer. Oper. Subcis. cent. 1. c. 92. p. 427.—(5.) Liv. Hist. l. 1. p. 18. Patr. de Regno, l. 8. tit. 20. p. 561. Lon. Theat. p. 280. Alex. ab Alex. Gendier, l. 6. c. 6. p. 61.

fit for the employment, compassed the house, broke open the door, and with his drawn sword presented himself, with the rest of the murderers, at her bedside. Apprehending his intention, she shewed him her belly, and bade him strike there: "This womb of mine," said she, "is deservedly to be digged up, that has brought forth such a monster;" and so, after many wounds, died. It is said, that Nero came thither to behold the corpse of his mother, that he took her limbs into his hands, and commended this, and dispraised that other, as his fancy led him. He caused her belly to be opened that he might see the place where once he had lain. While this was doing, finding himself thirsty, he was so unconcerned as to call for drink, without leaving the place, saying, "He did not think he had so handsome a mother."

7. Bajazet, the second of that name, being thrust out of his mighty empire by his son Selymus, when he was near fourscore; broken with years and grief, he resolved to forsake Constantinople before he was forced to it by his son, and to retire to Dymotica, a small and pleasant city in Thrace, where he had formerly bestowed much cost for his pleasure, and now thought it the fittest place wherein to end his sorrowful days. But the cursed impiety of Selymus had provided otherwise for him: for which the promise of ten ducats a day, during life, and threats of a cruel death in case it was not performed, he prevailed with Haman a Jew, chief physician to the old Emperor, to make him away by poison, as he was upon his journey; so that with horrible gripings and heavy groans he gave up the ghost in the year 1512, when he had reigned thirty years. The perfidious Jew, upon the delivery of the poisonous potion, had hastened to Constantinople to bring Selymus the first news of it, who commanded his head to be presently struck off, saying, "That for the hopes of reward, he would not stick to do the same to Selymus himself."

8. Orodes was the King of Parthia, the same who had overcome Crassius's army, and slain him in the field: he was grown old in grief for the death of his son Pacorus, slain by Ventidius, and was fallen into a dropsy, and not likely to live long. His son Phraates thought his death too slow, and did therefore determine to hasten it by poison; which being administered, had an effect so contrary, that only putting him into a looseness, it carried the disease away with it; and instead of a messenger of death, it proved a medicine of health. His son, incensed at so strange a miscarriage of his design, passed from secret to open parricide, and caused the old king his father to be openly smothered. He mounted the throne, and sending back the ensigns and spoils of the defeated army of Crassus, he was so much in the favour of Augustus, that he sent him a beautiful Italian lady for his concubine. Of her he begat Phrataces, who, when he was grown up, with the privity and endeavours of his mother, became the murderer of his father, making him the example of the same impiety, whereof, in times past, he had been the detestable author.

9. Eucratides, king of the Bactrians, in all his wars behaved himself with much prowess: when he was worn out with the continuance of them, and was closely besieged by Demetrius, king of the Indians, although he had not above three thousand soldiers with him, by his daily sallies he wasted the enemy's forces, consisting of sixty thousand; and being at liberty in the fifth month, reduced all India under his command. In his return homewards he was slain by his own son, whom he had made joint-partner with him in the kingdom. He did not go about to dissemble or smother his parricide, but drove his chariot through the blood, and commanded the dead corps to be cast aside into some by-place or other unburied, as if he had slain an enemy and not murdered a father.

10. "When," saith Howell, "I was in Valentia in Spain, a gentleman told me of a miracle which happened in that town: which was, "That a handsome young man under twenty, was executed there for a crime, and before he was taken down from the tree, there were many

(6.) Sueton. in Neron. c. 34. p. 254. Lon. Theat. p. 281. Par. Med. Hist. tom. 1. p. 356. Pezel. Mel. tom. 2. p. 158. — (7.) Knowles's Turk. Hist. l. 495, 496. Lips. Monit. l 2 c. 5. p. 211.—(8.) Lips. Monit. l. 2. c. 5. p. 106, 207. Clark's Mjr. c. 112. p. 550.—(9.) Usser. An. p. 480. A. M. 4573.

grey and white hairs had budded forth of his chin, as if he had been a man of sixty. It struck amazement into all men: but this interpretation was made of it, "That the said young man might have lived to such an age, if he had been dutiful to his parents, unto whom he had been barbarously disobedient and unnatural."

11. Scander, late king of Georgia, by a Circassian lady, had three hopeful sons, Scander-Cawne, Thre-Beg, and Constandel, all born Christians: but for preferment, the two last-named became Bosar-men, or circumcised. Thre-Beg served the Turk; Constandel the Persian. Constandel was naturally deformed, but of such an active spirit, that his bodily imperfections were not noted; but his hateful ambition rendered him more than monstrous. It happened that Abbas, king of Persia, had vowed some revenge upon the Turks: and to that end gave order to Ally-Cawne to trouble them. Constandel perceives the occasion right, to attempt his hellish resolutions; and therefore, after long suit, got to be joined in commission with the Persian General. Through Georgia they go; where Constandel, under a pretext of duty, visits his sad parents, who (upon his protests that his apostasy was counterfeit) joyfully welcomed him: but he forgetting that, and all other ties of nature, next night, at a solemn banquet, caused them to be murdered, and, till the Georgians saluted him king, perpetrated all sorts of villanies imaginable. But how secure soever he stood in his own fancy, the dreadful justice of an impartial God retaliated him: the rest of his life, after this hated parricide, was infinitely miserable: for, first, near Sumachan, Cycala's son, the Turkish general, wounded him in the arm, and by that gained the victory over the Persians. The same night he was also assaulted in his tent by his enraged countrymen, who, in his stead, (for at the first alarm he escaped) cut a catamite in pieces, his accursed bedfellow. And though he so far exasperated the Persian to revenge, that he brought the whole army to Georgia, resolving there to act unparalleled tragedies, yet was he over-reached in his stratagems: for upon parley with the queen (his late brother's wife) he was shot to death at a private signal given by that Amazon to some musquetteers, concealed for that purpose betwixt both armies: a just punishment for such a viper.

12. Lewis XI. King of France, when Dauphin, and at the age of sixteen years, set himself at the head of a party against his father, Charles VII. and being forced to return to his duty, he watched for other occasions to revolt, and persisted in these courses till the death of his father; and even afterwards discovered his unnatural temper in a scandalous manner: for the news of his father's death being brought him to the Duke of Burgundy's court, where he then was, he rewarded the messenger beyond his expectation. He wore mourning but one morning, and appeared in cloaths of a white and carnation colour after dinner the same day. He even forced the courtiers, who hastened to join him at Guenap, to follow his example, since he would not suffer them to come into his presence with cloaths of a different colour from his own. After a reign of twenty-two years, filled up with amazing cruelties and extortions, he died of such severe distempers of body and mind, that there is hardly a human creature so barbarous as to wish his bitterest enemy the like.

CHAP. VI.

Of the Affectation of Divine Honours, and the Desire of some Men to be reputed Gods.

Power is a liquor of so strong a fermentation, that few vessels are fit to be intrusted with any extraordinary measure of it: it swells up men to an immeasurable pride, and such a degree of immodesty, as to believe themselves above the condition of mortality. Death is the only remedy against this otherwise incurable madness; and this it is that lays down these puffed-up mortals in the same nakedness and noisomeness with others. "O eloquent, just and mighty Death!" said Sir Walter Raleigh, "whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and

(10.) Howell's Epist. vol. 1. § 6. p. 211.—(11.) Herb. Trav. l. 2. p. 291.—(12.) Bayle's Dict. vol. 3. Artic. Lewis XI.

whom

whom all the world hath flattered, thou hast cast out of the world and despised. Thou has drawn together all the far-stretched greatness; all the pride and cruelty, and ambition of man, and covered it all over with these two narrow words, "*hic jacet.*" All these reputed gods have died like other men, only perhaps more untimely, and less lamented.

1. Amulius, king of the Latins, was a proud man, and at last grew to that degree of arrogant impudence, that he sought (amongst the people) to have the reputation of a god; and to that purpose he had certain machines, by the help of which he imitated thunders, made an appearance of lightnings, and cast out thunder-bolts; but by a sudden inundation of waters, near the place where he dwelt, both he and his palace were overborne and drowned.

2. Agrippa, king of the Jews, had reigned over all Judea three years, when he appointed royal shews in Cæsarea; upon the second day of which, in the morning, he entered the theatre robed in a vest of silver. The silver, irradiated with the beams of the rising sun, shone with such a lustre, as bred a kind of horror and awful dread in the spectators. His flatterers therefore straight cried out that he was a god; and besought him to be propitious to them. They said, "That they had hitherto revered him only as a man, but hereafter should acknowledge, that he was above the nature of mortality." The king, though he heard, did not reprehend these speeches, nor reject so impious an adulation; but a while after, when he had raised up himself, he spied an owl sitting over his head (he had seen the like at Rome before in his calamity, and was told it was the token of a change of his forlorn estate to great honours; but when he should see the bird in that posture the second time, it should be the messenger of his death); surprised then with that unpleasing sight, he fell into pains of the heart and stomach; and turning to his friends, "Behold, I your god," said he, "am ceasing to live! and he whom you now called immortal, is dragged unto death." While he said this, oppressed with torture, he was straight carried back to his palace, and in five days was taken out of the world, in the fifty-fourth year of his age, and seventh year of his reign.

3. Alexander the Great was very desirous to be accounted and taken as a god, and boasted amongst the Barbarians that he was the son of Jupiter Ammon: so that Olympias, his mother, used to say "That Alexander never ceased to calumniate her to Juno." Being once wounded, "This," said he, "is blood, not that ichor, which Homer says is want to flow from the gods." It is reported that finding himself near unto death, he would privily have cast himself into the river Euphrates, that being suddenly out of sight, he might breed an opinion in men, that he was not departed as one overpressed with the weight of a disease, but that he was ascended to the gods from whence he first came; and when Roxana, having understood his mind, went about to hinder him, he sighing said, "Woman, dost thou envy me the glory of immortality and divinity?"

4. There was in Libya a man called Psaphon, to whom nature had been sufficiently indulgent, in bestowing upon him extraordinary accomplishments; the inward magnificence of his mind expanding itself, and prompting him to it, he used this subtle artifice to possess the inhabitants about him with an opinion of his divinity. Having therefore taken a number of such birds as are capable of the imitation of human speech, he taught them to pronounce these words distinctly: "Psaphon is a great god." This done, he set them all at liberty; who filled the woods and places about with this ditty; which the inhabitants hearing, and supposing this to fall out by divine power, they fell to the adoration of him.

5. Caligula caused the statues of the gods, amongst which was that of Jupiter Olympius, to be brought out of Greece; and taking off their heads, commanded his own to be set on instead thereof; and standing betwixt Castor and Pollux, exhibited himself to be worshipped of such

* Raleigh's Hist. of the World, l. 5. c. 6. § 12. p. 669.—(1) Zon. Annal. tom. 2. f. 54. Dinoth. Memorab. l. 8 p. 577.—(2.) Zon. Annal. tom. 1. f. 48. Jos. Antiq. l. 19. c. 7. p 510.—(3.) Plut. in Alex. p. 603. Zon. Annal. tom. 1. f. 33. Cæl. Rhod. Antiq. Lect. l. 3 c. 5. p. 94. Ælian. Var. Hist. l. 2. c. 19. p. 58.—(4.) Cæl. Rhod. A. L. l. 3. c. 5. p. 94. Lon. Theatr. 638. Purch. Pilg. tom. 1. l. 6. c. 8. p. 763.

as resorted thither. He farther erected a temple, and instituted both priests, and most exquisite sacrifices, to the service of himself. In his temple stood his image of gold, taken to the life, which every day was clad in the same attire as was himself. His sacrifices were phænicopters, peacocks, bustards, turkies, pheasants; which were all daily offered.

6. Philip, king of Macedon, though a contemner of the gods, had yet a great desire to be reputed one himself, and that also not inferior to any of the rest: for in the celebration of that pomp, in which he caused twelve statues of the gods to be carried, he added his own for a thirteenth, and would that it should be carried the first in order; but he was at that time stabbed and slain by the hand of Pausanias, one of his own guard.

7. Menecrates, the physician, having successfully cured divers persons of deplorable diseases, was called Jupiter; and he himself was not ashamed to take that name upon him: insomuch, that in the front of his letter he wrote in this manner: "Menecrates Jupiter sends to king Agesilaus health:" who, on the other side, to meet with his intolerable pride and vanity, returned, "King Agesilaus wisheth to Menecrates soundness." The Greek writers affirm of him, that he took an oath of such as he cured of the falling sickness, that they should follow and attend upon him as his servants; and they did follow him, some in the habit of Hercules, and others in that of Mercury. Philip of Macedon, observing the vanity of this man, invited him, with his own gods, to supper: when he came, he was placed at a higher and more sumptuous table, whereon was a fairer altar than on the rest; on this altar (while the dishes were carrying up to other tables) were made divers libations, and suffumigations, with incense; till such time as this new Jupiter, perceiving in what manner he was derided and abused, went his way, being well laughed at by all that were present.

8. Flavius Domitianus being mounted to the imperial seat, when, after divorce, he had re-married and brought home his wife, he was not ashamed to say openly, that "she was called to his pulviner," (a bed whereon the statues of the gods are laid, during the solemn games exhibited to them.) And upon the day when he made a great feast unto the people, he was well pleased to hear their acclamations throughout the amphitheatre, in these words: "All happiness to our lord and lady." When in the name of his procurators, he indicted any formal letters, thus he began; "Our Lord and God thus commandeth." And afterwards it was ordered, that neither in the writing or speech of any man he should be otherwise called.

9. After Dioclesian had settled the affairs of the East, when he had subdued the Scythians, Sarmatians, the Alani and Basternæ, and had brought the necks of divers other nations under the Roman yoke: he then, grown proud, and puffed up with the glory of his victories, commanded that divine honours should be given to the Roman emperors; and therefore, in the first place, he himself would be adored, as if there was in him some celestial majesty. And whereas the emperors before him were wont to give their hands to the nobility to kiss, and then raised them with their own hands, to kiss them on the mouth; and that the manner of the vulgar was to kiss the knees of their emperor; Dioclesian sent forth his edict, that all men, without distinction, should prostrate kiss his feet; in the mean time, his shoes, or sandals, were set with precious stones and pearls, and enriched with gold. In like manner his garments, yea, his very chariot, was adorned, that he might seem more august, and be looked upon by all men as a god.

10. Lysander, the Lacedemonian general, having taken Athens, as he had arrived to a greater power than any Grecian had hitherto obtained, so his pride was greater than the power he had gotten; for, of the Athenian spoils, he caused a brazen statue of himself to be made, which he erected at Delphos. He was the first amongst all the Greeks that had altars

(5.) Sueton. in Caligul. c. 22. p. 177. Hakew. Apol. l. 4. c. 10. p. 426.—(6.) Diodor. Sic. Biblioth. l. 16. p. 526. Din. Mem. l. 8. p. 527.—(7.) Plut. in Ages. p. 607. Cæl. Rhod. l. 11. c. 16. p. 504. Pezel. Mell. tom. 1. p. 232. Ælian. Var. Hist. l. 12. c. 51. p. 336.—(8.) Sueton. l. 2. c. 13. p. 336.—(9.) Pegel. Mell. Hist. tom. 2. p. 252.

built

built to him by the cities as a god; and sacrifices, that were appointed in honour of him. He was also the first of the Greeks who had pæans sung to him; the Samians changed the name of their temple of Juno, and called it Lysandria.

11. C. Julius Cæsar had the honours of a continued consulship, the perpetual dictatorship, the censor of manners, and had the titles of emperor and father of his country. His statue was erected among those of kings; his seat in the Senate-house was of gold; and yet, not content with these, he suffered such further honours to be decreed to him, as were beyond the condition of a man; such as temples, and altars, a priest, a couch, and other ensigns of divinity.

12. Empedocles, the philosopher, had cured Panthias, of Agrigentum, of a deplorable disease: and perceiving that thereupon he was reverenced in a manner as if he had been a god, he became enflamed with a desire of immortality and glory; and that he might be supposed to be translated into the number of gods, he cast himself headlong into the midst of the flames of Mount Ætna.

CHAP. VII.

Of such Husbands as were unnatural to their Wives.

It is reported of the cruel beast called the hyæna, that by his exact imitation of a human voice, he draws the unwary shepherds out of their cottages, till he hath brought them within the compass of his power, and then he falls upon them with all his fierceness, and devours them. Thus there are some brutish and evil-natured men, who by pretences of generosity, love and virtue, gain the hearts of poor innocent virgins, till they are become the masters of their fortunes and honour; which done, death itself is more desirable than that bitterness and indignity they are want to treat them with.

1. Anno Dom. 1652, in the Isle of Thanet in Kent, lived one Adam Sprackling, Esq. who, about twenty years before, had married Katherine, the daughter of Sir Robert Leukner, of Kent. This Sprackling had a fair estate, but had exhausted it by drinking, gaming, &c. At last executions were out against him, and he forced to keep at home, and make his house his prison: this filled him full of rage, so that his wife was constrained many times to lock herself from him. But, upon Saturday night, Dec. 11, 1662, as it seems, he resolved to destroy her; and being at ten o'clock at night in his kitchen, he sent for one Martin, a poor old man, out of his bed to him; so that there were in the kitchen Sprackling and his wife, one Ewell, and this Martin. Sprackling commanded Martin to bind Ewell's legs, which the one did, and the other suffered, thinking it had only been a ranting humour of their master. Then began he to rage against his wife, who sat quietly by; and though she gave him none but loving and sweet words, yet he drew his dagger, and struck her over the face with it, which she bore patiently, though she was hurt in the jaw. He still continuing to rage at her, she, weary and in great fear, rose up and went to the door; her husband followed her with a chopping-knife in his hand, with which he struck at her wrist, and cut the bone asunder, so that her hand hung down only by the sinews and skin. No help was near; Ewell was bound, and Martin being old and weak, durst not interpose, fearing his own life; only prayed his mistress to stay and be quiet, hoping all should be well, and so getting a napkin, bound up her hand with it. After this, towards morning, still railing and raging at his wife, he dashed her on the forehead with an iron cleaver, whereupon she fell down bleeding; but recovering herself on her knees, she cried and prayed unto God for the pardon of her own and her husband's sins; praying God to forgive him as she did. But as she was thus praying, her bloody husband chopt her head into the midst of the very brains, so that she fell down, and died immediately. Then did he kill six dogs, four of which he threw by his wife; and after she was dead, chopping her twice into the legs, compelled Martin to wash Ewell's face with her blood; himself also dipping linen in her blood, washed Martin's face,

(10.) Pezel. Mell. tom. 1. p. 228.—(11.) Sueton. l. 1. c. 76. p. 44.—(12.) Alex. ab. Alex. l. 6. c. 4. p. 103. Zuin. Theat. vol. 11. l. 4. p. 2572.

and

and blooded his own face with it. For all which, being apprehended and carried to Sandwich goal, at the sessions following, which began April 22, 653, he was arraigned, condemned, and hanged on the 27th day; dying very desperately, and not suffering any, either ministers or gentlemen, to speak with him after his condemnation.

2. At Argos there were two of the principal citizens, who were the heads of opposite factions one to another in the government of the city; the one was named Nicostratus, and the other Phaulius. Now, when king Philip came to the city, it was generally thought that Phaulius plotted, and practised to attain unto some absolute principality and sovereignty in the city, by the means of his wife (who was a young and beautiful lady) in case he could once bring her to the king's bed, and that she might lie with him. Nicostratus was aware of as much; and smelling his design, walked before Phaulius's door, and about his house, on purpose to discover his intentions, and what he would do therein. He soon found that the base Phaulius had furnished his wife with a pair of high shoes, had cast about her a mantle; and set upon her head a chaplet after the Macedonian fashion, Having thus accoutered her after the manner of the king's pages, he sent her secretly in that habit and attire to the king's lodging, as a sacrifice to his lust, and an argument of an unparalleled villany in himself, who could endure to be the pander in the prostitution of his own wife.

3. Periander, the Corinthian, in a high fit of passion trod his wife under foot; and although she was at that time with child, yet he never desisted from his injurious treatment of her, till such time as he had killed her upon the spot. Afterwards when he was come to himself, and was sensible that what he had done was through the instigation of his concubines, he caused them all to be burnt alive; and banished his son Lycophron as far as Corcyra, upon no other occasion, than that he lamented the death of his mother with tears and outcries.

4. Nero, the emperor, being once incensed against his wife Poppæa Sabina, gave her such a kick with his foot upon the belly, that she thereupon departed this life. But though he was a man that seemed to be born to cruelty and blood, yet he afterwards so repented himself of this act, that he would not suffer her body to be burnt after the Roman manner; but built the funeral pile for her of odours and perfumes, and ordered her to be brought into the Julian monument.

5. Herod the sophist, being offended with his wife Rhegilla for some slight fault, commanded his freed man Alcimedon to beat her. She was at that time eight months gone with child; and (by the imprudence of him who was employed to chastise her) she received some blows upon her belly, which occasioned first her miscarriage, and soon after her death. Her brother Bradeas, a person of great nobility, cited her husband Herod to answer the death of his sister before the Senate of Rome; where, if he had not, it is pity but he should have received a condign punishment.

6. Amalasuntha had raised Theodahitus, at once, to be her husband and king of the Goths; but upon this proviso, that he should make oath, that he would rest contented with title of a king, and leave all matters of government to her sole disposal. But no sooner was he accepted as king, but he forgot his wife and benefactress; recalled her enemies from banishment; put her friends and relations many of them to death; banished her unto an island in the Vulsiner lake, and there set a strong guard upon her. At last he thought himself not sufficiently safe, so long as Amalasuntha was alive; and thereupon he dispatched certain of his instruments to the place of her exile, with order to put her to death; who, finding her in a bath, gave her no further time, but strangled her there.

7. A Frenchman of note, in the province of Languedoc, whose name is Villars, married a young, rich, and beautiful lady; but having been formerly addicted to converse with whores, as soon as the honey-moon was over, gave himself up

(1.) Clark's Mirr. c. 65. p. 295.—(2.) Plut. Mor. l. de Amore, p. 1144.—(3.) Patric. de Regno, l. 4. tit. 16. p. 249.—(4.) Patric. de Reipub. instit. l. 4. tit. 4. p. 166.—(5.) Cæl. Rhod. Antiq. Lect. l. 20. c. 27. p. 995—(6.) Zuinger. Theatr. vol. 19. l. 2. p. 3527.

to

to the same vicious courses, slighted and abused his wife with words and blows; forsook her bed; took away her clothes, her rings and jewels, and gave them to his mistresses; telling his wife, "He did not marry her, but her fortune, which he would spend upon these women that he lay with, because he loved them, for he never had any kindness for her." All these unkindnesses his wife bore with infinite patience, in hopes to reclaim him by her modest and humble behaviour. At length, finding he had almost consumed his whole estate, he brought two of his whores home to save charges, lay with one of them every night, and made his wife wait upon them at table; which she did without discovering any trouble or discontent at this more than servile employment. But the more she sought to please them, the more insolent were they, insomuch that one of them commanding her to fetch some water to wash her hands, and to kneel while she held the bason, the lady refusing so mean a submission, the whore threatened to beat her; whereupon the lady taking courage, threw the water in the whore's face; who crying out, and the husband coming to inquire into the reason of it, she cried out, "Oh, your wife has killed me, she has killed me, revenge my blood!" and then counterfeiting death, fell upon the ground as if she had been really dead; which the husband believing, run his wife through the body with his sword, of which wound she died immediately; upon which the whore jumped up and fell a kissing the murderer. But being shortly after apprehended, they were all three sentenced to be hanged; Villars as principal, and his two whores as accessaries, and were executed accordingly.

8. In the year 1766, one John Williams married a poor idiot for the sake of a sum of money that had been left her; which, when he was possessed of, he determined to shorten the life of the unhappy wife by a series of cruelty, that so he might be quit of a connection which interest alone had made him contract. For this purpose he drove a strong staple into the wall of a closet, in the room where they lodged, and to this staple he daily tied her with a rope, which he drew round her middle, her hands being fastened behind with iron hand-cuffs; and the little food he allowed her was laid on a shelf just within the reach of her mouth, so that if she dropped any part of it she could not recover it again. And fearing lest this treatment might not dispatch her soon enough, the barbarous villain augmented his cruelty by contracting the rope that confined her, till her toes only reached the ground; and if his daughter attempted to alleviate her misery by setting a stool for her to stand on, he used to beat her unmercifully. By this treatment the poor creature soon became a frightful skeleton, and she was so far reduced that her stomach loathed food; which, when he perceived, the artful villain released her, loosed her hand, set meat before her, and invited her to eat with the most endearing words, with a view to skreen himself from justice; but in two days after she died a miserable spectacle, with only a loose covering over her bones, of skin swarming with vermin. For this barbarous murder he was executed in Moorfields, the 19th of January, 1767, amidst a numerous populous, whose resentment the villain fearing would urge them to tear him to pieces, made him earnest with the hangman to dispatch him.

CHAP. VIII.

Of such Wives as were unnatural to their Husbands, or evil deported towards them.

In Italy there grows an herb, they call it the Basilisco: it is sweet-scented enough; but withal it hath this strange property, that being laid under a stone in a moist place, in a few days it produces a scorpion. Thus, though the woman, in her first creation, was intended as a help for man, the partner of his joys and cares, the sweet perfume and relish of his days throughout his whole pilgrimage: yet there are some so far degenerated from their primitive institution (though otherwise of exterior beauty and perfection enough) that they have proved more intolerable than scorpions, not only tor-

(7.) De Serres, Hist. Fran.—(8.) Annual Reg. 1767.

menting the life, but hasteing the death of their too indulgent husbands.

1. Joan, grandchild to Robert, King of Naples, by Charles's son, succeeded her grandfather in the kingdom of Naples and Sicily, anno 1343; a woman of a beautiful body, and rare endowments of nature. She was first married to her cousin Andrew, a prince of royal extraction, and of a sweet and loving disposition; but he being not able to satisfy her wantonness, she kept company with lewd persons; at last she grew weary of him, complaining of his insufficiency; and caused him, in the city of Aversa, to be hung upon a beam, and strangled in the night-time, and then threw out his corpse into a garden, where it lay some days unburied. It is said that this Andrew on a day coming into the queen's chamber, and finding her twisting a thick string of silk and silver, demanded of her for what purpose she made it; she answered, " To hang you in," which she then little believed; the rather, because those who intend such mischief, use not to speak of it before-hand; but it seems she was as good as her word.

2. Bithricus, king of the West Saxons, married Ethelburga, the daughter of Offa, king of Mercia; by whom, after he had reigned seventeen years, he was poisoned and buried at Warham: upon which occasion it was ordained by the nobles, " that from thenceforth the kings' wives should not be called queens, nor suffered to sit with them in place of estate." This Ethelburga fled into France with infinite treasure; where offering a mighty sum of her gold to Charles, king of France, he put her to her choice, whether she would have him or his son to her husband. She chose the son, for the reason (as she said) that he was the youngest. "Then," said Charles, " hadst thou chosen me, thou shouldest have had my son, but now thou shalt neither have him nor me;" and then sent her to a monastery, wherein she professed herself a nun, and became there the abbess for some years: but afterwards being found to have committed adultery with a layman, she was cast out of the monastery, and ended her life in poverty and misery.

3. Albœinus, the first king of Italy and the Lombards, having slain Cunemundus, king of the Gepidæ, made a drinking cup of his skull. Rosamund, the daughter of that king, he had taken to wife; and being one day very merry at Verona, forced her to drink out of that detested cup; which she so stomached, that she promised one Helmichild, a courtier, " that if he would aid her in killing the king, she would give him him both herself and the kingdom of Lombardy." This when he consented to, and performed, they were so hated, that they were constrained to fly to Ravenna, unto the protection of Longinus, who persuaded her to dispatch Helmichild out of the way, and to take him for her husband, to which she willingly agreed. Helmichild coming out of the bath, called for drink, and she gave him a strong poison, half of which when he had drank, and found by the strange operation how the matter went, he compelled her to drink the rest, and so both died together.

4. When Alexander the Great had determined to invade the Dacæ, where he knew Spitamenes was, who not only had revolted himself, but had also drawn divers others into the society of his rebellion, and had at some times overthrown some of Alexander's captains, there fell out one thing remarkable. The wife of Spitamenes (upon whom he extremely doted) when by her feminine flatteries she was not able to persuade her husband to make trial of the victor's clemency, and to endeavour to appease Alexander, whom he could not avoid nor escape, she set upon her husband when intoxicated with wine, who lay fast asleep, and drawing a sword that she had concealed under her garments, she cut off his head, delivered it to a servant that was a party in the fact, and, with him only in her company, as she was, with her garments besprinkled with blood, she went directly to Alexander's camp, and caused him to be informed that there was one there to inform him of something that he was concerned to know. When she was admitted, she desired the servant might come in, who showed the head of Spitamenes. When the king saw this, though he looked upon it as a con-

(1.) Full. Proph. Stat. l. 5. c. 2. p. 343. Bartlet Hist. of Scanderbeg, l. 10. p. 369.—(2.) Stowe's Annals, p. 77.—(3.) Heyl. Cosmogr. p. 94.

siderable piece of service that a renegado and a traitor was dispatched, yet had he such a horror of the fact, that she should take away his life that had well deserved at her hands, who was her husband, and a parent of the childreu which they had betwixt them, and that considering the atrocity of the fact overweighed any pretended merit from himself, he sent her word forthwith to depart his camp, lest she should infect the Greeks with the barbarity of her example.

5. Fulvius, understanding that he was proscribed by the Triumvirate, betook himself to his wife, hoping to be hid, and some way kept private by her, in this time of his extremity. He might the rather expect her fidelity in this thing, for of a slave he made her a free woman, and received her to his bed: but he found a deadly enemy instead of a friend; for she, suspecting that he was in love with another woman, did herself accuse and discover him to the Triumviri; by whose order he died in a miserable manner.

6. The noble Pittacus, so famous for his valour, and as much renowned for his wisdom and justice, feasted upon a time certain of his friends, who were strangers. His wife coming in at the midst of the dinner, being angry at something else, overthrew the table, and tumbled down all the provision under foot. At which, when his guests were wonderfully abashed, Pittacus, turning to them, said: "There is not one of us all but he hath his cross, and one thing or other wherewith to exercise his patience; and for my own part, this is the only thing that checketh my felicity: for were it not for this shrew, my wife, I were the happiest man in the world: so that of me these verses may be verified:

This man, who while he walks the street,
 Or public place, is happy thought,
No sooner sets in house his feet,
 But woe is him, and not for nought;
His wife him rules, and that's a spight,
She scolds, she fights from noon to night.

CHAP. IX.

Of the deep hatred some have conceived against their own Brethren; and the unnatural Actions of Brothers and Sisters.

Sir Henry Blunt, in his Voyage to the Levant, tells us, that at Belgrade, in Hungary, where Danubius and Sava meet, their waters mingle no more than water and oil; and though they run sixty miles together, yet they no way incorporate; but the Danube is clear and pure as a well, while the Sava, that runs along with it, is as troubled as a street channel. After the manner of these rivers it is with some brethren; though bred up together, and near enough each other in respect of their bodies, yet their minds have been as distant from each other as the poles are; which, when opportunity hath served they have showed in the effects of an implacable hatred.

1. Sir George Sonds, of Kent, had lately two sons, grown up to that age wherein he might have expected most comfort from them; but in the year 1655, the younger of them, named Freeman Sonds, having no apparent cause or provocation either from his father or brother, did, in a most inhuman and butcherly manner, murder the elder, as he lay sleeping by him in his bed: he beat out his brains with a cleaver; and, although this was his mortal wound, yet, perceiving him to groan and sigh, as one approaching unto death, he stabbed him seven or eight times in and about the heart, (as the sorrowful father witnesseth in his printed narrative of the whole), and when he had finished this black and bloody tragedy, he went to his aged father, then in bed, and told him of it, rather glorying in it, than expressing any repentance for it. Being apprehended, he was presently after condemned at Maidstone assizes, and accordingly executed.

2. Eteocles was the son of Œdipus, by his own mother Jocasta: their father, the king of Thebes, had ordered it, that Eteocles, and his other son Polynices, after his departure, should reign yearly by turns: But Eteocles, after his year was expired, would not suffer his brother to succeed; whereupon Polynices, being aided by Tydeus and Adrastus, made war upon his brother. They meeting together with their forces in the field, were slain by each other in the battle: their dead bodies were also burned together; when the flame parted itself, as if it seemed to declare such a deadly hatred betwixt them, that, as their minds, being

(4.) Pezel. Mellific. tom. 1. p. 358.—(5.) Fulgos. Ex. l. 5. c. 3. p. 609.—(6.) Plut. Moral. in l. de Tranq. Anim. p. 153.
(1.) Clark's Mir. c. 91. p. 404, 405.

alive,

alive, so neither could their bodies, being dead, agree. This their antipathy was propagated to their posterity, breaking out into many outrageous and bloody wars. Unto such ends doth the providence of God often bring an incestuous brood, that others may be instructed thereby.

3. Upon the death of Selymus the Second, which happened anno 1582, Amurath the Third succeeded in the Turkish empire; at his entrance upon which he caused his five brothers, Mustapha, Solyman, Abdala, Osman, and Sianger, without pity or commiseration, to be strangled in his presence, and gave orders that they should be buried with his dead father: an ordinary thing with Mahometan princes, who, to secure to themselves the empire without rivalship, stick not to pollute their hands with the blood of their nearest relations. It is said of this Amurath, when he saw the fatal bow-string put about the neck of his younger brother, that he was seen to weep; but it seems they were crocodile tears, for he held firm to his bloody purpose.

4. Petrus, king of Spain, having reigned some time with great cruelty, polluting his hands in the blood of his nobles; at last, his brother Henry took up arms against him, anno 1369. He had hired auxiliary forces out of France against Petrus; and having met him in the field, a bloody battle was fought, agreeable to the pertinacious hatred of the two brothers. The victory resting on the side of Henry, and his brother made prisoner; being brought before him, Petrus with a dagger wounded Henry in the face: the other endeavouring to repay it with interest, both grappled together, having thrown each other to the ground; but others coming in to the help of Henry, he quickly became the superior, and having slain his brother with many wounds, he succeeded in his kingdom.

5. Extreme was the hatred that was betwixt Bassianus and Geta, the two sons of Severus the emperor, which soon betrayed itself upon the death of their father. They could not agree about the parting of the empire, nor did they omit any means whereby they might supplant each other; they endeavoured to bribe each other's cooks and butlers to poison their masters; but when both were too watchful to be thus circumvented, at last Bassianus grew impatient; and burning with ambition to enjoy the rule alone, he set upon his brother Geta, gave him a deadly wound, and shed his blood in the lap of Julia their mother; and having executed this villany, threw himself amongst the soldiers, and told them, "That he had with difficulty saved his life from the malice of his brother." Having parted amongst them all that Severus his father had been eighteen years heaping up, he was by them confirmed in the empire.

6. Anno 1080, Boleslaus, king of Poland, having slain his brother S. Stanislaus, bishop of Cracovia, at the very altar as he was in the celebration of the mass, he suddenly fell into a frenzy, and such a degree of madness, that he laid violent hands upon himself. It is said of this king, that he grew into a vehement hatred of the bishop, his brother, upon the account of that freedom he took in reproving him for those horrible crimes he frequently committed.

7. Tosto and Harold, the sons of earl Godwin, falling out, Tosto secretly went into the Marches of Wales; and, near the city of Hereford, at Portaslith, where Harold had a house then in preparation to entertain the king, he slew all his brother's servants; and cutting them piecemeal into gobbets, some of their limbs he salted, and cast the rest into the vessels of mead and wine: sending his brother word, "That he had furnished him with powdered meats against the king's coming thither.

8. Robert, duke of Normandy, was chosen king of Jerusalem, but refused that, in hopes to have England; but it is observed that he never prospered after. His brother Rufus got the crown; and when he was dead, Henry Beauclerk, his youngest brother ascended the throne, and conquered Normandy: he also put out the eyes of Robert, his brother, and kept him prisoner in Cardiff Castle twenty-six years;

(2.) Textor Officin. l. 5. c. 11. p. 564. Sabell. Ex. l. 3. c. 10. p. 170. Kornm. de Mirac. Mortuor. l. 4. c. 62. p. 27.—(3.) Camerar. Oper. Subcisiv. cent. 1. c. 88. p. 408.—(4.) Lips. Monit. l. 2. c. 14. p. 348.—(5.) Herodian, l. 4. p. 207. Simps. Ch. Hist. l. 2. cent. 3. p. 27. Pezel. Mellific. Histor. tom. 2. p. 208.—(6.) Gaulter. Tab. Chron. p. 628, 629.—(7.) Speed's Hist. p. 413. Chetwind Hist. Col. cent. 7. p. 206. Clark's Mir. c. 14. p. 55.

where, for grief, conceived at the putting on of a new robe, (too little for the king, and therefore sent to the duke to wear) he grew weary of his life, as disdaining to be mocked with his brother's cast-off cloaths: and cursing the time of his unfortunate nativity, refused thenceforth to take any sustenance, and starved himself to death.

9. Alphonsus Diazius, a Popish Spaniard, hearing that John Diazius, his brother, had renounced popery, and was become a professor of the reformed religion, fell into so deep a hatred of him, that, like another Cain, he slew his brother with his own hands; for which he was highly applauded by the Romanists for his heroical atchievement; but he was so haunted and hunted by the furies of his own conscience, that he desperately hanged himself at Trent, about the neck of his own mule.

10. Cleopatra, the wife of Cyricænus, having taken sanctuary at Antioch, after her husband's overthrow, her sister Gryphina, the wife of Gyrphus, most importunately solicited her death: and though Gryphus much persuaded her against it, yet she herself commanded the soldiers to dispatch her; but in a few days after the same Gryphina, falling into the hands of Cyricænus, was by him made a sacrifice to his wife's ghost.

11. Selymus the First, having ascended the throne of his father, sought the destriction of all his brethren; and while his brother Corcutus lay quiet in Magnetia, he secretly led an army thither to destroy him. Corcutus having notice of it, fled away with two servants; and all passages by sea being shut up, he was glad to hide himself in a cave by the seaside, where he lived miserably upon country crabs, and other like wild fruit, till, being discovered by a peasant, he was apprehended. Selymus being informed of it, sent one to strangle him, and bring his dead body to Prusa. The executioner, a captain, coming to Corcutus, in the dead time of the night, and awaking him out of his sleep, told him this heavy message, "That he was sent by his brother to strangle him." Corcutus, exceedingly troubled with this heavy news, and fetching a deep sigh, desired the captain to spare his life till he might write a few short lines unto his brother Selymus, which he did readily in Turkish verse, upbraiding him with his horrible cruelty; and, concluding with many a bitter curse, he besought God to take a just revenge upon him. Being then strangled, his dead body was brought to Prusa. Selymus uncovered the face of it, to be certain that it was him: when, seeing this writing in his hand, he took and read it; and is said thereupon to have shed tears, notwithstanding his cruel nature and stony heart.

CHAP. X.

Of the barbarous and savage Cruelty of some Men.

THEODORUS Gaddaræus, who was tutor to Tiberius, the Roman emperor, observing in him, while a boy, a sanguinary nature and disposition, that lay lurking under a shew of lenity and pretence of clemency, was used to call him "a lump of clay steeped and soaked in blood." His prediction of him did not fail in the event: he thought death was too light a punishment for any that displeased him. Hearing Carnulius (being in his disfavour) had cut his own throat, "Carnulius," said he, "has escaped me." To another, who begged of him that he might die quickly, "he told him, "He was not yet so much in his favour." Yet even this artist in cruelty has since been outacted by monsters more cruel than himself.

1. The island of Amboyna lies near Seran, the chief town of it hath also the same name, and is the rendezvous for the gathering and buying of cloves. The English lived in the town, under the protection of the castle, held and well manned by the Dutch. In February 1622, a Japanese soldier discoursing with the Dutch centinel of the castle, was suspected, tortured, and confessed divers of his countrymen contrivers with him of surprising the castle: also one Price, an Englishman, and prisoner with them, accused other Englishmen of the factories; who were all sent for, and put to horrid torture, in this manner: first, they hoisted up the examinant by the hands with a cord, on a large door, fastening him upon

(8.) Speed's Hist. p. 445.—(9.) Clark's Mir. c. 14. p. 55.—(10.) Trinchfield Hist. Improved, p. 110, 111.—Knowle's Turk. Hist. p. 502.

two staples of iron on the top, as wide as the the arms could stretch; his feet hung to the ground, stretched out to their full length and width, and fastened to the bottom of the door; then they wrapped a cloth about his neck and face, so close that no water could go by. This done, pouring the water leisurely upon his head, and filling the cloth up to his mouth and nostrils, that he could not draw breath, but must withal suck in water, and so continued till it forced its way out at his nose, eyes, and ears, stifling and choaking him into a swoon or fainting: but being taken down, they made him vomit out the water, and so, somewhat recovered, they tortured him again four or five times, till his body was swelled three times bigger, his cheeks like bladders, and his eyes staring out beyond his brows. One Colson, thus tortured, did still deny their accusation; whereupon they burnt him under his paps, arm-pits, elbows, hands, and feet, till the fat extinguished their torches; they then lodged him in a dungeon, where his flesh putrefied, and maggots engendered in it to a horrid and loathsome condition, till at the end of eight days they were executed, March 1623; at which instant there was a sudden darkness and a tempest, that forced two Dutch ships out of the harbour, which were hardly saved. The dead were all buried in one pit; and one Dunkin, their accuser, stumbled at their grave, fell stark mad, and died so within three days after: also a sickness followed at Amboyna, of which divers Dutch died. The names of the English thus inhumanly dealt with, were Captain Towerson, Thompson, Beaumont, Collins, Colson, Webber, Ramsey, Johnson, Fard, and Brown.

2. It is a memorable example that Seneca relates of Piso, who, finding a soldier to return from foraging without his comrade, suspecting he had slain him, condemned him to death, "The executioners being in readiness, and he stretching forth his neck to receive the stroke of the axe, in that very instant his comrade appeared in that place: whereupon the centurion, who had the charge of the execution, commanded the executioner to desist, and carried back the condemned soldier to Piso, together with his comrade, thereby to manifest his innocency, and the whole army waited on them with joyful acclamations. But Piso in a rage gets him up to the tribunal, and condemns both the soldiers, the one for returning without his comrade, and the other for not returning with him; and hereunto adds the condemnation of the centurion, for staying the execution without warrant, which was given him in charge: and thus three were condemned to die for the innocency of one.

3. The thirty Athenian tyrants were of that fierce and cruel disposition, that they caused the daughters of some of the slain citizens to dance in the blood of their own parents, who had newly been murdered by them.

4. Sylla having upon his credit received to mercy four legions of the adverse part, which amounts to twenty-four thousand men, he caused them, notwithstanding, in public to be cut in pieces; calling in vain for mercy from his treacherous right hand, which he had reached out as a sure token of it. And when the dying groans of these men reached to the very Curia itself, where the senate were then met, and that the senators themselves stood in amaze what it might mean, "Let us mind our business, fathers," said he, "a few seditious fellows are punished by my orders." Upon which Lipsius justly cries out, "I know not what I should herein chiefly wonder at, whether that a man could so do, or so speak."

5. Solyman the Magnificent, emperor of the Turks, having obtained a victory over the Germans, finding amongst the captives a Bavarian soldier, a man of an exceeding high stature, he caused him to be delivered to his dwarf, to be by him slain, whose head was scarce so high as the other's knees; and that goodly tall man was mangled about the legs for a long time by that apish dwarf, with his little scymitar, till, falling down with many feeble blows, he was at last slain in the presence of Solyman, who took marvellous pleasure in this scene of cruelty.

6. Mahomet the Great, the first em-

(1.) Sanderson's Hist. of King James, p. 577.—(2.) Sen. de Ira, l. 1. c. 16. p. 297. Wier. Oper. p. 798. lib. de Ira Hakew. Apol. l. 4. c. 4. § 7. p. 341, 342. Caus. Hol. Court, tom. 1. l. 3. p. 90. (3.) Dinot. Mem. l. 5. p. 372.—(4.) Val Max. l. 9. c. 2. p. 248. Din. Mem. l. 5. p. 373. Lips. de Const. l. 2. c. 24. p. 214.—(5.) Knowle's Turk. Hist. p. 709.

peror

peror of the Turks, after the winning of Constantinople, fell in love with a most beautiful young Greek lady, called Irene, upon whose incomparable perfections he so much doated, that he gave himself up wholly to her love. But when he heard his captains and chief officers murmured at it, he appointed them all to meet him in his great hall, and commanding Irene to dress and adorn herself in all her jewels and most sumptuous apparel (not acquainting her in the least with any part of his design), taking her hand, he led this miracle of beauty into the midst of his bassas, who, dazzled with the brightness of this illustrious lady, acknowledged their error, professing that their emperor had just cause to pass his time in solacing himself with so peerless a paragon: but he on a sudden twisting his left hand in the soft curls of her hair, and with the other drawing out his scymitar, at one blow struck off her head from her shoulders; and so at once made an end of his love, and her life, leaving all the assistants in a fearful amaze and horror of that cruelty.

7. Novellus Carrarius, Lord of Padua, inflamed with an ambition of greater rule, took away by poison William Scaliger, the Lord of Verona and Vincentia, though a familiar friend of his: and, to enjoy Verona the more securely, having betrayed into his power Antonius and Bruno, his two sons, he caused them also to be slain. Being in the city of Vincentia, he fell in love with a maid of singular beauty, and required her parents to send her to him; but being refused, he sent his guards to fetch her: when brought, he basely violated her chastity; and two days after, he caused her to be cut in small pieces, and sent her so back in a basket to her parents. The father, amazed with the atrocity of the fact, represented the whole to the senate, beseeching their assistance in so great an injury. The senate, having deliberated upon the matter, sent the body of the maid, so inhumanly mangled, to the Venetians, declaring that they did commit themselves to their care and patronage. The Venetians took upon them their defence; and having wearied out Carrarius with war, at last penned him up in Padua, and compelled him to yield himself. Being taken, they strangled him, together with his two sons, Francis and William.

8. Vitoldus, duke of Lithuania, was a man of a cruel disposition. If he had destined any to death, his way was to cause them to be sewed up in the skins of bears, and to expose them to be torn in pieces by dogs. In all his military expeditions, he never was without a bow in his hand; and if he saw any soldier march out of his rank, he used to shoot him dead with an arrow. This fierceness of his, that nation (though otherwise haughty, and contemners of death) did so stand in awe of, that many under his dominion (at his command) without waiting for an executioner, either hanged or poisoned themselves.

9. Perotine Massey's husband was a minister in Queen Mary's reign, and he fled out of the land for fear; but she, with her mother, were condemned to be burnt as heretics, which was done July 18, 1556: she was near the time of her delivery, and, by the force of the flame, her young child burst out of her belly. This babe was taken out alive by W. House, a bye-stander, and by the command of Elier Gosseline, the bailiff (supreme officer in the then absence of the governor of the island of Guernsey) cast again into the fire, and therein consumed to ashes. Here was a spectacle without precedent, a cruelty built three generations high; for the grand mother, mother, and grandchild, suffered all in the same flames at the same time.

10. Demetrius, the king of Syria, after he had overcome Alexander the Jew in a battle, led the prisoners taken in that fight to Jerusalem, where he caused eight hundred of them in the midst of the city to be crucified, the sons in the very sight of the mothers; and after commanded the mothers themselves to be slain.

11. In the reign of Edward the Sixth (upon the alteration of religion), there was an insurrection in Cornwall and divers other counties, wherein many were taken and executed by martial law. The chief leaders were sent to London, and

(6.) Knowle's Turk. Hist. p. 350, 351, 352.—(7.) Lon. Theat. p. 354.—(8.) Ibid. 352. Sabell. Ex. l. 6. c. 8. p. 352.—(9.) Full. Worth. p. 5. Hantsh.—(10.) Din. Mem. l. 5. p. 372.

there

there executed. The sedition being thus suppressed, it is memorable what cruel sport Sir William Kingston made, by virtue of his office (which was provost martial) upon men in misery. One Boyer, mayor of Bodmin in Cornwall, had been amongst the rebels, not willingly, but enforced; to him the provost sent word that he would come and dine with him, for whom the mayor made great provision. A little before dinner the provost took the mayor aside, and whispered him in the ear, "That an execution must that day be done in the town, and therefore required that a gallows should be set up against dinner should be done." The mayor failed not of his charge; presently after dinner, the provost taking the mayor by the hand, entreated him to lead him to the place where the gallows was, which, when he beheld, he asked the mayor, "If he thought it to be strong enough?" "Yes," said the mayor, "doubtless it is." "Well, then," said the provost, "get you up speedily, for it is provided for you." "I hope," answered the mayor, "you mean not as you speak?" "In faith," said the provost, "there is no remedy, for you have been a busy rebel:' and so without respite or defence he was hanged. Near the said place dwelt a miller, who had been a busy actor in that rebellion, who, fearing the approach of the martial, told a sturdy fellow, his servant, that he had occasion to go from home, and therefore, if any came to inquire for the miller, he should not speak of him, but say that he was the miller, and had been so for three years before. So the provost came, and called for the miller, when out comes the servant, and said, "he was the man." The provost demanded, "How long he had kept the mill?" "These three years," answered the servant: then the provost commanded his men to lay hold on him, and hang him on the next tree. At this the fellow cried out, "That he was not the miller, but the miller's man." "Nay, Sir," said the provost, "I will take you at your word. If thou beest the miller, thou art a busy knave; if thou art not, thou art a false lying knave: and howsoever, thou canst never do thy master better service than to hang for him;" and so, without more ado, he was dispatched.

12. Uladus Dracula, as soon he had gained the sovereignty of Moldavia, chose out a multitude of spearmen, as the guard of his body; that done, inviting to him as many as were eminent in authority in that country, he singled out from them all that he thought had any inclination to a change. All these, together with their whole families, he impaled upon sharp stakes, sparing neither the innocent age of young children, the weak sex of women, nor the obscure condition of servants. The stakes and place where they were set up, took up the space of seventeen furlongs in length, and seven furlongs in breadth; and the number of those that were thus murdered, and in this cruel manner, is said to be no less than twenty thousand.

13. Nabis, the tyrant of Lacedæmon, did utterly extinguish the Spartan name, forcing into exile as many as were eminent for riches, or the renown of their ancestors; and dividing their wealth and wives among the mercenary soldiers he had hired. Withal, he sent murderers after such as he had banished, not suffering any place of retreat to be safe to them. He had also framed an engine, or rather an image of his wife, which, after her name, he called Apega: with admirable art it was fashioned to her resemblance, and was arrayed in such costly garments as she used herself to wear. As often as the tyrant cited before him any of the rich citizens, with a purpose to milk them of their money, he first, with a long and very civil speech, used to represent to them the danger Sparta stood in of the Achæans, the number of mercenaries he kept about him for their safety, and the great charge he was at in sacred and civil affairs. If they were wrought upon by these means, it sufficed; but if otherwise, and that they were tenacious of their money, he used then to say, "Possibly I am not able to persuade you; yet it is likely that Apega may:" and, with a shew of familiarity, takes the man by the hand, and leads him to this image, which rises and embraces him with both arms, draws him to her breasts, in which,

(11.) Bak. Chron. p. 437. Speed's Hist. p. 833.—(12.) Dinoth. Mem. l. 5. p. 377, 378. Chalc. l. 9. p. 119, 121. Knowle's Turk. Hist. p. 362, 363.

and her arms, were sharp iron nails, though hidden with her clothes: herewith she griped the poor wretch, to the pleasure of the tyrant, who laughed at his cruel death.

14. Thomas Basilides, emperor of Russia, used, for his recreation, to cause noble and well deserving persons to be sewed up in the skins of bears, and then himself set mastiffs upon them, which cruelly tore them in pieces. He often invited his father-in-law, Michael Temrucovius, to banquet with him, and then sent him home to his family through the snow, having first caused him to be stript stark naked; sometimes he shut him up in a room in his own house, till he was almost famished, causing four bears, of extraordinary bigness, to be tied at the door, to keep all provisions from him. These bears, at other times, he would let loose among the people, especially when they were going to church; and, when any were killed by them, he said, "His sons had taken great pleasure in the sport; that they were happy that perished in this manner, since it was no small diversion to himself."

15. Changhien Chunghus, no better than a thief at first, thrived so fast, that after he had vexed the provinces of Hunquang, and Honan, in China, and part of that of Nanking and Kiangsi, he entered the province of Suchuen, in the year 1644; and having taken the principal city, called Chingtu, in the heat of his fury he killed a king of the Tamingian race, as also several princes of that family; but these slaughters were but the preludes of those execrable cruelties he afterwards practised; for he had certain violent and sudden motions of cruelty, and maxims drawn from the very bowels of vengeance itself. For one man's fault he often destroyed all the family, without respect to infants, or women with child. Nay, many times he cut off the whole street where the offender lived, involving in slaughter the innocent with the guilty. He once sent a man post into the country of Xensi, who, glad he was out of the tyrant's hands, returned no more. To revenge this supposed injury, he destroyed all the quarter of the city where he lived; and thought he much bridled his fierceness, that he did not extinguish the whole city. He had an executioner whom he loved above all the rest, for his natural inclinations to cruelty. This man dying of a disease, he caused his physician to be killed; and, not content with this, he sacrificed an hundred more of the same profession to the ghost of his deceased officer. If walking out, he saw a soldier ill clad, or whose manner of gait and walking was not so vigorous and masculine as he desired, he presently commanded him to be killed. He once gave an officer a piece of silk, who complained to another of the poorness of the piece; of which he being informed by one of his spies, he presently commanded him, and his whole legion, which were two thousand men, to be all massacred at once. He had in his royal city six hundred præfects, and in three years space, there were scarce twenty of them left, having put all the rest to several kinds of death for slight causes. He had five hundred eunuchs taken from the princes of the Tamingian family: after he had put all their lords to death, one of these presuming to style him not with the title of king (but the bare name of Changhien Chungus) he caused them all to be slain. One of his chief priests was apprehended for some words he let fall against him; and he having got together about twenty thousand of the same profession, put them all to the sword, and then applauded himself as if he had done an heroical action. He levied an hundred and fourscore thousand, all natives of the province of Suchuen, anno 1645; these he sent before him to take the city of Nanchung, in the country of Xensi; they finding it difficult, forty thousand of them revolted to the enemy, and so the rest were forced to return without effecting the design. The tyryant enraged to see them return, commanded the rest of his army, that had always marched with him, to cut in pieces these one hundred and forty thousand of the new raised Suchuens. This horrible butchery lasted four days; in which slaughter he commanded some to have their skins pulled off, and filled with straw, and having sowed on the head, to be carried to the towns where they were born, to strike terror into the

(13.) Excerp. è Polyb. l. 13. p. 675. Raleigh's Hist. of the World, l. 5. c. 4. 3. § 10. p. 532.—Camer. Oper. Subcis. cent. 2. c. 88. p. 337.

rest. Not content with this, he vexed the whole province, so that he left it in a manner desolate; for he perfectly hated it, because he thought they approved not of his government. He caused almost eighteen thousand students to be brought before him, and at once massacreed them all, saying, "These were they that by their sophisms solicited the rest to rebellion." Anno 1646, the Tartars entered the province of Xensi, to give him battle; and therefore to leave the country behind him secure, he commanded all the citizens, of what quality soever, in his royal city of Chingtu, to be bound hand and foot, which was done by his army, and then riding about them, he viewed them with less compassion than a tiger, and cried out, "Kill, kill these rebels." It is thought there were no less than six hundred thousand souls, most of which were thus horribly murdered. He besides sent part of his army to other cicies about, and killed all those he could lay hands on; and so brought the populous province of Suchuen into a vast wilderness. In his march he caused his soldiers to kill all their wives; himself, to give them an example, having caused two hundred and eighty beautiful maids, that waited upon his three queens, to be slain. He killed all his sick or weak soldiers to deliver them, as he said, out of so miserable and and ruined a country. then he turned his rage against cities, palaces, and buildings, not sparing his own stately one of Chintu; he consumed it, together with a great part of the city, by fire; he cut down all trees and woods that that they might profit no man. He sunk sixty ships of silver in the river of Chiand, having killed the shipmen to conceal the place. This done, he marched into the province of Xensi, to meet the Tartars, where this devil incarnate was happily killed.

16. Accioline, Tyrant about Taurisium and Padua, surpassed all those in cruelty that were called by the name of Christians; he gelded boys, vitiated virgins, cut off the breasts of matrons, and ripped up the bellies of women with child. Once hearing that Padua had revolted from him, he caused twelve thousand Paduans in his army to be slain every man. Being after this beaten in the field, wounded and made prisoner, he tore open the lips of his wound, that he might die as cruelly as he had lived The manner of this tyrant was like unto that of Caligula; he put men to death by slow degrees, that they might feel themselves die; so that, by divers ways of torture, the was the death of thirty thousand persons.

17. In 1560, the then viceroy of Peru sent Pedro de Orsua, a native of Navarre, with seven hundred men, to the river of the Amazons, in order to make discovery of certain mines, said to be there; and being arrived at the head of it, he built pinnaces and canoes; and having furnished himself with provisions, and taken two thousand Indians, with many horses on board, he embarked on the river Xauxa, or Maranhon. He sailed till he came to a plain country, where he began to build a town; but his men not being used to such labour, and fatigued by the hot and rainy reasons, they murmured, though they had provisions enough, and a prospect of finding great store of gold. The mutineers were headed by Lopez de Agira, a Biscayner, who had been an old mutineer in Peru, and being joined by Ferdinand de Guzman, a Spanish soldier, and one Saldueno, who was enamoured with Orsua's beautiful lady, they murdered him when asleep, with all his friends and chief officers. Then they proclaimed Guzman their king; but twenty days after, he was also murdered by Lopez, who assumed the title to himself. Being a fellow of mean birth, he murdered all the gentlemen in company, lest any of them should rival him: and having formed a guard of ruffians about him, he became so jealous of his new dignity, and was so conscious of what he deserved, that when any of the men talked together, he concluded they were plotting against him, and sent his ruffians to murder them. Abundance of the rest, and the women, falling sick, he barbarously left them to the mercy of the natives, and sailed to the island Magarita, with two hundred and thirty men. He was well entertained by the governor, who took him to be one of the king's

(15.) Martin. de bello Tart. p. 299. 300, &c.—(16.) Sabell. Ex. l. 8. c. 3. p. 429. Camer. Oper. Subcis. cent. 1. c. 87. p. 405. Jov. Elog. l. 1. p. 43, 44.

officers

officers; but this ungrateful villain speedily murdered him and his friends, ravaged the island, forced some soldiers to go along with him, and pretended to conquer the Indies, but was defeated, taken, and hanged by the governor of New Grenada. The wretch murdered his own daughter, that she might not be insulted by his enemies; and then attempted to murder himself, but was prevented.

18. Philip de Comines, in his life of Lewis XI. says, "There never was a king in France whose cruel conduct and extortions came so near to tyranny as those of that king did." "Had Comines," says Mr. Bayle, "designed to give the portraiture of a cruel prince, he could have employed no stronger colours than those which describe his rigorous prisons, his iron cages, and nets." He says "They were made of wood, covered with plates of iron; that he had got some Germans to make very weighty and terrible irons to put on the feet, and in which there was a ring to put one foot, very hard to be opened, like an iron collar, with a thick and heavy chain, and a great iron ball at the end, very heavy; and these were called the king's nets." Claude de Seyssel, another historian, says, "That about the places where he was, were seen great numbers of people hanging on trees, and the prisons, and other neighbouring houses, full of prisoners, which were often heard, both by day and by night, to cry out through the torments they endured; besides those who were secretly cast into the rivers." The same historian observes, "That this king carried his absolute power to excess." He caused Trestan, his provost, to take the prisoners who were in the palace-goal, and drown them near the Grange aux Mercier. Mezaria, another historian, relates, "That he had put to death above four thousand, by different punishments, which he sometimes delighted to see. Most of them had been executed without form of law; several drowned with a stone tied to their necks; others precipitated going over a swipe, from whence they fell upon wheels, armed with spikes and cutting instruments; others were strangled in dungeons. Trestan, his companion, and provost of his palace, being judge, witness, and executioner."

19. Amurath, at the taking of the Isthmus, immolated six hundred young Greeks to his father's soul, in the nature of a propitiatory sacrifice for the sins of the deceased. And in those new countries discovered in the last age, this practice is in some measure every where received. All their idols reek with human blood, not without various examples of cruelty. Some they burn alive, and half-broiled take them off the coals, to tear out their hearts and entrails; others, even women, they flay alive, and with their bloody skins clothe and disguise others.

20. The ambassadors of the king of Mexico, setting out to Fernando Cortez, the power and greatness of their master, after having told him, that he had thirty vassals, of which each of them was able to raise an hundred thousand fighting men, and that he kept his court in the fairest and best fortified city under the sun, added at last, that he was obliged yearly to offer the gods fifty thousand men. And it is confidently affirmed, that he maintained a continual war w h some potent neighbouring nation, not only to keep the young men in exercise, but principally to have wherewithal to furnish his sacrifices with his prisoners of war. Some of these people being beaten by Cortez in battle, sent to compliment him, and to treat with him of a peace, whose messengers carried him three sorts of presents, which they delivered to him in these terms: "Behold, Lord, here are five slaves, if thou art a furious God, that feedest upon flesh and blood, eat these, and we will bring thee more; if thou art an affable God, behold, here is incense and feathers; but if thou art a man, take these fowls and fruits that we have brought thee."

21. How many millions of men have the Spaniards made away with in America; Barthol. Casa affirms, that in forty-five years they destroyed above ten millions of human souls; an unaccountable way of converting those poor savages to Christianity! These millions were

(17.) W. Rogers's Voyages round the World.—(18.) Bayle's Dict. vol. 3. Art. Lewis. XI.—(19.) Montaigne's Essays.—(20.) Ibid.

butchered outright; and if we add those who died labouring in the mines, doing the drudgery of asses, oxen and mules, what a vast number will they amount to? Some of them carrying burdens upon their backs of a hundred and sixty pounds weight, above three hundred miles. How many of these poor wretches have perished by water, as well as by land, by diving so many fathoms deep for the fishing of pearl, who stay there sometimes half an hour under water, panting and drawing the same breath all the while, and are fed on purpose with coarse biscuit and other dry things, to make them long winded. And if what is reported be true, they hunt the poor Indians with dogs, to make themselves sport. 'Tis easy to imagine how detestable the Spaniards became to these poor Pagans for these cruelties. There is a story goes of Hathu Cacica, a stout Indian, who being to die, was persuaded by a Franciscan friar to turn Christian, and then he should go to Heaven. Cacica asked him, "Whether there were any Spaniards in Heaven?"—"Yes," says the Friar, "it is full of them."—"Nay then," said the Indian, "I had rather go to hell than have any more of their company."

22. On Saturday, the first of March, 1755, Macdonald, Berry, Salmon, and Egan, thief-takers, were tried at the Old Bailey, for being accessaries, before the fact, in a robbery on the highway near Deptford, for which two lads, named Ellis and Kelly, were capitally convicted at the assizes at Maidstone. It appeared upon the trial, that the above four thief-takers had employed a fellow named Blee, to draw in any two lads, to commit with him a robbery on the highway, that they might afterwards take and convict them for the sake of the reward; and that it might be the larger, the scene was laid in the parish of Greenwich, there being twenty pounds extraordinary for any one convicted of a highway robbery within that parish. Accordingly Salmon, one of the four, was to go down to Depford, to be robbed of sundry things provided for that purpose by Berry and Macdonald. After the robbery was committed, Blee was to carry the lads to the Spread-eagle in Kent-street, where Egan, another confederate, was to be placed, on purpose to buy the goods, and who, as soon as he had fixed them there, was, under pretence of fetching money for the goods, to go and acquaint Macdonald and Berry, who were to be waiting in readiness, and who were immediately to come and seize them; in the mean time Blee, the other confederate, was, under pretence of being shaved, to go out and make his escape. All this was accordingly executed; the lads were committed to Maidstone goal, sworn against by the four confederates, and capitally convicted; but the whole conspiracy having been discovered by the vigilance of Mr. Cox of Deptford, who had apprehended, unknown to them, Blee, the other confederate, and induced him to a confession; they were all apprehended in court at Maidstone, and thereby disappointed of the reward they expected, though they are likely to meet with one they have long and greatly merited.

The fellows have received so large a sum as 1720l. from the Treasury, as rewards for persons taken and convicted by them at the Old Bailey only; and it is said, that there and at other places, they have ensnared and hanged no less than seventy persons.

The following fact, at the same time it clears from infamy the memory of a poor unfortunate honest man, will tend to open the eyes of mankind to a dreadful scene of villany, which has of late been successfully practised, and which calls aloud for the wisdom of our legislators to endeavour to put a stop to. The above Macdonald (who was a sort of a marshal to the constables) having ordered Blee, his servant, to look out for one or two more men to engage in a robbery, Blee soon informed him he had pitched on one Joshua Kiddon, a porter in the Fleet-market. Macdonald then, and Berry, having settled their plan, concerted with Blee to act as follows. Blee went to the porter, and told him a gentleman at Edmonton, in distress, wanted to move off his goods in the night, and if he would assist, he should have five shillings, and victuals and drink. The porter agreed, and they went to Ed-

(21.) Howell's Germ. Dict.

monton:

monton: and after refreshing themselves at a public-house there, Blee pretended to go out to see if the gentleman was ready; and returning, told the porter, the gentleman suspected he was watched that night, and would defer moving his goods to another time; and then treating the porter with a pot or two of beer, they set forward for London. Blee soon began to endeavour to perfuade the porter, that they might easily pick up a little money on the road without any risk; but the porter giving no ear to him, they came on, and soon saw at a little distance a woman on foot (who had been designedly set down there out of a chaise by Berry, that the robbery being committed within that parish, they might get the additional reward). Blee then urged the little danger there was in robbing her; but the porter absolutely refusing, Blee proposed mending their pace to town; the porter accordingly put on, but Blee designedly lagging behind, the porter looked back, and saw him with the woman; but he soon came up to the porter, told him how easily he had robbed her, and offered him half the money. The porter frighted, said "He would have none of it;" and Blee pretending an occasion to stop, made quite off. Berry and the woman (in the chaise) soon overtook the porter, and Macdonald coming up at the same time, the woman and Berry charged the porter with holding a knife to her throat, whilst his companion robbed her; and the thief-takers secured him, and carried him before a justice, who committed him to Newgate, and on their evidence he was tried and convicted at the Old Bailey, and executed at Tyburn in February 1754. Thus monstrous cruelly was this poor man brought to a shameful death, which it was almost impossible for him to avoid, from the moment they had fixed on him. His reasons for being on the road at that time must appear like an idle excuse; and the confederates seemed to be strangers to each other till that time. And thus have several innocent people lost their lives for sham robberies, and the public been amused with numerous executions, and flattered with hopes that the number of rogues must be lessened, at the same time that they are plundered by veteran villains, every one of whom is under contribution to thief-takers, &c. and are rarely brought to justice by them, unless to answer their political purposes.

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23. ✧ Peter Eric being appointed in the year 1584, by the Senate of Venice to the command in the Adriatic, he captured a vessel driven thither by tempestuous weather, on board which was the widow of Ramadan Bacha, of Tripoli, who was carrying to Constantinople property to the amount of eight hundred thousand crowns. Having made himself mafter of the ship, and the persons in her suite, he caused two hundred and fifty men, who were on board, to be put to death; pierced with his own sword the son of that lady, in the arms of his mother, and causing forty women to be violated, ordered their bodies to be cut to pieces, and thrown into the sea. This cruelty, more than barbarous, did not remain, however, unpunished, for the Senate of Venice caused Eric to be beheaded, and sent to Amurath III., emperor of the Turks, the whole of the booty he had taken.

24. ✧ In the sixth century lived a French Prince named Rachinge, who rendered himself odious by his cruelty. A young gentleman who was in his service, having married a young lady belonging to his family, without acquainting him of his intention, the prince, it is said, was so cruel when he heard of their marriage, as to cause them to be inclosed alive, one on the other, in the trunk of a tree, which he had ordered to be made hollow for the purpose, and to be buried in this manner in a ditch. This however was the last of his cruelties; for, having entered into a conspiracy some time after against Childebert I. he was seized by the guards of that monarch, and cut into pieces, which Childebert caused to be thrown to the dogs.

25. ✧. After the death of John Duke of Milan, which took place in 1411, the Cavalcabos, a powerful family of Cremona, made themselves mafters of that city. Gabrinus Fundulus, an Italian, became at first one of their most zealous partizans;

(22.) Gazetteer, March 4, 1755.—(23.) De Lavau Recueil de diverses Histoires, vol. ii. part 1. p. 53.—(24.) Paradin. Annales de Bourgogne; De Lavau Recueil de diverses Histoires, vol. i. part i. p. 22.

but he aspired afterwards to the sovereign authority, and with that view having formed a party, he invited Charles de Cavalcabos, chief of that family, with nine or ten of his relations, to an entertainment at a house in the country, where he caused them all to be assassinated. He immediately seized on the government of the town, where he exercised every kind of cruelty, in order to maintain his authority; but he was not able to guard against the secret machinations of Philip Visconti Duke of Milan, who had succeeded his brother John, for he was seized and carried prisoner to Milan, where he was beheaded. Before the execution, while the confessor was exhorting him to repent of his crimes, he replied with a stern look, that instead of repenting of what he had done, he was sorry that he had not thrown Pope John XXIII. and the emperor Sigismund, from the top of a tower, at a time when he had them both there after an entertainment he had given to them.

26. ✧ The Bulgarians were the moſt dangerous enemies of the eaſtern empire, and made themselves masters of several of its provinces. Their prince Samuel having gained a battle against the emperor Basilius II. was afterwards defeated in 1013, by that prince, who killed part of his troops, and took fifteen thousand of them prisoners. The latter, however, were more unfortunate than those who had fallen with arms in their hands; for Basilius being desirous to render these poor wretches a monument of his cruelty, caused their eyes to be put out, sparing only a captain in each company, to whom he left one eye, that they might be able to conduct the rest back to their own country. This strange spectacle affected Samuel so much, that he died of grief a few days after.

27. ✧ When Schah Sefi, king of Persia, came into the world, he had both his hands, it is said, covered with blood; and it is added, that this was a presage of his cruelty. When he ascended the throne in 1629, he deprived his only brother of his eye-sight, and caused his uncles, and their children, his prime minister, his chancellor, the master of his household, and his mother, to be put to death. He gained several victories over his enemies by the valour and good conduct of his generals, rather than by his own courage and prudence. The unfortunate Kribschah, king of the Kileks, experienced also his cruelty; for his troops being entirely defeated, and he himself taken prisoner, he was conducted to Casbin, where Schah Sefi caused him, when introduced to him, to be accompanied by five hundred prostitutes, who treated him with a thousand indignities, during this ridiculous ceremony. When he was afterwards condemned to death, the execution was preceded by a very extraordinary kind of punishment. Iron shoes, like those of a horse, were nailed to his hands and his feet; and after he had been suffered to languish in this manner three days, he was tied to the top of a pole, in the Miedan, or great market-place, and put to death with arrows. The king himself discharged the first arrow, and obliged all the nobility of his court to follow his example.

CHAP. XI.

Of the bitter Revenges that some have taken upon their Enemies.

When the Emperor Frederick had newly obtained a most signal victory in Hungary, he made a speech to his soldiers, whereof this was a part: "We have done," said he, "a great work, and yet there is a greater that still remains for us to do; which is, to overcome ourselves, and to put an end at once to our covetousness, and the desire of revenge." Thus great and generous souls are ever found to be the most placable, and are easiest appeased; while the weak and fearful are guilty of the greates barbarities, as not knowing how to allot any measure or bounds to their anger.

1. In the isle of Majorca, there was a lord of a castle, who amongst others kept a Negro slave, and for some fault of his had beaten him with some severity. The

(25.) Fulgosus, lib. ix. c. 11.—(26.) Zonaras; De Lavau Recueil de diverses Histoires, vol. i. part i. p. 48.—(27.) Olearius Voyage de Perse; De Lavau Recueil de diverses Histoires, vol i. part i. p. 108.

villain

villain Moor watching his opportunity, when his master and the rest were absent, shut the door against him; and at his return he thus acted his damnable revenge; while his lord stood without, demanding entrance, he reviled him, violated the honour of his lady, threw her and two of his children out at the castle windows, and stood ready to do the like with the third and youngest child. The miserable father, who had beheld the ruin of all his family but this one, begged of his slave to save the life of that little one; which the cruel slave refused, unless he would cut off his own nose: the pitiful parent accepted the condition, and had no sooner performed it, but the bloody villain first cast the infant down head-long, and then himself, in a barbarous bravery, thereby to elude the revenge of his abused lord.

2. "As I went from Rome with my company," says Camerarius, "passing through the Marquisate of Ancona, we were to go through a city called Terni. As we entered the city, we saw over the gate, upon a high tower, a certain tablet, to which were fastened (as at first it seemed to us) a great many bats or reermice; we thinking it a strange sight, and not knowing what it meant, one of the city, whom we asked, told us thus:" "There was," said he, "in this city two noble, rich, and mighty houses, which for a long time bore an irreconcilable hatred one against the other; their malice passed from father to son, as it were by inheritance, by occasion of which many of both houses were slain and murdered. At last, the one house, not many years since, resolved to stand no more upon murdering one or two of the adverse party by surprise, but to run upon them all at once, and not to leave one of them alive. This bloody family secretly gathered together, out of the country adjoining, with their servants, and such other bravoes as many Italians keep in pay to employ in the execution of their revenges; these were privily armed, and had notice to be ready at a word. About midnight they seize upon the person of the governor of the city, and leaving guards in his house, go on silently to the house of their enemy, disposing troops at the end of every street. About ten of them take the governor in the midst of them, as if they had been the archers of his guard, whom they compelled, by setting a poignard to his throat, to command speedy entrance. He caused the doors to be opened; they seeing the governor there, made no refusal; which done, they call their accomplices that stood not far off, put the governor into the safe-keeping, enter, and kill man, woman and child, and the very horses in the stable. That done, they forced the governor to command the city gates to be opened, and so they departed, and dispersed into private places amongst their friends; some fled to the next seaports, and so got far off: but such as staid near, were so diligently searched for, that they were found, drawn out of their holes, and put to death with grievous tortures; after which, their hands and feet being cut off, were nailed to that tablet," saith he, "which you saw as you came along, as a lesson to posterity. The sun having broiled those limbs so fastened, makes travellers, that know nothing of the tragedy, suppose they are reermice."

3. Dionysius, the younger, a tyrant of Sicily, came to Locris, the birth-place of his mother Doris; there he took the most stately and capacious house in all the city: he caused all the rooms of it to be strewed with a sort of wild betony and roses; and having utterly cast off all shame; sent for several of the Locrensian virgins, whom, having stripped naked, he tumbled with upon a bed, being himself also naked. But the incensed citizens took a sharp revenge upon him for this affront, in the persons of his wife and children; for having inflicted a thousand torments upon these innocent persons, at last they thrust needles into their fingers, betwixt their flesh and the nails, and then cut their throats; after which, they chopt their flesh into small pieces, of which they boiled some, cursing all those that would not eat of it; the rest they dried and ground, that it might be

(1.) Treasury of Ancient and Modern Times, l. 2. c. 10. p. 135.—(2.) Camer. Oper. Sub. cent. 1. c. 84. p. 390.

swallowed

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swallowed down in pottage by poor people; that which remained they cast into the sea; their bones were beaten in mortars, and the powder mingled with those horrible messes, and the pottage, which they had made of human flesh. As for the tyrant himself, he was reduced to that necessity, that he went up and down, playing upon a symbol, to procure food for his belly, and died in that miserable state.

4. Conrade Trincio, Lord of Fulingo, in the Dutchy of Spoleto, hearing that the captain of the castle of Norcera had slain Nicholas Trincio, his brother, upon suspicion of adultery, came and besieged this captain, and he d him so strait to it, that being out of all hope to save himself, he first cut the throats of his wife and children, and then threw himself down from an high tower, that he might not fall alive into the power of Conrade: who seeing himself frustrated of the means to torment him according to his intention, set upon his kindred allies, friends, and familiars; and as many of them as he could take, he tortured without mercy: and after he had murdered them, plucked out their bowels, chopt their bodies into small parcels, hung up their quarters in the highways and places of shew, for travellers to gaze on; behaving himself with that savage and outrageous cruelty, that no man can call it a punishment or revenge, but must study to find out a name fit for it; and, after all, perhaps shall lose his labour.

5. Altobel, a citizen of Tudertum (which some call Todi) in the Dutchy of Spoleto, made war upon his fellow-citizens, and seized upon the city and state: after which, he behaved himself with great cruelty amongst them, both towards rich and poor. Many inroads he also made upon the neighbouring territories, and spoiled and rifled some other cities near Tudertum. At last he was defeated and taken prisoner by the Pope's army: forthwith he was bound stark naked to a post in the market-place, to the end that all they whom he wronged might revenge themselves upon him in what manner they pleased. Thither run the mothers whose children he had killed, who, like so many wild beasts, begin to tear his body with their greedy teeth; others wound, cut, and slash him, some in one sort, some in another; the fathers, kindred and friends of such as he had massacred, pulled out his eyes, heart, and entrails, not forgetting any point of extreme rigour. He, with a courage desperately obstinate, endured these torments with constancy; saying, between times, "That no new thing had happened unto him; and that long since he had foreseen within himself this punishment." Being dead, they put an end to their fury, by cutting his body into morsels, which (like flesh in a butcher's shop) were sold by weight, and afterwards eaten by those that bought them. Leander, in his description of Italy, saith, "This fell out in his time."

6. The duke of Limbourg dying without issue, the duke of Brabant, and the earl of Gelders, strove about the succession, each of them pretending right to it; when they could not agree they fell to arms: at last the duke of Brabant won the victory in a battle, and took, amongst other prisoners, the bishop of Collen, who followed the party of the earl of Gelders. This bishop, after he had been prisoner to the earl of Heynault the space of seven years, was set at liberty upon conditions which he accepted; and being ready to return home, he prayed the earl that he would honour him so far, as to convey him into his country. The earl willingly condescended, and having brought him almost to Collen, not mistrusting any thing, he saw himself upon the sudden enclosed with a troop of horsemen, which took him and delivered him to the bishop, who locked him up in a prison, where he ended his days; and the more to vex and torment him, the bishop caused an iron cage to be made and anointed all over with honey, which was laid out to the sun, the earl being locked fast within it. "This was done in the memory of our fathers," saith Philip Camerarius.

7. C. Cornificius, a poet and emulator of Virgil, when he saw the soldiers often

(3.) Athenæi Deipnosoph. l. 12. c. 11. p. 541. Ælian. Var. Hist. l. 9. c. 8. p. 237, 238. — (4.) Camer. Oper. Subcis. cent. 1. c. 84. p. 392.—(5.) Ibid.—(6.) Ibid. c. 87. p. 407.

flying,

flying, he called them helmeted hares; who so far resented this term of ignominy, that upon the first opportunity they all deserted him in fight; and so he was slain upon the place by the enemy.

8. M. Tullius Cicero had made some orations against M. Antonius; for which, when Antonius came to be of the Triumvirate, he caused him to be slain. Fulvia, the wife of Antonius, not satisfied with the death of that great orator, caused his head to be brought to her, upon which she betowed many curses: she spit in the face of it, she placed it upon her lap, and opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and after all, caused it to be set up in a high and eminent place over those pulpits from whence the orators use to speak their orations to the people.

9. Pope Stephen the Seventh, having been hindred from the Popedom by Formosus his predecessor, when after his death he was made Pope, he caused his dead body to be taken out of the sepulchre, to be stript of the pontifical ornaments, clothed in secular garments, and to be buried without the church; he also caused his fingers to be cut off, and to be cast into the river for the fish to devour. When Sergius the third came to be Pope, he caused the body of the same Formosus to be drawn out of his second burying-place, to be beheaded in the Forum or market-place, and then to be cast into the river Tiber, to gratify Lotharius the king of France, who thus hated the dead Formosus, for that by his means the empire was translated from the French to the Berengarians. Others say that Sergius did this to Formosus, because he had also opposed him in the election.

10. Cambyses, the son of Cyrus, king of Persia, sent to Amasis, king of Egypt, that he should send him his daughter. Amasis, knowing that the Persian would use her but as one of his concubines, not his wife, and withal dreading his power, he sent Nitetes, the daughter of Apries the former king, adorned after the manner of his daughter. The daughter of Apries made known this deceit to Cambyses at her first coming, who was thereupon so incensed, that he resolved upon a war with Egypt: and though Amasis was dead before he could take Memphis, yet as soon as he had, he went thence to the city of Sais, enters the palace of Amasis, causes the body of him to be taken out of his sepulchre; which done, he would have it to be scourged, pulled, beaten, pricked, and used with all the contumely he could devise; this being done till the ministers of his pleasure were wearied, and seeing the salted carcase opposed their blows, so that no particle fell from it thereby, he at last caused it to be thrown into the fire, where it was burnt to ashes.

11. Cyrus warring against Tomyris, queen of the Massagetes, had by a stratagem taken her son Spargapises; for he had left part of his army with plentiful provision of meats and wines, on purpose to be seized upon. These troops Spargapises had cut in pieces, and that done, set himself and his army to feasting; and while they were secure asleep, and enfeebled by drinking, Cyrus, set upon them, killed and took most of them. Spargapises being brought before Cyrus, desired that he might be unbound: when he was loosed, and his hands at liberty (grieved for the discomfiture of his army) he slew himself. After which Tomyris in a great battle overthrew the forces of Cyrus; and having found him amongst the dead, in revenge of her son's death, she caused his head to be cut off, and to be thrown into a vessel filled with human blood; with this bitter sacasm, say some, "Satiate thyself with blood which thou hast so much thirsted after:" but Herodotus, "Thou hast destroyed my son taken byguile, and as I threatened I will satiate thee with blood."

12. A noble Hungarian having found one in bed with his wife, committed the adulterer to prison, there to be famished

(7.) Zuin. ibid. l. 2. p. 246.—(8.) Xiphil. in Augusto, p. 27. Wier. Oper. p. 828. Lib. de Irâ. Plut.—(9.) Wier. Oper. p. 820. Lib. de Irâ. Heylyn. Cosm. p. 107.—(10.) Herodot. l. 3. p. 161. 167. Dinoth. Memorab. l. 5. p. 353.—(11.) Herodot. l. 1. p. 68, 69. Dinoth. Memorab. l. 5. p. 313. Justin. Hist. l. 1, p. 23.

to death; and that he might the better attain his end, he caused a roasted hen every now and then to be let down to his nose, that by the smell of the meat his appetite might be excited to the greater eagerness; but he was not suffered to taste of it; only it was presented to make his punishment the more bitter. When the miserable creature had endured this manner of usage for six days, the seventh it was found that he had eaten the upper parts of his own arms.

13. When Paris was dead, Helena was married to another of the sons of Priam, called Deiphobus; and Troy being taken by the Greeks, Menelaus, her first husband (from whom she had been stolen), acted his revenge upon this latter husband with great severity; for he cut off his ears, arms, and nose; and at the last, when he had maimed him all over, and in every part, he suffered him to die in exquisite torments.

14. Fredericus Barbarossa, the emperor, with a strong army besieged Milan, that had withdrawn itself from under his obedience, and had lately affronted his empress in this manner. The empress, desirous to see the city (not fearing to meet with any disrespect from a place under her husband's jurisdiction), had put herself into it. The mad people seized upon her, set her upon the back of a mule, with her face to the tail, and the tail in her hand instead of a bridle: and in this contumelious manner put her out at the other gate of the city. The emperor, justly incensed, urged the besieged to yield, who at last did; and he received them to mercy upon this condition: that every person who desired to live, should, with their teeth, take a fig out of the fundament of a mule; as many as refused were immediately to be beheaded. Divers preferred death before this ignominy: those that desired life did what was commanded: whence came that scornful proverb in Italy; when putting one of their fingers betwixt two others, they cry, *Ecco la fico.* "Behold the fig."

15. "There are no greater instances of revenge," says Sabellicus, "than in factious cities of Italy; where the chiefs of the one faction falling into the hands of the other, it was a great favour to be beheaded or strangled." Pontanus adds, "That he has heard his grandmother tell, how in certain mortal differences betwixt some families, one of the opposite faction being taken, he was immediately cut into small gobbets, his liver was thrown upon the hot coals, broiled and divided into little morsels, and distributed amongst their friends, invited to breakfast for that purpose: after which execrable feeding there were brought cups with the sprinklings of some of the gathered blood. Then followed congratulations amongst themselves, laughter, jests, and witty passages to season their viands, and, to conclude, they drank to God himself, as being the favourer of their revenge."

16. A certain Italian having his enemy in his power, told him, "There was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour." The timorous wretch in hope of mercy, did it; when the other forthwith stabbed him to the heart: saying, "That now he had a full and noble revenge, for he had killed him at once both body and soul."

17. George Villiers, duke of Buckingham, was stabbed at Portsmouth, Saturday, August 23, 1628, by John Felton. It is said, the villain did it partly in revenge, for that the duke had denied him some office he had made suit for; nor is it improbable, for I find him thus characterised: "He was a person of a little stature, of a stout and revengeful spirit. Having once received an injury from a gentleman, he cut off a piece of his little finger, and sent it with a challenge to the gentleman to fight him; thereby to let him know, he valued not the exposing of his whole body to hazard, so he might but have an opportunity to be revenged.

18. Anno 1500, at such time as Tamas Shaw ruled Persia, the city Ispahan (the metropolis of all Persia), surfeiting

(12.) Wier. Oper. p. 763. Lib. de Jejun, Commentit.—(13.) Dict. Cret. l. 5, p. 128—(14.) Lonic. Thea. p. 643. Munst. Cos. l. 2. Heyl Cosm. p. 144.—(15.) Wier. Oper. p. 830. Lib. de Irâ—(16.) Clark's Mir. c. 5. p. 22. Reynold's on Passions, c. 15. p. 150.—(17.) Rushw. Hist. Coll. p. 650.

with

with luxury, refused not only to contribute reasonably to the king's occasions (at that time molested with the Turks and Tartars), but audaciously withstood his desired entrance. A rebellion so insufferable, as made him swear a revenge scarce to be paralleled. With fury he assaults, in a rage enters it, firing a great part, and in a hostile severity pillaging each house; and, to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two days he made headless three hundred thousand of those Ispahanians; and from Tamerlane's rigid example, at Damascus, erected a trophy (a pillar of their heads) as a memorial of their disloyalty, and his bitter revenge.

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19. ✧ Henry the Second, Margrave of Meissen, in Saxony, died in the year 1106, without issue, but left his consort, Gertrude, of the illustrious house of Brunswick, considerably advanced in her pregnancy; a circumstance which much chagrined the Margrave Conrade, whose hopes of succeeding to his late brother's valuable inheritance, were thereby frustrated; some evil-minded persons, however, having circulated a report that this pregnancy was fictitious, the Margravine repaired to church, and publicly declared before the altar that she was actually with child, and that she was willing to submit to every necessary and lawful examination. She was soon after delivered of a very fine boy, who was called Henry the Third. Her enemies now reported that she had produced a daughter, whom she had secretly caused to be exchanged for the son of a cook belonging to her household; and this calumny was confirmed by the oath of one Heldolph, an inhabitant of a neighbouring town. Henry was therefore injuriously termed by his enemies the offspring of a cook, until his majority enabled him to defend his rights, and revenge the insults he had received. Having found means to seize the perjured Heldolph, he ordered his nose, ears, and lips to be cut off, his tongue to be slit, his eyes to be put out, and the fingers of the hand which he had employed to hold the book when he took the false oath, to be cut off. Two years after, having gained a signal victory over his uncle Conrad, and taken him prisoner, he caused him to be shut up in an iron cage, and suspended as a public spectacle at the top of a lofty tower near Jena. Here did Conrad remain some years, until at length the sudden death of his nephew, without children, not only released him from his singular and unpleassant confinement, but procured him the enjoyment of those possessions which he had before so earnestly desired to govern.

CHAP. XII.

Of the grievous Oppressions and Unmercifulness of some Men, and their Punishments.

In Scotland, in a place called Kile, there is a rock about twelve feet high, and as much in breadth; it is called the Deaf Craig; for though a man call ever so loud, or shoot off a gun on the one side, yet his fellow on other side cannot hear the noise. Oppressors may be resembled to this stone; their hearts are as hard, and their ears are as deaf to the cries of the poor: they are so to the denunciations of the just judgments of God against them, otherwise so many of them had not come to such lamentable ends.

1. John Cameron was Bishop of Glasgow, a man given to violence and oppression, who, committing many deeds full of cruelty and covetousness, especially upon his own tenants and vassals, made a fearful and unhappy end: for in the year 1446, the night before Christmas-day, as he lay asleep at his house at Lockwood, seven miles from the city of Glasgow, he thought he heard a voice summoning him to appear before the tribunal of Christ, and give an account of his doings: thereupon he awaked, and

(18.) Herb. Trav. l. 2. p. 160.—(19.) Gent. Mag. vol. lix. part ii. p. 1095.

being

being greatly terrified, did call his servants to bring lights and sit by him; he himself took a book in his hand, and began to read, but the voice being again heard, struck all the servants with amazement. The same voice calling a third time far louder and more fearfully, the Bishop, after a heavy groan, was found dead in his bed, his tongue hanging out of his mouth. This story, reported by Buchanan, almost in the same words, I thought good to remember, as a notable example of God's judgment against the crying sin of oppression.

2. The magnificent Mosque, or Temple of Cairo in Egypt, was thus built: Assan Bassa, a man of a crafty and covetous disposition, desiring to gain himself a name in the world by some famous structure which yet should be of little expence to himself, took this course: he caused it to be proclaimed all abroad, that his purpose was to build a glorious Temple to the honour of God; and that he might have the more happy success in this enterprise of his, he was determined to bestow a liberal alms upon all comers, of what place or country soever; appointing, at the same time, both the day and place for the distribution of his bounty. The fame of this brought an innumerable company of people, not only from all the parts of Ægypt, but also from other kingdoms, to Cairo. Assan, against their coming, had provided a great number of shirts and coats: now as many as came to partake of his bounty, he caused to be received in a large and ample court, which one by one (and no otherwise) were ordered to pass from thence by several little doors into another court of equal extent; in their passage every one was stript of his own clothes, and instead of them forced to receive a shirt and coat of his providing. The subtilty of the business was this, that whatsoever so many thousands of persons had brought along with them to defray their expences, might be deposited in one certain place appointed by himself; for he well knew the manner of men in those countries, was to sew up, in their shirts or caps, all the money they carried with them. At last a doleful and lamentably cry arose amongst the robbed people, imploring Assan to restore them their own clothes: he deriding at once both their clamours and tears, caused all their garments to be cast into a mighty fire prepared for that purpose; from whence, after they were burnt, was taken up such a quantity of silver and gold, as sufficed to begin and finish that noble structure he had resolved upon. But observe after what manner the insolent oppression of this man was punished. The Turkish Emperor being informed of the wickedness of Assan, sent Ibrahim Bassa with his letters to him, wrapped up (as the manner is) in black silk; the tenor of which was this: "As soon as this our messenger is come to thee, our will and pleasure is, that thou send us by him thy head unto Constantinople." In vain was it to dispute the command of his Lord, and thus the miserable man perished.

3. William the Conqueror, for his gain, and the pleasure he took in hunting, enforested thirty miles in Hampshire, pulled down thirty-six parish churches, and dispeopled all the place, chasing the inhabitants from the places of their inheritance. But the just hand of God was visible and remarkable upon his posterity, for this his grievous oppression; and in this very New Forest, his two sons, Richard by a pestilent air, and King William Rufus by a shot of an arrow, and his grandson Henry, son of Duke Robert, by hanging in a bough, as Absalom, came to their untimely ends.

4. Anno Dom. 1570, at Rye, in Sussex, there was a strange example of God's judgments upon a covetous oppressive gentleman, and one that desired to grind the faces of the poor. This gentleman living near the sea, had a marsh, wherein upon poles fishermen used to dry their nets; for which he received of them yearly a sufficient sum of money; but at length, not being content with it, he caused his servants to pluck up the poles, not suffering the fishermen to come upon his ground any longer,

(1.) Spots. Hist. Chur. of Scotl. l. 2. p. 114. Clark's Mir. c. 33. p. 115.—(2.) Drex. Eter. Prod. c. 1. § 27. p. 40.—(3.) Speed's Hist. p. 13.

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except they would compound at a larger rate; but it came to pass the same night, that the sea broke in, and overwhelmed all his marsh; which, saith Hollinshed, continueth in that manner to this very day.

5. Lucullus the Roman Consul, visiting the cities of Asia, found the poor country afflicted and oppressed with so many evils and miseries, as no man living could believe, nor tongue express; for the extreme and horrible covetousness of the farmers, customers, and Roman usurers did not only devour it, but kept the people also in such miserable bondage and thraldom, that fathers were forced to sell their sons and daughters ready for marriage, to pay the interest and use of money which they had borrowed to pay their fines withal; they were even forced to sell the tables dedicated to the Temples, the statues of their gods, and other ornaments and jewels of their temples; and in the end they themselves were adjudged for bond-slaves to their cruel creditors, to wear out their days in miserable servitude. And yet the worst of all was the pain and torment they put them to before they were so condemned; for some they imprisoned and cruelly racked, others they tormented upon a little brazen horse, set them in the stocks, made them stand naked in the greatest heat of summer, or on the ice in winter; so that bondage seemed to them a relief of their miseries, and a rest from their torments. Lucullus found the cities of Asia full of such oppressions, whereof, in a short time, he exceedingly eased them.

6. King John of England was a great oppressor: on a time a Jew refusing to lend this king so much money as he required, the king caused every day one of his great teeth to be pulled out for the space of seven days; and then the Jew was content to give the king ten thousand marks of silver, that the one tooth which he had left might not be pulled out. The same king assaulting the chastity of the daughter of Robert Fitzwater, called Maud the Fair, and being by her repulsed, he is said to send a messenger to give her poison in a poached egg, whereof she died. Not long after, he himself had but little better fate, being poisoned at Swinstead Abbey.

7. Luther reports, that he being at Rome, a great Cardinal died, and left behind him a great store of money. Before his death he made his will, and laid it in a chest where his money was. After his death the chest was opened, and therein by the money was found, written in parchment:

Dum potui rapui, rapiatis quando potestis.

"I scrap'd together while I could:
"That you should do so too, I would."

8. Anno Dom. 1234, in the reign of King Henry the Third, there was a great dearth in England, so that many people died for want of victuals; at which time, Walter Grey, Archbishop of York, had great store of corn, which he had hoarded up for five years together; yet in that time of scarcity, refused to relieve the poor with it; but suspecting lest it might be destroyed with vermin, he commanded it to be delivered to husbandmen that dwelt in his manors, upon condition to return him as much new corn after harvest. But behold a terrible judgment of God upon him for his covetousness, and unmercifulness to the poor: when men came to one of his great stacks of corn, near to the town of Rippon, there appeared in the sheaves all over, the heads of worms, serpents, and toads; so that the Bailiffs were forced to build a high wall round about the stack of corn, and then to set it on fire, lest the venomous creatures should have gone out, and poisoned the corn in other places.

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9. ✧ In 1570 and 1571, Mark Anthony Bragandin, a noble Venetian, was governor of Famagousta, in the island of Cyprus, having defended that city with invincible courage during a long siege, in which Mustapha, the general

(4.) Clark's Mirr. c 33. p. 114.—(5.) Plut. in vitâ Luculli. Clark's Mirr. c. 15. p. 58, 59.—(6.) Baker's Chron. p. 101, 106.—(7.) Luth. Col. Mensa, p. 82.—(8.) Clark's Mirr. c. 23. p. 117. Stowe's Chr.

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of the Turkish army, lost more than 80,000 men, he found himself obliged, because the aid expected from Venice was too long in arriving, to surrender the place on honourable conditions; but Mustapha did not adhere to his agreement, and with a treachery common among infidels, made Bragandin prisoner, together with Astor Baglioni, who commanded the garrison; Lawrence Tiepoli, one of the magistrates, and several other officers, all christians, were cruelly massacred in the sight of Bragandin, who was reserved for a more inhuman punishment. Mustapha, desirous to make him endure more than the pain of one death, caused the cymeter to be thrice brought near to his throat, yet this illustrious commander always beheld it with intrepidity; after his nose and his ears had been cut off, his legs were loaded with chains, and in that state he was thrown into a dungeon, from which he was afterwards taken to carry earth in a hod to those who were employed in repairing the fortifications of Famagousta. His executioners forced him to bend with this heavy load, and to kiss the earth every time that he passed before Mustapha, when he came to inspect the works. That they might expose him to every kind of indignity he was lashed to the yard of one of the galleys, and then dragged to the public square, where he was bound hand and foot and flayed alive. His courage was not depressed by the cruelty of this punishment, and he died with firmness, reproaching the infidels for their perfidy and inhumanity. His skin was immersed in salt and vinegar by the order of Mustapha, then stuffed with hay, and affixed to the top of the mast of his vessel, to be carried in parade along the coasts of Egypt and Syria. It was then deposited in the arsenal of Constantinople, whence it was obtained by the children of this illustrious hero, and preserved as the most glorious title of their family. Mustapha's fury being appeased by this barbarous kind of death, he granted life to the rest of the garrison, and caused them to be put into chains.

CHAP. XIII.

Of the bloody and cruel Massacres in several Places, and their Occasions.

The Naturalists tells us of a serpent (who is therefore called Hæmorrhois), that wheresoever he bites, he makes the man all over bloody. It seems his poison hath a particular command over the blood, so as to call it all into the outward parts of the body. The vulgar rout, and headstrong multitude, when once it is enraged, is such another kind of serpent; wheresoever the scene of its insolence is, it makes it all over bloody. This unbridled torrent bears all down before it; and being transported with its own fury, it knows no difference of age, sex, or degree, till it hath converted a flourishing place into a field of blood.

1. In the year 1506, in Lisbon, upon the tenth day of April, many of the city went to the church of St. Dominick, to hear mass: on the left side of this church there is a chapel, much reverenced by those of the country, and called Jesus Chapel. Upon the altar there stands a crucifix, the wound of whose side is covered with a piece of glass. Some of those that came thither to do their devotions, casting their eyes upon this hole, it seemed to them that a kind of glimmering light came forth of it: then happy he that could first cry a miracle; and every one said, that "God shewed the testimonies of his presence." A Jew, that was but lately become a Christian there, denied that it was any miracle, saying, "It was not likely that out of a dry piece of wood there should come such a ligh:." Now albeit many of the standers-by doubted of the miracle, yet, hearing a Jew deny it, they began to murmur, calling him a wicked apostate, a detestable enemy to Jesus Christ; and, after they had sufficiently reviled him with words, all the multitude, foaming with anger, fell upon him, plucked off the hair of his head and beard, trode upon him, trailed him into the church-

(9.) Gratiani Hist. de Cypre. De Lavau Recueil de Diverses Histoires, vol. i. part ii. p. 243.

yard, beat him to death, and, kindling a great fire, cast the dead body into it. All the residue of the people ran to this mutinous company: there a certain friar preached a sermon, wherein he vehemently urged his auditors to revenge the injury that our Lord had received. The people, mad enough of themselves, were more incensed by this exhortation. Besides this, two other Friars took and held up a cross as high as they could, crying out, "Revenge heresy; down with wicked heresy, and destroy the wicked nation." Then, like hungry dogs, they fell upon the miserable Jews, cut the throats of a great number, and dragged them, half dead, to the fires, many of which they made for the purpose. They regarded neither age nor sex, but murdered men, women, and children; they broke open doors, rushed into rooms, dashed out childrens brains against the walls: they went insolently into churches, to pluck out thence the little children, old men, and young maidens, that had taken hold of the altars, the crosses, and images of saints; crying, *Misericordia!* "Mercy, mercy!" there they either murdered them presently, or threw them out alive into the fire. Many that carried the port and shew of Jews, found themselves in great danger; and some were killed, and others wounded, before they could make proof that they had no relation to them. Some that bore a grudge to others, as they met them, did but cry "Jews!" and they were presently beaten down, without having liberty or leisure to answer for themselves. The magistrates were not so hardy as to oppose themselves against the fury of the people; so that, in three days, the cut-throats killed above two thousand Jewish persons. The King, understanding the news of this horrible hurly-burley, was extremely angry, and suddenly dispatched away Jaques Almeida, and Jaques Lopez, with full power to punish so great offences; who caused a great number of the seditious to be executed. The Friars, that had lift up the cross and animated the people to murder, were degraded, and afterwards hanged and burnt. The magistrates, that had been slack to repress this riot, were some put of office, and others fined; the city also was disfranchised of many privileges and honours.

2. In 1281, when Charles of Anjou reigned in Sicily, his soldiers, all Frenchmen, lying in garrisons in the cities, grew so odious to the Sicilians, that they studied nothing so much as how to be revenged, and to free themselves from the yoke of the French. The most resolute in this business was a gentleman, called John Prochyto. This gentleman being justly provoked by the French, who had forced his wife, and finding himself much favoured by the Sicilian Lords and Gentlemen, begins, by their counsel and support, to build a strange design for the entrapping of all the French at once, and abolishing for ever their memory in Sicily. All which was so secretly carried on for eighteen months, that ever since it has been looked upon as a prodigious thing, that a design of that nature could possibly be concealed by so many people, and so different in humour. The watch-word, or signal, was, that upon Easter-day, when the bell should begin to toll to Even-song, all the Sicilians should presently run to arms, and joining together with one accord, should fall upon all the French throughout Sicily. Accordingly, all the inhabitants of the isle were gathered together at the appointed hour, and armed, ran upon the French, cut all their throats, without taking so much as one prisoner, or sparing the children, or women gotten with child by the French, that they might utterly extinguish the whole race of them. There were slain eight thousand at that time; and there escaped but a very small number, who fled into a fort, called Sperling, where, for want of victuals, they were all starved to death. This bloody massacre is, to this day, called the Sicilian Vespers.

(1.) Camer. Oper. Subcis. cent. 1. c. 40. p. 188.—(2.) De Ser. Hist. of France, p. 143. Heyl. Cosm. p. 88. Zuin. Theat. vol. ii. l. 7. p. 552. Camer. Oper. Subcisiv. cent. 1. c. 83. p. 385. Gault. Tab. Chron. p. 683.

3. Anno

3. Anno 1572 was the bloody Parisian mattins, wherein was spilt so much Christian blood, that it flowed through the streets like rain-water in great abundance: and this butchery of men, women, and children, continued so long, that the principal rivers in the kingdom were seen covered with murdered bodies; and their streams so died and stained with human blood, that they who dwelt far from the place where this barbarous act was committed, abhorred the water of those rivers, and refused to use it, or to eat of the fish taken therein, for a long time after. This tragedy was thus cunningly plotted. A peace was made with the protestants: for the assurance whereof, a marriage was solemnised between Henry of Navarre, chief of the protestant party, and the lady Margaret, the king's sister. At this wedding there assembled the prince of Condé, the admiral Coligni, and divers others of chief note; but there was not so much wine drank as blood shed at it. At midnight the watch-bell rung; the king of Navarre and the prince of Condé were taken prisoners; the admiral murdered in his bed, and thirty thousand, at the least, of the most potent men of the protestant religion, sent by the way of the Red Sea, to find the nearest passage to the land of Canaan.

4. In the year 1311, and in the time of pope Clement the Fifth, all the order of the Knights Templars being condemned at the council of Vienna, and adjudged to die; Philip the Fair, king of France, urged by the pope, and out of a covetous desire to possess their wealth, gave way to men to charge them with crimes; on which pretence they were put to death. The great master of the order, together with two other of the principal persons, one whereof was brother to the dauphin of Viennois, were publicly burnt together.

5. Mithridates, king of Pontus, was once a friend and confederate of the Romans, and took their part against Aristonicus, who would not consent to the admission of the Romans unto Pergamus, according to the last will of king Attalus: yet afterward conceiving an ambitious hope to obtain the monarchy of all Asia, in one night he plotted and effected the death of all the Roman soldiers dispersed in Anatolia, to the number of one hundred and fifty thousand.

6. The massacre of the French protestants at Merindol and Chabriers, happened in the year 1545, the instrument of it being Minier, the president of the council at Aix: for, having condemned these poor people of heresy, he mustered a small army, and set fire to the villages: those of Merindol seeing the flames, with their wives and children fled into the woods, but were there butchered, or sent to the galleys. One boy they took, placed him against a tree, and shot him to death. Twenty five, who had hid themselves in a cave, were in part stifled, in part burnt. In Chabriers they so inhumanly dealt with the young wives and maids, that most of them died immediately after. The men and women were put to the sword, the children were re-baptized. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. Such was the cruelty of the soldiers to these poor women, that when some of them had clambered to the top of the barn, with an attempt to leap down, the soldiers beat them back again with their pikes.

7. King Etheldred, the younger son of Edgar, being oppressed and broken by the Danes, was forced to buy his peace of them at the yearly tribute of ten thousand pounds, which, in a short time after, was enhanced to forty-eight thousand pounds; which money was raised upon the subjects by the name of Danegelt. Weary of these exactions (sending forth a secret commission into every city of the kingdom) he plotted with his subjects to kill all the Danes as they slept in their beds; which accordingly was put in execution on St. Brice's night, Nov. 13. anno 1012.

8. That tribe of the Tartars who are called Hippophagi, from their feeding

(3) Davil. Hist. l. 5. p. 374. Heyln. Cosm. p. 176. Zuin. Theat. v. 2. l. 7. p. 552. Camer. Oper. Subcisiv. cent. 1. c. 83. p 387.—(4.) Camer. Oper. Subcis. cent. 1 p. 389.—(5.) Heyl. Cosm. p. 646. Lonic. Theat. p. 342 Zuin. Theat. v. ii. l. 7. p. 552.—(6.) Heyl. Cosm. p. 176.—(7.) Baker's Chron. p. 18. Heyl. Cosm p. 317.

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upon horse-flesh, made an expedition into Asia the Greater, leaving Albania behind them, they fell into Medea. Phraortes, the king, encountered them, but was overthrown: finding therefore he was not able to remove them by force, he assayed it by policy, persuading them to look southward, as unto richer countries. Hereupon, full of prey and presents, they marched towards Egypt; but were met in Syria by Psamniticus the Egyptian king, who outvying the Median (for he was the richer king) he loaded them with gifts and treasure, and sent them back again into Medea, from whence they came; where for many years they afflicted that people, and the neighbouring provinces, doubling their tributes, and using all kind of cruelties; till in the end Cyaxares, the son and sucsessor of Phraortes, acquainting some of his most faithful subjects with his design, caused the better part of them to be plentifully feasted, made them drunk, and slew them, recovering thereby the possession of his whole estate.

9. Never was a more dreadful butchery seen or heard of, either as to the number of those who were butchered, or the variety of cruelties inflicted, than that which was committed by the papists of Ireland upon the protestants of that nation, on the 23d of October, 1641. Though Dublin, the capital of that kingdom, was saved through the means of Owen O'Conolly, who made a discovery of the conspiracy, yet, in the province of Ulster, where the Irish first rose, were committed the most unheard-of barbarities; persons continually arriving with fresh information of slaughters, rapes, robberies, and other enormities. Cutting of throats, and stabbing, were the mildest treatment the protestants met with: some had their eyes plucked out, and were several days dying in the most exquisite torments: some were drowned, some burnt, the murderers forcing them to fetch the straw that was to burn them. Some perished by hunger, others by thirst, and some were buried alive: mothers were hanged on the gallows, and their children about their necks. Nay, these infernal monsters carried their inhumanity farther, and obliged fathers and mothers to murder their own children, children their parents, husbands their wives, and wives their husbands; matrons and maidens were first deflowered and then butchered. In this massacre, which reach from one end of Ireland to the other, two hundred thousand protestants perished.

10. ✧ The islands of Japan were discovered in the year 1542, and about 1549, or six years after the first discovery, some of the jesuit missionaries arrived there, being induced to visit them by the favourable representations of a young Genoese, who had fled to Goa. Till the year 1625, or near 1630, the Christian religion spread through most of the provinces of the empire, many of the lords and princes openly embracing it; and there was very good reason to hope that within a short compass of time the whole empire would be converted to the faith of our Saviour, had not the ambitious views, and the impatient endeavours of the missionaries to reap the temporal as well as the spiritual fruits of their care and labour, so provoked the supreme majesty of the empire, as to raise against themselves and their converts a persecution, which hath not its parallel in history, whereby the religion they preached, and all those who professed it, were in a few years time entirely exterminated. The missionaries had made so great progress, that the princes of Bungo Arima and Omura, who had been baptized, sent in the year 1582, some of their nearest relations with letters and presents, to pay homage to the then Pope Gregory XIII. and to assure his holiness of their filial submission to the Church. An account of this celebrated embassy hath been given in the works of that incomparable historian Thuanus, and by many other Roman Catholic writers.

But, notwithstanding this agreeable prospect, the emperor, in the year 1586, issued a proclamation for the suppression of the religion, and the persecution began. This, however, had not at first

(8) Heyl. Cosm. p. 848.—(9.) Hist. of England.

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the effect which the government expected for, though, according to the letters of the Jesuits, 20,570 persons suffered death for the faith of Christ, in the year 1590, only yet in 1591 and 1592, when all the churches were actually shut up, they made 12000 new converts. The The business was finally concluded by the massacre of Simabara, about the year 1640. After this the Portuguese, as likewise the Christian religion, were totally expelled the country, and the most effectual means taken for preventing their return. The natives are for this purpose prohibited from going out of the country, and all foreigners are excluded from an open and free trade; for as to the Dutch and Chinese, under which last name some other eastern nations go thither: they are shut up whilst they remain there, and a most strict watch is set upon them, so that they are no better than prisoners while they remain in the country.

The following account of the manner in which some of the Christians were put to death in Japan, was written by Reyer Gysbertz. "Towards the end of the year 1662, and the beginning of 1623, there were burnt or beheaded at Nangasaki, about 130 persons, men, women, and children. Among this number were Don Pedro Luynigo, a Spaniard, Louis Pieterz, a native of Antwerp, and Spinola, an Italian, a Fleming, and several Portuguese and Spaniards, all priests.

On the evening of the day destined for this execution, the bason was sounded, which is a method of announcing public events in Japan, and a proclamation was made, that each house in the neighbourhood of the place, chosen as the scene of punishment, should furnish two or three faggots, or any other number, according to the number of the persons doomed to destruction. The faggots were piled up to the height of six feet, around stakes fixed in the ground, and a passage left for introducing the unhappy sufferers, who were tied to the stake by one hand as high as possible, the other being left free, but their feet were tied also to the bottom of the stake.

When this was done, the pasage was closed up, and the wood being piled as high as necessary, was set on fire, so that the unfortunate wretches tied to the stake were suffocated or broiled rather than burnt.

Before this the Japanese had beheaded some other Christians, at Nangasaki, and carried their bodies and heads out to sea, to the distance of more than five Japanese leagues from the coasts, to prevent the Christians from interring them. Among those burnt with Spinola, was a native of Brussels, who when conducted within the pile would not suffer his hands to be tied, he dropped down, and embracing the stake with both arms, remained with his face on the ground till he had expired.

Among these sufferers there were five persons fixed to different stakes so near to each other to the windward, that the flames did not approach near enough to them, and burnt them very slowly: but the ropes, which bound two more to the leeward, having been burnt, they jumped out of the flames, and the surrounding pile, already half broiled, and requested to abjure their religion, in order to save their lives. The merciless officers of justice, who superintended this execution, refused to receive them, and caused them to be driven back into the flames, telling them that their submission was not sincere; and was made merely with a view to escape a punishment which they were not able to endure.

After these two executions, the persecutions seemed to cease, and nothing more was heard of them till the 24th of January, 1624, when a priest was arrested at Jeddo, with the person in whose house he had lodged; his whole family, and about 128 other persons, all of whom were burnt at a place near Jeddo, called Juniagau.

The master of the house where the priest was found was exceedingly rich. He was betrayed by a Christian renegado, who pretending to be still a Christian, asked permission to share in the charity of these people, and was received among them at an Agape, or love-feast, where he became so well acquainted with all their proceedings as to be able to make an exact report to the magistrates.

The brother of the lord of Firando, named Genterrodom, who was at Jeddo, both as an hostage to the emperor, and agent to his brother, gave him daily information;

formation; and about the end of January, which is the fete of the new year, he caused strict search to be made after the Christians, who might be in that part of the country, and in every place under their jurisdiction, putting to death all those who refused to deny their religion.

Considering the extent of Firando, there were a great number; but no more than thirty-six or thirty seven had sufficient firmness to suffer death, all the rest renounced their religion. Among those who perished was a boy of six or seven years of age, who went to the place of punishment with the utmost cheerfulness and composure, singing Christian hymns, and praising God in the Japanese language.

The bodies were all carried out to sea in a bark, on the north, or north-west side of the island, where the water is deep, and where the currents are very rapid, and committed to the deep.

For some time after there was no new search made at Nangasaki, except that priests were now and then arrested when discovered. On the 15th of March 1626, one was arrested at the distance of half a league from that city. He was a native of Spain, of an advanced age, and had resided in Japan nearly forty years. The governor, whose name was Gonroe, did not seem inclined to the shedding of blood, and was always sick, or pretended to be so. On this account he requested leave to resign his employment; and having at length obtained it in 1626, a relation of the emperor's named Kauwatsdo, who was reckoned a man of talents and probity, but exceedingly severe, was appointed to succeed him.

The Christians of Nangasaki entertained great dread of his arrival, especially as that province had never been governed by any nobleman, but only by merchants or other individuals; for the governor was properly the factor of the court, commissioned to purchase from foreigners such commodities as the emperor might have occasion for.

Kauwaytsdo having arrived at Nangasaki, on the 17th of June 1626, he caused, two days after, fifty-three stakes to be erected in one place, and surrounded with faggots, to the height of eight or nine feet. On the 20th, thirteen persons, namely, three priests, Francisco Parquero, a Portuguese bishop, aged seventy; Balthazar de Torres, a Spanish priest, aged sixty eight, and John Baptist, an Italian, aged fifty-seven. The rest consisted of five Portuguese, and the same number of Japanese, who had given shelter to the priests. The latter, that is to say, the priests and the Portuguese shewed great constancy; but the five Japanese denied their religion, went to adore their idols, and cut off their hair like the other inhabitants of the country.

On the 12th of July, nine other persons, consisting of five men, three women, and a boy of five or six years of age, were beheaded for having harboured priests; and several more were imprisoned and condemned to suffer death, but the execution of their sentence was suspended, in consequence of the governor setting out suddenly for Miaco, at which the emperor had arrived.

On the 29th of the same month, another priest was seized at Umbra, near Nangasaki, who had concealed himself sometimes in one place and sometimes in another, in the small huts to which persons afflicted with the leprosy retire in the fields, because they are not suffered to remain in the towns.

The governor perceiving the constancy of the Christians, and that the number at Nangasaki was still so great that it would be necessary to put to death several thousands of them before they could be expirpated, invented another method.

On the 8th of February 1627, twelve persons, men and women, were arrested in the town of Mongi, half a league from Nangasaki. The punishment inflicted on them was branding on the fore-head with a red-hot iron; after which they were asked whether they would renounce their religion. Having refused, with great firmness, declaring that there was only one God, two new marks were made with a hot iron, one upon each cheek.

When it was observed that they were not to be overcome with pain, and that they persisted in professing their faith, they were stripped naked, women as well as men, and being made to stretch out their arms and legs, they were beat with large

large sticks, till they were almost dead. When in this state, if they persisted still to refuse, all the most sensible and tender parts of their bodies, were burnt with hot irons.

Among these twelve persons was a child of six years of age, which endured all these torments with the same firmness as the rest. After going through these sufferings, they were remanded to prison.

Some more, however, were seized, to the number of forty-one, who were all punished and tortured in a thousand ways, by beating with a cane, by hot irons, mutilation of the fingers and toes, and by other kinds of punishment.

At length, as the most cruel torments were not able to compel them to deny their faith, they were condemned to death, and seventeen of them were subjected to this punishment. Among this number was a whole family, consisting of the father, mother, and three children, one seventeen, another thirteen, and the third six years of age. The last observing that stones had been tied around the neck and bodies of his father, mother, brother, and sister, and of the rest who were to accompany them, would not suffer himself to be tied in the same manner. The magistate then asked the father and mother, who saw the child's repugnance, whether they would consent that he should be suffered to live, but they replied in the negative; adding, that they wished him to participate in the same felicity as themselves, and they were all precipitated into the sea.

Eight more of these prisoners, after being subjected to similar tortures, were beheaded: the remaining sixteen were conducted to a place called by the Japanese Singoe, that is to say, hell. It is a stream of boiling water, which falls from a steep mountain, with a loud noise. These poor wretches were conveyed to the mountain, and being placed on the edge of the precipice, were asked whether they would abjure their religion. On replying that they would not, they were thrown headlong into the water.

On the 14th of May, nine Christians were executed in Amira, seven men and two women. They were exposed to the same torture as the preceding, and as they continued firm to their faith, they were conveyed to the mountain to be precipitated into the boiling lake. As they were going thither they continually invoked Jesus and his Holy Mother, according to the manner of the Roman Catholics; and, as they still persisted, after being repeatedly forbidden, they were gagged, in order to prevent them from speaking. When they arrived at the boiling lake, their tormentors drew up water, and threw it gradually over the tenderest parts of their bodies, desiring them to abjure their religion; but as they absolutely refused, they werebound and thrown into thelake.

Besides these, there were three priests in prison, for whose execution stakes were already erected, and they were to be burnt in two or three days, with the people who had afforded them shelter. The wives and children of the latter were to be beheaded, sentence having been already pronounced against them.

On the 17th of August, three men and two women were condemned to the flames. The women abjured their religion, but the men persevered, and suffered death with constancy.

About this time a new method of making the Christians abjure their religion was invented. The governor of Nangasaki sent to the court of Jeddo twelve or thirteen accused persons, among whom there were two decrepid old men, who had been regents at Nangasaki, under the preceding emperors; so that they were were well known, both on account of the offices they had held, and the riches they possessed. The rest were their children, grand-children, and relations; they all seemed equally resolved to die. They passed through Firando on the 15th of August, and dreadful means were to be employed to make them renounce Christianity.

Others, who were of less consideration, were expelled from the city, and sent to the mountains, while the people in the neighbouring villages were forbidden to receive or assist them, or to have any communication with them. The case was the same in the towns, and they were forbidden to shelter themselves under any roof, or to erect any kind of edifice to defend them from the sun or the

rain

rain. People were even appointed to see that these prohibitions were carried strictly into effect, and that they were reduced to the situation of wild beasts.

In Nangasaki, many were confined to their houses, the windows and doors of which were closed up, so that it was impossible for them to open them, or to receive any thing through them from without; what little was allowed them to prolong their punishment with their life was introduced through small holes made in the adjacent houses. Those who subsisted only by the labour of their hands, had no longer any work, and every person was forbidden, under thé pain of death, to furnish them with any.

On the 17th of August eleven persons were executed at Nangasaki; ten of those, among whom were two monks, were burnt; eight Japanese shared the same fate, and eight other persons, namely, four men, a woman, and three children, were beheaded.

On the 26th of October, the governor made preparations for returning to Jedo, and nearly about that time, five Japanese Lords, with their wives and children, to the number of more than thirty, who also professed the christian religion, were put into the hands of the Portuguese, who were constrained to receive them. They were of the family of Fidecosamma, who had been the last emperor of his race, to whom the empire had legally belonged, and had been saved from Osacca when that town was taken in 1616. They were the most considerable people in the empire by their birth.

The Portuguese were ordered to take them on board their galleys, and convey them to Macao and then to Goa, with a declaration, that if they should be found to fail in the latter point, all their vessels which came to Japan would be confiscated, and all the Portuguese in it would be made slaves.

In the year 1628, while the governor of Nangasaki was at Jedo, those banished to the mountains experienced some relaxation. They entered sometimes into the town, and privately received alms from their friends and relations who went also to visit them. They went also to the cottages of the peasants, and spent the winter in less misery than they had done the summer.

But on the return of Kauwaytsdo, all these poor exiles, who had not renounced their creed, to the number of 348, were exposed to the most horrid tortures; they were besprinkled with boiling water, seared with red-hot irons, beat with canes, and exposed naked every day to the heat of the sun, and in the night to the cold. Tubs filled with serpents, and fires with gridirons were shewn them, on which they were threatened to be placed.

Those, who by their sufferings, and the sight of the evils still prepared for them, were rendered so ill as to be almost ready to expire, were put into the hands of the physicians to be subjected to medical treatment, that their tortures might be prolonged. Modesty forbids the recital of the horrid inhumanities practised on the persons of women and young females; some of them held out twenty, and others forty and fifty days before they sunk under the severity of their pain and the outrages offered to them; but nature being exhausted, their courage became weak, and they at length abjured their creed.

On the 17th of September there had been executed at Nangasaki, twenty-four others, twelve of whom were decapitated; and the same number burnt. Among the latter were two Spanish Franciscans, the rest were Japanese, who had sheltered the Monks, or the nearest relations of the former; for it is an established law in Japan, that the whole family of a person who ventures to give lodging to a priest, and the two families in the two houses adjacent, on each side to that of the first family; that is to say, five families in the whole, must be punished; the host and his wife are burnt, and the neighbours are subjected to some other punishment for not having watched the conduct of their neighbour, and given information that he harboured a priest.

On the last of December, the same year, I received a letter from Melchior Santvoort, informing me, that of the three hundred and forty-eight persons before mentioned, and who were so long and so inhumanly tortured, only three were

were able to hold out till death; they were real objects of compassion, and so extenuated, that for several days before their last they were scarcely able to lift up their heads.

On the 27th of July, 1629, there came to Nangasaki a new governor, Onemendon, who had been already lord of Bungo, and who, like the preceding governor, had been one of the emperor's domestics before he mounted the throne. He brought with him 400 soldiers, some of whom were employed in parading the streets and arresting suspected persons.

As soon as the governor had got a considerable number of persons in the prisons, he caused them to be conducted by dragoons to Arima, whence they were conveyed by water to Lingacho or the place called Hell. On the points of rocks which projected over that water, beams were placed in different parts, and small chambers were constructed upon them; these chambers were just of sufficient size to allow a man to stand upright in them, and the boards which covered them did not closely join; over these chambers were laid hay and new-cut herbs, or the branches of trees to increase the force of the vapours which arose from the water, in order that they might occasion the greater pain to the unhappy wretches shut up in them.

When the miserable sufferers were put into them the doors were closely shut, but they were frequently opened to see whether any of them were suffocated or asleep, because those who fell asleep felt no pain.

Those who were found to be so weak that they could subsist only a few hours without dying in these dungeons, suspended in the air, were taken out, and others, who had more strength, were introduced in their stead, until they were reduced to the same state. In this manner they spent the night, but in the day time they were brought near to the water and besprinkled with it, sometimes it was suffered to fall, drop by drop, on every part of their body except the head, and while exposed to this torture, they were continually asked whether they would abjure their religion.

Besides the great heat of this water, it possesses so acrid and caustic a quality that it penetrates to the very bones. There are several other hot waters in Japan, but none of them boil with so much force, or throw up such large bubbles. It is on account of its penetrating quality, that the Japanese throw none of it on the heads of those whom they persecute, because it would occasion their death too soon.

Few of these people were able to endure these tortures three days, though those who were so much weakened by being sprinkled with the water in the day time, and exposed to the vapour of it in the night, as to be in danger of dying, were committed to the care of physicians; when this was the case, strengthening medicines were given them, and when they had recovered some strength their torture was renewed, so that there were scarcely any of those subjected to this treatment who did not abjure their faith.

The whole month of August was employed in exercising this barbarity, several companies of Christians being delivered over in turns to the executioners, until they had all been forced so renounce christianity; one young man only, of about the age of eighteen, was able to endure the severity of this torture, and hold out to the last.

About this time, a new method was invented of persecuting the woman when there was no father of a family in the house; if the widow who directed it was old, she was sent to the boiling waters; but young females were brought naked into the middle of the streets, and compelled to walk on all fours like beasts: some complied, but others were so ashamed that they absolutely refused.

A very respectable widow, who had embraced christianity, was exposed, in order to be publicly violated by her own son, but as they both shuddered with horror at the idea of so monstrous an action, and persisted also in refusing to abjure their religion, they were carried to the boiling water, and ordered to pour it upon each other; this they also refused: but the unfortunate mother seeing no end to her tortures,

tortures, was at length forced to abjure her religion.

In this manner, says the author, was christianity extinguished in the province of Nangasaki. Before this persecution, the number of Christians was very great, but I cannot tell exactly the number who abjured; I can however assert, that in the year 1626 it was stated, that there were above 40,000 men, women, and children, and at present not one is to be seen.

CHAP. XIV.

Of the excessive Prodigality of some Persons.

At Padua, in Italy, they have a stone called the Stone of Turpitude: it is placed near the Senate-house. Hither it is that all spendthrifts, and such as disclaim the payment of their debts, are brought; and they are enforced to sit upon this stone, with their hinder parts bare, that, by this note of public infamy and disgrace, others may be terrified from all such vain expences, or borrowing more than they know they are able to pay. Great pity it is there is not such a stone in all the countries of the world, or at least some other happy invention, whereby it might be provided, That there should be fewer followers of such pernicious examples as those that are hereafter related.

1. Cresippus, son to Chabrias, a noble Athenian, was so prodigal, that after he had lavishly consumed all his goods and other estates, he sold also the very stones of his father's tomb, in the building whereof the Athenians had disbursed one thousand drachms.

2. Paschysirus, King of Crete, after he had spent all that he had, and could otherwise raise, he at length sold his kingdom also, and lived afterwards privately in the city of Amathunta in Cyrus, where he died miserably.

3. Heliogabalus the Emperor, was possessed rather with madness than excess of prodigality. He filled his fish-ponds with rose-water; he supplied his lamps with the precious balsam that distills from the trees in Arabia; he wore upon his shoes pearls and precious stones, engraven by the hands of the most skilful artists; his dining-room was strewed with saffron, and his porticos with the dust of gold; and he was never known to put on a garment a second time, whether it was of the richest silk or gold.

4. King Demetrius having raised a tax upon the Athenians of two hundred and fifty talents; when he saw all that mass of money laid on a heap before him, he gave it amongst his courtezans to buy them soap.

5. C. Caligula, in less than a year, scattered and consumed those infinite heaps of gold and silver, which Tiberius his predecessor, had heaped up, amounting to no less than seven and twenty hundred millions of sesterces.

6. Of Vitellius, Josephus yields this testimony, that having reigned but eight months and five days, he was slain in the midst of the city; whose luxury and prodigality, should he have lived longer, the empire could not have satisfied. And Tacitus also saith of him, "That holding it sufficient, and not caring for the future, within the compass of a few months, he is said to have set going nine hundred million of sesterces; which Budæus having cast up, thus pronounces it to be no less than twenty-five hundred thousand crowns."

7. When Nero had given so unreasonable a sum, that his mother Agrippina thought it fit to restrain his boundless prodigality, she caused the whole sum to be laid upon the table, as he was to pass by, that so the sight of it might work him to a sense of his folly; but he (as it seems) suspecting it be his mother's de-

(10.) Recueil des Voyages qui ont servi à l'Etablissement et aux Progrès de la Compagnie des Indes Orientales, formée dans les Provinces-Unies, tom. 5. p. 468.

(1.) Treasury of Ancient and Modern Times, l. 8. c. 20. p. 781. — (2.) Id. ibid. p. 780. — (3.) Sabellic. Ex. l. 8. c. 7. p. 447. Fulgos. Ex. l. 9. c. 1. p. 1145.—(4.) Plut. in Demetrio.— (5.) Sueton. l. 4. c. 37. p. 187.—(6.) Joseph. de Bello Judaico, l. 5. c. 13. p. 696. Tacit. Hist. l. 2.

vice, commands presently so much more to be added to it; and withal was heard to say aloud, "I knew not that I gave so little." To Tiridates, during his abode in Italy, for the space of nine months, he allowed daily eight hundred thousand sesterces; and besides, at his parting, for a farewell, he bestowed on him no less than an hundred millions. The rest of his prodigal gifts were not disproportionable thereunto; so that in the whole, he cast away, in prodigal needless gifts, two and twenty hundred millions of sesterces; besides which, Menecrates a fiddler, and Specillus a fencer, he rewarded with the patrimonies, houses, and estates of such men as had been Triumvirs in the city of Rome; he said, they were poor and sordid that could keep account of their expenses.

8. Demades, the Athenian, was a rich and prodigal person; for whereas the Athenians had made a law, that no stranger should dance in their theatre; and in case any should be found so to do, he who set forth the plays should pay a fine of one thousand drachms. Demade, not so much regarding this law as his own pleasure, hired at once an hundred strangers to dance in his plays, and for them paid the fine of one hundred thousand drachms.

9. Agustinus Chiessius, a banker or money merchant at Rome, at the christening of his son, entertained Pope Leo the Tenth upon the river Tiber, and all the foreign ambassadors, and the nobles of the city, with a magnificent entertainment, dished out in costly plate; and upon the changes of every service, the meat, plate and all, was cast away into the river, and new and costlier still supplied in the room of them.

10. Stephen Langton, Archbishop of Canterbury, translated the bones of Thomas à Becket with so great expence at the solemnity, that neither he, nor four of his successors, were able to recover the debt it cast his See and Church into.

11. Poppæa Sabina, the wife of Nero, was at once so proud and prodigal, that her mules had bridles and furniture of gold, were shod with silver, and sometimes with gold; and she kept five hundred female asses always about her court, in whose milk she used to bathe her body, that she might preserve the delicacy of her skin.

12. Caius Julius Cæsar was extremely profuse in his expences, while as yet but a private person; insomuch, that before he was called to any place of magistracy, he had not only consumed his own estate, but had also contracted a debt of no less than three hundred talents; so that when he was sent forth as Prætor into Spain, he wittily said, "That he wanted three hundred talents to be worth nothing."

13. King Henry the Eighth, at the dissolution of abbeys, gave away large shares almost to every one that asked, as appears by a pleasant story. Two or three gentlemen, the King's servants, waited at the door when the King was to come out, with a purpose to beg of his highness a large parcel of abbey-lands. One Mr. John Champernoune, another of his servants, seeing them, was very inquisitive to know their suit, but they would not impart it to him. In the mean time out comes the King: they kneel down, and so doth Mr. Champernoune (having an implicit faith that courtiers would beg nothing hurtful to themselves). They present their petition; the King grants it; and they render him humble thanks, and so does Mr. Champernoune. Afterwards, he requiring his share, they denied it; upon which he appealed to the King. The King avowed his equal meaning in the gift; whereupon his companions were forced to allot him the priory of St. Germain in Cornwall, valued at two hundred and forty-three pounds eight shillings per annnm; so that a dumb beggar met with a blind giver, the one as little knowing what he asked, as the other what he gave.

(7) Hakew. Apol. l. 4. c. 9. § 5. p. 423. Pezel. Mellific. tom. 2. p. 158. Paræi Medulla, tom. 1. p. 358. — (8.) Zuin. Theat. vol. 3. l. 1. p. 626. — (9.) Hale, Gold. Remains, ser. 2. p. 27.—(10.) Bish. Godw. p. 108.—(11.) Plin. l. 11. c. 41. p. 348. Clark's Mir. c. 102. p. 471.—(12.) Patric. de Regno & Regis Instit. l. 4. tit. 9. p. 245.—(13.) Full. Ch. Hist. p. 337. Clark's Mir. c. 126. p. 646.

CHAP.

CHAP. XV.

Of the prodigious Luxury of some Men in their Feasting.

It is an old saying, *Leges bonæ ex malis moribus procreantur*, "That good laws have their original from the bad manners and evil way of living in that people for whom they are made." By which we may easily observe, that the Romans were a people exceedingly addicted to all kind of luxury, in that there were so many laws made to repress their proneness to the practice of this vice. There were the Lex Orchia, Fannia, Didia, Licinia, Cornelia, and divers others; yet all these were too little; for, according as their riches increased, so did their inclination grow so forward this way, till at last, in a monstrous sensuality, they had drowned and swallowed up even the last remainders of their primitive virtue. This pernicious example of theirs hath since been followed by all sorts of men, the prelates themselves not excepted; and the luxury of these our days is grown to that height, that we seem to exceed all that have gone before us; so that we want no instances; only let a Roman have the honour to march first.

1. L. Ælius Verus made a supper wherein he expended sixty hundred thousand sesterces; and, what enhances the wonder, there were no more than twelve persons who at that time feasted with him. He presented these twelve, at their departure, with silver, gold, chrystalline and myrrhine vessels; for all these sorts of cups had been made use of in that feast. He also gave each of them a mule adorned with the richest trappings, to carry them home to their several houses.

2. Not long since there was a prelate stranger (whose name I will conceal for the honour of his profession) who one day invited to a feast all the nobility of Avignon, as well men as women; where, for a beginning of his pomp, at the very entry into the hall, where the feast was appointed, lay spread upon a curious board, a great ox with his head cut off and his entrails taken out, having in his belly a whole hart or deer of the like dressing, stuffed full of little birds, as quails, partridges, larks, pheasants, and the like. But that which made the matter both strange and wonderful was, that all the birds so assembled did roast and turn all alone upon a broach, by a certain compass and conduits, without the help of any man. For the first course, his guests were presented with store of curious pastry, wherein were inclosed many little birds alive, who, as soon as the crust was taken off, began to fly about the hall. There were besides, sundry sorts of silver-plate full of jelly, so subtlely conveyed, that a man might have seen in the bottom a number of little fishes alive, swimming and leaping in sweet water, to the great delight and pleasure of the company. Neither is it less strange, that all the fowls which were served upon the table were larded with lamprey, though it was in a season when they cost half-a-crown a-piece. But that which seals up the pomp of this proud prelate was, that there was reserved as many live birds as he was served with dead fowls at his table; so that if there were a pheasant sent up dressed, there were gentlemen appointed who presented another alive. The consummation of his delights was, that the gentlemen which served him had their faces covered with a veil, lest their breath should offend him or his meat. All which I have set down, not for imitation, but rather, that all good Christians should detest this prodigious example of unheard-of luxury.

3. Anno Dom. 1470, in the tenth year of King Edward the Fourth, George Nevill, brother to the great Earl of Warwick, at his instalment into his archbishoprick of York, made a prodigious feast to all the nobility, most of the prime clergy, and many of the great gentry; wherein, by his bill of fare, three hundred quarters of wheat, three hundred and thirty tuns of ale, one hundred and four tuns of wine, one pipe of

(1.) Sabell. Ex. l. 8. c. 7. p. 457. Fulgos. Ex. l. 9. c. 1. p. 1147.—(2.) History of Wonderful Secrets in Nature, c. 25. fo. 79.

spiced wine, eighty fat oxen, six wild bulls, one thousand and four weathers, three hundred hogs, three hundred calves, three thousand geese, three thousand capons, three hundred pigs, one hundred peacocks, two hundred cranes, two hundred kids, two thousand chickens, four thousand pigeons, four thousand rabbets, two hundred and four bitterns, four thousand ducks, two hundred pheasants, five hundred partridges, four thousand woodcocks, four hundred plovers, one hundred curlews, one hundred quails, one thousand egrets, two hundred rees, above four hundred bucks, does, and roebucks, one thousand five hundred and six hot venison pasties, four thousand cold venison pasties, one thousand dishes of jelly parted, four thousand dishes of plain jelly, four thousand cold custards, two thousand hot custards, three hundred pikes, three hundred breams, eight seals, four porpusses, and four hundred tarts. At this feast the Earl of Warwick was steward, the Earl of Bedford treasurer, the Lord Hastings comptroller, with many more noble officers: servitors one thousand, cooks sixty-two, kitcheners five hundred and fifteen. But seven years after the King seized on all the estate of this Archbishop, and sent him over prisoner to Calais in France, where *Vinctus jacuit in summâ inopiâ,* "he was kept bound in extreme poverty." Justice thus punished his former prodigality.

4. A. Vitellius had a famous platter, which, for the huge bigness of it, was called Minerva's Buckler; in this he blended together the livers of giltheads, the brains of pheasants and peacocks, the tongues of phenicopters, and the milts of lampreys, brought from the Spanish and Carpathian seas, by the masters of his ships and galleys. This platter is said to have cost a million of sesterces, all of massy silver, and was long preserved, till Adrian the Emperor caused it to be broken in pieces, and scattered about. This Vitellius feasted usually three times (sometimes four) a day, every sitting being valued at four hundred thousand sesterces; and he was able with the more ease to go through all these courses of eating, by a continual custom of vomiting, which, it seems, amongst these belly-gods was a continual practice.

5. L. Lucullus was a great statesman, whom M. Tullius, and Pompey the Great, meeting by chance in the market-place (out of a desire to know what his daily fare might be) they invited themselves to sup with him that night; but upon condition he should give no warning thereof, for that they desired not to put him to charge. He began at first to put them off with excuses for that time, wishing them rather to agree on the next day; but they importuning him for the present, he demanded of them, whether then they would suffer him to give orders in what room they should sup? That they permitted; whereupon he presently dispatched away a messenger in their hearing, that he would that night sup in the Apollo. After some time the guests came, and found all things ready in a pompous and princely manner, but knew not the true reason; all the cunning lying in the word Apollo; for he had so disposed of his rooms, that being distinguished by names, their provision and charge (when he sat in them) was accordingly allotted to them; by which means, his steward and cook, as soon as they heard the room named, knew presently what to provide. Now, among the rest, that which bore the name of Apollo was chiefest; the sum allotted thereunto being (as Plutarch says) fifty thousand drachms, which Budæus makes equal to five thousand crowns.

6. This age of ours hath beheld Petrus Riarius Savonensis, of the order of the Minorites (whom Pope Julius the Fourth made Cardinal) using garments of cloth of gold, though he was at home. Nor did he think it sufficient that his beds were covered with counterpanes of gold, but he also caused the very ticken and pillows to be made of silk and cloth of gold. He did the necessities of nature in silver. When Eleonora of Arragon

(3.) Full. Chur. Hist. l. 4. cent. 15. p. 193. — (4.) Xiphil. in Vitellio, p. 152. Sueton. l. 9. c. 13. p. 298. Lon. Theat. p. 666. — (5.) Plut. in Luc. p. 519. Sabell. Ex. l. 8. c. 7. p. 456. Bruson. Fac. l. 3. c. 33. p. 247.

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was married to Hercules, the Duke of Esti, and was departing to Ferrara, he made her a feast at Rome, wherein were an excessive number of dishes, replete with the most precious and delicate meats; betwixt the services there were delightful shews. It lasted for seven hours; and all the servitors, that they might answer the greatness of the feast, changed their garments as oft as they renewed the service. That which was brought off the table was cast among the people. A particular commemoration of the sumptuousness would be too tedious; and lest he should seem to be wanting to the severity of the Order (I mean the contempt of it) he maintained Teresia, his concubine, not only openly, but with such cost, that she went in shoes that were beset with pearls. It is said of this man, that in two years he spent, in luxurious vanity, no less than three hundred thousand crowns.

7. Apicius, a famous belly-god, had laid up ninety millions of sesterces, for no other purpose but only to be sacrificed in his kitchen, besides many great gifts of princes, and a mighty revenue from the Capitol. Being in debt, he began at last (though sore against his will) to look into his reckonings, and take an account of his estate; and found, that (all being cast up) he had yet left unto him clear, the sum of ten millions of sesterces: and thereupon, as if he should have been forced (poor man) to live in a starved condition, to redeem himself from this imaginary poverty, he poisoned himself.

8. Heliogabalus was of that excess in diet, that at one supper he caused to be served in the heads of six hundred ostriches, only for eating of their brains. Being near the sea, he never tasted fish; but in places farthest distant from the sea, all his feeding was upon fish. In the inland countries he fed the country clowns with the melts of lampreys and pikes. To be brief, he exceeded all the suppers of Vitellius and Apicius.

9. "C. Caligula was such a one," says Seneca, "whom nature seems to have brought forth, to shew what effects the greatest vices, joined with the greatest fortune, could produce." "This man," says Suetonius, "in thriftless expences exceeded the wits of all the prodigals that ever were; inventing most monstrous kinds of meats and suppers. The best orient pearls that were to be gotten, he dissolved in vinegar, and swallowed down: he set before his guests bread and victuals of gold, commonly saying, 'That a man had need be thrifty, or be Cæsar.' Yet, notwithstanding," says Seneca, "being assisted with the inventions of all his companions, he could hardly find the means to spend the tributes of all the provinces at one supper, though it was so much the easier, considering he practised the dissolving and swallowing of pearls."

10. In the days of Claudius the Emperor, Drussillanus, a slave of his, surnamed Rotundus, the Treasurer under him in the higher Spain, had a silver charger of five hundred pounds weight, for the working whereof there was a forge framed beforehand; besides which, he had eight more of a smaller size, weighing fifty pounds a-piece: now how many slaves must there be to carry up these vessels, and what provisions that required such plate?

11. M. Antonious having but twelve guests, provided eight boars, one set to the fire after each other, that whensoever he came in (sooner or later) one, at least, might be served up in its prime. And yet he was exceeded herein: for one Caranus, as Athenæus says, set before every guest a boar in a particular dish: what the unheard-of magnificence of this Macedonian was, in his provisions and gifts to his guests, in his nuptial feast, is too tedious relate, as it is set down by the same Athenæus.

12. Two pearls there were, together the fairest and richest that have ever been known in the world, and those possessed

(6.) Fulg. Ex. l. 9. c. 1. p. 1549. Lon. Theat. p. 667.—(7.) Martial, l. 3. Epig. 22. p. 119. Senec. ad Helv. c. 10. p. 422.—(8.) Lamprid. Hak. Apol. l. 4. c. 7. § 4. p. 382.—(9.) Senec. de Cons. ad Hel. c. 9. p. 421. Sueton. l. 4. c. 37. p. 187.—(10.) Plin. Nat. Hist. l. 33. c. 11. p. 481. Hak. Apol. l. 4. c. 7. § 4. p. 375.—(11.) Pul. athen. Deip. l. 4. c. 1. p. 128.

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at one time by Cleopatra, the last Queen of Ægypt, which came into her hands by the means of the great Kings of the East, and were left to her by descent. This Princess, when Marcus Antonius had strained himself to feast her with all the sumptuousness and magnificence he could, in the height of her pride and wanton bravery, began to debase the expence and provision of Antony: and when he demanded how it was possible to go beyond his magnificence? she told him, "That she would spend upon him in one supper an hundred thousand sesterces." Antony laid great wagers upon it, and she bound it again. The morrow after it was to be tried, and the wager won or lost. Cleopatra, made him a supper upon the appointed day, sumptuous and royal enough, but no extraordinary service seen upon the board; whereat Antony laughed her to scorn, by way of mockery, demanding to see the bill of fare, and account of the particulars. She again said, "All that had been served up already, was but the overplus above the rate in question;" affirming, "That yet in that supper she would make up the whole sum; yea, herself alone would eat alone above that reckoning, and her own supper should cost six hundred thousand sesterces; and with that commanded the second service to be brought in. The servitors, as they had in charge before, set before her only one cruet of sharp vinegar, the strength whereof is able to dissolve pearls: now she had at her ears hanging those two most precious pearls, the singular and only jewels of the world, and even nature's wonder. As Antony looked wistfully upon her, and expected what she would do, she took one of them from her ear, and as soon as it was liquified drank it off: and as she was about to do the like by the other, L. Plaucus, the judge of the wager, laid fast hold on it with his hand, and withal pronounced, "That Antony had lost the wager," whereat Antony fell into a passion of anger. Afterwards this Queen was taken prisoner, and deprived of her royal state; the other pearl was cut in twain, and, in memory of that one half supper, (that it might remain to posterity) it was hung at the ears of the statue of Venus, in the temple of Pantheon at Rome.

13. "And yet," saith the same Pliny, "as prodigal as these were, they shall not go away with the prize in this kind, but shall loose the name of the chief and principal in superfluity of expence. For long before their time, Clodius, the son of Æsop the tragedian, the only heir of his father, (who died exceedingly wealthy) practised the like in pearls of great price, so that Antony need not be over-proud of his Triumvirate, seeing he hath to match him, in all his magnificence, one little better than a stage-player, who upon no wager at all laid (and that was more princely, and done like a King), but only in a bravery, and to know what taste pearls had, dissolved them in vinegar, and drank them up; and finding them to content his palate wonderous well, because he would not have all the pleasure by himself, and know the goodness thereof alone, he gave every guest at table one pearl a piece to drink."

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14. ◈ Vedius Pallio originally a slave, but afterwards emancipated, and by dint of money made a Roman Knight, carried luxury to its greatest height; he kept lampreys in a pond, where he fed them with human flesh, and the ordinary punishment inflicted on his slaves even for trivial faults, was to be thrown with their legs tied together in that pond, to feed these voracious animals; yet this barbarous wretch was among the friends of Augustus.

One day that this Emperor dined at his house, a slave happened to break a crystal bowl, and was immediately condemned to be thrown to the lampreys; the poor fellow threw himself at Agustus's feet imploring not life, but a less shocking death; Augustus interceded for him, but such was the insolence of Vedius that he refused the Prince's request; Augustus immediately ordered all the vases that were on the sideboard to be brought, and he himself broke every one of them on the spot.

15. ◈ Apicius a Roman of no mean genius, and born to an immense fortune, openly professed

(12.) Plin. Nat. Hist. l. 9. c. 35. p. 257. Plut. in Anton. — (13.) Ibid. p. 355. Pol. l. 4 c. 6. § 4. p. 370. (14.) Universal Mag. vol. 51, p. 13.

professed the culinary science, and made good eating the business of his life. All kinds of birds, beasts, and fishes, were brought to him from foreign parts, and he investigated their tastes, with different sauces, and different dressings. When he declared his opinion of a dish, it was received as decisive, and sacredly followed by all the polite eaters of the Augustan age.

Augustus's favourite Fabius condescended to dine with Apicius, after he had been consul. A vase of crystal, then very rare, happened to fall out of his hand, when he was viewing it, and was broken. The thoughts of the high price it bore kept him silent and anxious, in spite of all the ease and gaiety that Apicius could put on; when at last, as if in a passion, he exclaimed, "What, Fabius, will you spoil our mirth because you have done against your will, what many of my slaves, bought with my money, do through mere carelessness?" Cheer up, and take part in our joy, which is of more value than an hundred vases.

CHAP. XVI.

Of the Voraciousness of some great Eaters.

Whereas we should eat to live, and to enable these frail bodies of ours to a more cheerful attendance upon the soul in her several functions: many of those who are hereafter mentioned, may seem to have lived for no other purpose than to eat. Something may be said in favour of those whom disease hath brought to a dog-like appetite: but nothing in the behalf of those gluttons, whose paunches have been so immeasurably extended only by a bestial custom, and an inordinate desire to gratify their own sensuality.

1. Aristus, an Arcadian, at one supper, usually eat as much bread, flesh, and other provisions, as would abundantly satisfy six ordinary persons at a meal.

2. Astydamus, the Milesian, who had three times overcome in the Olympic games, being once invited by Ariobarzanes, the Persian, to supper, promised that he would eat up all that which was provided for the whole company which he also performed, devouring all that was appointed, being provision for nine men.

3. Herodotus, a trumpeter of Megara, usually eat six loaves of half a strike each, and twenty pounds of such flesh as came to hand, drinking therewith two congies of wine.

4. "There was a woman of Alexandria," saith Athenæus, "that used to eat at once twelve pounds of flesh, and above four pounds of bread, and together with it drank up ten pints of wine."

5. Clodius Albinus, the Emperor, would eat as many apples, *Quantum ratio humana non patitur*, "As no man would believe." He would eat for his breakfast, five hundren of those figs the Greeks call Callistruthia: Cordus adds an hundred peaches of Campania, ten melons of Ostia, twenty pounds weight of the grapes of Lovinium, one hundred gnat-sappers, and four hundred oysters. "Out upon him," saith Lipsius, "God keep such a plague from the earth, at least from our gardens, which he, together with the herb-market, would swallow up and devour at once."

6. King Hardicanute, as Harold his brother for his swiftness was surnamed Harefoot, so he for his intemperance in diet, might have been surnamed Swinesmouth; for his tables were spread every day four times, and furnished with all kinds of curious dishes, as delighting in nothing but gormandizing and swilling. But he had soon the reward of his intemperance: for in a solemn assembly and banquet at Lambeth, revelling and carousing, he suddenly fell down without speech or breath, after he had reigned only two years, and was buried at Winchester.

7. Theagenes Thasius, a wrestler, was of that voracity, that in one day only, without any other assistance, he would devour a whole ox.

8. Milo, the Crotonian, was also a notable devourer; he used to eat twenty pounds of flesh, and as many of bread in a day, and drank three choas of wine. In the Olympic games, when he had taken up an ox on his shoulders, and borne him a furlong, he alone the same day eat him up.

9. The Emperor Aurelianus was delighed exceedingly with one Phagon, who eat so very much, that in one day at his table

(15.) Universal Mag. vol. li. p. 13.

(1.) Dinoth. Mem. l. 6. p. 448.—(2.) Ath. Deip l. 10 p. 413. Bruy. de Re Cib. l. 3. c. 6. p. 158.—(3.) Ath. Deip. l. 10. p. 414.—(4.) Ath. Deip. l. 10. p. 415.—(5.) Capitol Lips. Epist. Misc. Epist. 51. p. 457. Sab. E. l. 10. c. 10. p. 587.—(6.) Bak. Chron. p. 25.—(7.) Ath. Deip. l. 10. p. 412.—(8.) Ath. Deip. l. 10. p. 412.—Bruy. de Re Cib. l. 3. c. 5. p. 157. Marsil. Cag de Sanit. Tuend. l. 1, c. 6. p. 19.

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he would devour a whole boar, 100 loaves, a sheep, a pig, and drink above an orca.

10. "Will you have an example," saith Lipsius, "little beyond the memory of our fathers? Uguccio Fagiolanus was one of the Tyrants of Italy, and his abode, for the most part, was at Lucca, till he was forced away: being therefore a banished man, and withal aged; he boasted, at the table of Canis Scaliger in Verona, that when he was young, he could eat four fat capons, and as many partridges, the roasted hind-quarters of a kid, a breast of veal stuffed, besides all kind of sauces, at one supper." This he did to lay his hunger, what if he had eat for a wager?

11. Anno 1511, the Emperor Maximilian, being at Augusta, there was presented to him a man of prodigious bigness, and incredible strength and stomach, insomuch, that at one meal he would eat a whole sheep or calf raw, and when he had so done, professed he had not satisfied his hunger.

12. Nicholas Wood, of Harrisom in the county of Kent, Yeoman, did with ease eat a whole sheep of sixteen shillings price, and that raw, at one meal; another time he eat thirty dozen of pigeons. At Sir William Sedley's he eat as much as would suffice thirty men; at the Lord Wotton's in Kent, he eat at one meal fourscore and four rabbits, which number would have sufficed an hundred threescore and eight men allowing to each half a rabit: he suddenly devoured eighteen yards of black pudding, London measure; and when at once he had eat threescore pound weight of cherries, he said they were but wash-meat. He made an end of a whole hog at once, and after it (for fruit) swallowed three pecks of damsons, after he had broken his fast, having (as he said) eaten one pottle of milk, one pottle of pottage, with bread, butter and cheese. "He eat in my presence," saith Taylor, the Water-Poet, "six penny wheaten loaves, three six-penny veal pies, one pound of sweet butter, one good dish of thornback, and a sliver of a peck loaf, of an inch thick, and all this in the space of an hour; the house yielded no more, and so he departed unsatisfed." One John Dale was too hard for him, at a place called Lenham; he laid a wager that he would fill Wood's belly with good wholesome victuals for two shillings: and a gentleman that laid the contrary, wagered, that when he had eaten out Dale's two shillings, he should then forth with eat up a good sirloin of beef. Dale brought six pots of mighty ale, and twelve new penny white loaves, which he sopped in the ale; the powerful fume whereof conquered this conqueror, and laid him in a sleep, to the preservation of the roast beef, and unexpected winning of the wager. He spent all his estate to provide for his belly; and though a landed man, and a true labourer, died very poor about the year 1630.

13. Cornelius Gemma speaks of a woman in his time, who for one moment's space was not able to forbear eating or drinking, if she did it would be with her as if she were strangling. This distemper, which she had almost from her childhood, encreased upon her with her age. Being dead, her belly was opened, and thence almost twenty pounds of fat was taken; her liver was found turgid with blood and spirits, intensely red, and of incredible bigness.

14. Tobias Fisher, an eminent physician, saith, "He knew a man fifty years of age, who from his youth was wont, with a strange kind of greediness, to take in all sorts of food, and as speedily to eject them." He adds, "That this kind of hunger did seize him at stated times, that his strong appetite lasted not above twenty days, that for so many days after he had a loathing of all things, and that the rest of the year he eat sparingly, and lived in good health."

15. Anno 1606, there was at Prague a certain Silesian, who, for a small reward in money, did (in the presence of many persons) swallow down white stones to the number of thirty-six; they weighed very near three pounds; the least of them was of the bigness of a pigeon's egg, so that I could scarce hold them all in my hand at four times: this rash adventure he divers years made for gain, and was sensible of no injury to his health thereby.

(9.) Vopis. in Aurel. c. 50. p. 898. Lips. Epis. Misc. Epist. 51. p. 457.—(10.) Lips. ib. p. 457. Jov. Elog l. 1. p. 57.—(11.) Cag. de San. Tuend. l. 1. c. 6. p. 19. Don Hist. Med Mirab. l. 2. c. 2. p. 194. Schot. Phys. Curios. l. 3. c. 12. p. 458.—(12.) Tayl. Poems, p. 142. Full. Worth. p. 86. Kent. Sandy's Notes on Ovid's Met. l. 8. p. 162.—(13) Schenk. Obs. Med. l. 3. Obs. 4, p. 304, Cag. de San. Tuend. l. 1. c. 6. p. 22. Johnst. Nat. Hist. clas. 10. c. 2 p. 312.—(14.) Schenk. Obs. Med. l. 3. Obs. 6. p. 304.—(15) Crol. Basil. Chym. Præf. Ad. Modit. p. 128.

16. Crantzius tells us of a certain stage-player, who commonly eat at once as much as would suffice ten men, by which means he had attained to a mighty corpulency. The King of Denmark being informed of him, and that he could do no more than another man, caused him to be taken and hanged up as a devourer of the labourer's food, and a public annoyance.

CHAP. XVII.

Of great Drinkers, and what Quantities they have swallowed.

THE infusion of too great a quantity of oil immediately extinguishes the lamp: the light of reason, and the lamp of life itself are frequently suffocated, and put out for ever, by such immoderate potations as we shall hereafter read of. If some have survived those infamous victories they have this way gained, the greatest of their rewards were but mean compensations for their hazards; nor is the valour of such men to be admired who have dared to outlive their own virtue.

1. Firmius was Deputy of Egypt under the Emperor Aurelianus. He being challenged by Barbarus, a famous drinker, though he used not to drink much wine but most water, yet took off two buckets full of wine, and remained sober all the time of the feast after.

2. That of the Emperor Maximinus is almost incredible, that he often drank in one day an amphora of the Capitol, which is nine gallons our measure, counting a gallon and a pint to the congius, whereof the amphora contained eight.

3. In the reign of Aurelianus there was one Phagon, who drank out in one day plus Orcâ. What measure this Orcâ held, I cannot well determine," saith Dr Hackwell, "neither could Lipsius himself;" yet thus much he confidently affirms of it: "I know for certain," saith he, "that it was a vessel of wine, and that bigger than the amphora, but how much I know not."

4. Alexander the Great, who was this way sufficiently addicted, after the burning of Calanus, proposed a prize of drinking, "wherein he that drank most," saith Plutarch, "was one Promachus: the prize was one talent." Promachus took off four congies. "A congius of old," saith Lipsius, "contained about ten pints, or six sextaries." He had his talent, and death into the bargain, for he died the third day after, together with one-and-forty others, who in that drunken match had striven beyond their strength.

5. At a feast that the same Alexander made, he called for a mighty cup that held two congies (two gallons and a pint) and offered it to one Proteus, who thankfully received it, and praising the King's liberality, took it clear off with the great applause of the company; and then filling the same cup again, took that off also; and after filling it, offered it to Alexander himself, who also drank it off; but not able to bear it, he fell with his head upon the cushion, and the cup fell out of his hands.

6. Novellius Torquatus, a Millanois, won the name from all the Romans and Italians in the matter of drinking; he had gone through all honourable degrees of dignity in Rome; he had been Prætor, and attained to the place of a Proconsul. In all these offices of state he won no great name, but for drinking in the presence of Tiberius three gallons of wine at one draught; and before he took his breath again, he was dubbed Knight by the name of Tricongius, or three-gallon Knight; and the Emperor did delight to behold him in the performance of such feats.

7. Lipsius speaks of one Camaterus Logotheta employed in the affairs of Manuel the Emperor of Constantinople, that he was of an excellent wit, and very happy in an *extempore* eloquence: he was one of the greatest drinkers of all others, and though he used to drink wine excessively, yet was not his reason drowned, but was in all points as sober men are; and at such times his reason and speech were more quick and elegant, as if inkindled by those spirits. He once agreed with the Emperor himself that he would drink off a porphyry vessel that stood by full of water: the Emperor said he should receive such precious garments and money if he did it; if not, he himself should forfeit the worth of them. He immediately stooping down with his head and neck, after the manner of a beast,

(16.) Zuing. Theatr. vol. 2. l. 2. p. 279.

(1.) Din. Mem. l. 6. p. 448. Hak. Apol. l. 4. c. 6. § 5. p. 371.—(2.) Capitolin. p. 602.—(3.) Vopis in Aurel. c. 50. p. 898. Hak. Apol. l. 4. c. 6. § 5. p. 371. Lips. Epis. Mis. Ep. 51. p. 454.—(4.) Plut. Shottas in Phys. Curios. l. 3. c. 12. p. 462. Lips. Ep. 51. p. 454.—(5.) Lips. Ep. Miscel. Ep. 51. p. 454. Shot. Phys. Curios. l. 3. c. 12. p. 462.—(6.) Plin. Nat. Hist. l. 14. c. 22. p. 427.—Din. Mem. l. 1. p. 448. Johnst. Nat. Hist. Clas. 10. c. 2. p. 313.

never left sucking till he had drawn it dry, though it held two congies of water; and so he won and received of the Emperor his wager.

8. "A few years since," saith Lipsius, "at the wedding of a noble person in Bavaria, to exhilarate the guests, there was a drinking wager propounded amongst the servants and retainers, and thither came one who drank little less than six gallons in a short space, and so went away with the prize." "I confess," saith my author, "I have neither seen, read, nor heard the like."

9. The son of M. Tullius Cicero was so great a drinker, that it was common with him to drink off the quantity of two congies at once; that is to say, two gallons and a quart.

10. It was a kind of usual rule amongst the Romans to drink down the evening, and to drink up the morning-star: and another of their common practices was, to drink so many cups and healths, as there were letters in the names of their mistresses; according to that of Martial:

Nævia sex cyathis, septem Justina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

Six cups to Nævia's health, sev'n to Justina be;
To Lycas five, to Lyde four, and then to Ida three.

11. Heraclides, a champion, is also famous at once both for his excessive eating and drinking: he would swallow down such a mighty quantity of drink, that there was none found that could be able to match him. It was usual to invite some to breakfast, some to dinner, some to supper, and others to another eating-bout after that: so that as one company went off, another sat down, only he kept his place all the day, and was able to hold out with all those successive companies.

12. Dionysius, in the feast called Choas, propounded a drinking match, wherein whosoever should drink the greatest quantity, should have a crown of gold for his reward. Xenocrates, of Chalcedon, was the man that obtained this inglorious victory, and received the crown accordingly; who, at his departure, placed it upon the head of the statute of Mercury, which stood at the palace-gate. It being the custom for the victors, in all exercises, to leave their crowns of flowers, myrtle, ivy, and laurel there, he would not break it for the sake of the gold.

CHAP. XVIII.

Of Drunkenness, and its Consequences.

The Father rightly describes the nature of this beastly vice, when he saith of it, that "It is a flattering devil, a sweet poison, a delightful sin, which he that hath, possesseth not himself; and he that acts it, doth not only commit a sin, but is wholly converted into sin, being deserted of his reason, which is at once his counsellor and guardian Sometimes he dishonours himself by that which is ridiculous; and at others exposes himself to hazards, by dealing with things that are dangerous to himself and others.

1. Lonicerus tells us of one who was violently assaulted by the temptations of the devil to commit one of these three sins, either to be drunk once, or commit adultery with the wife of his neighbour, or else murder his neighbour. At last, being overcome, he yielded to commit the first, as judging it a crime that had less horror in it than either of the other. But being drunk, he was easily thrust on to the rest, which before he had feared: for the flame of lust being kindled with his luxury, he feared not to violate the chastity of his neighbour's wife: and the husband casually surprising him, and desirous to revenge himself of the injury he had sustained, received a mortal wound in his hand, whereof he soon after died. Thus he that had given way to drunkenness, was also involved in adultery and murder.

2. A gentleman having been revelling abroad, was returning home when it was

(7.) Lips. Epis. Misc. Ep. 51. p. 456. Nicet. An. l. 3. f. 16. Din. Mem. l. 6. p. 448.—(8.) Lips. Miscel. Ep. 51 p. 456.—(9.) Din. Mem. l. 6. p. 448.—(10.) Hakew. Apol. l. 4. c. 6. p. 364.—(11.) Cœl. Antiq. Lect. l. 29. c. 17. p. 1364. Zuin. Theat. vol. 2. l. 5. p. 402.—(12.) Ælian. 2. var. Hist. l. 8. c. 41. p. 79.

(1.) Lonic. Theat. p. 665.

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late at night; his head, that was over-laden with wine, proved too heavy for the rest of his body; so that he fell down in the street, not able to rise, through the feebleness of his legs. He had his sword by his side; when another coming by that way, and hearing the voice of his enemy at some distance, suddenly snatched out the drunkard's sword, and having run it into the heart of his adversary, left it sticking in the wound, and in all haste conveyed himself away from the place. The watch at that time chanced to pass by, who, finding a man lie dead, with a sword in his body, and this drunken person lying near him, with his scabbard empty, they took him along with them to the magistrate; who having received such apparent testimony against him, committed him to prison: he was hanged for the murder, though innocent; and afterwards the true murderer, being to be hanged for some other matter, confessed it was himself who had made use of the sword to act his own private revenge.

3. A young man newly returned from the wars, in which he had been a captain of a troop of horse, having drunk liberally from the noon of the day till it was far in the night, laid himself down to sleep upon a bench, which was near to an open casement; there was his face beat upon all the night long, by a thick snow that had fallen. In the morning he had a strange writhing in his mouth; his right cheek, which lay nearest to the window, was fixed; nor was he able to move the eye-brow on that side, nor breathe, or spit on that side of the face: besides, the whole part was changed in the fashion, bigness, and colour of it; nor was he at last recovered without a great deal of difficulty.

4. When, about thirty years since, I was a student in a famous university in Upper Germany, some riotous students were entertained by a nobleman at his chamber, who intending to treat them to the height of intemperance, had so gorged himself with wine, that he was fast asleep at the table he sat by; in which posture his associates left him, and departed. A great wax candle stood upon the table: and in his sleep he had turned himself so inconveniently, that it burnt his breast, and the parts about it, in such a manner, that his entrails might be seen, which yet was not perceived by him that was buried in wine. The candle being burnt out, he yet remained snoring, and lying upon the wax and ashes. In the morning he was awaked by his fellow toss-pots, and invited by them to a cup of wormwood wine, when he complained of insufferable torments. The most skilful physicians were immediately sent for; but in vain did they endeavour to oppose so great a burning: so that, in horrid torments, upon the third day following he concluded his miserable life; having first warned his companions, with tears, to beware of drunkenness.

5. Anno 1584 there was one liege who was addicted to daily drunkenness: and in his cups (as often he had emptied his pockets of his money by playing at cards) he used to swear he would be the death of his wife's uncle, because he refused to furnish him with more money to play with. This uncle was a canon, a good and honest man, and a person of great hospitality. One night, when he entertained a letter-carrier, he was murdered by him, together with a niece and a little nephew of his. All men admiring that the canon was not present at matins, who never used to absent himself, having long knocked at his doors in vain, this drunkard of ours set up a ladder to the windows, and with others entered the house. Spying there three dead corpses, they raise the neighbourhood with a lamentable cry: amongst the whispers of whom, when some said that the drunkard was the murderer, he was laid hold on, cast into prison, and thrown upon the rack, where he said, "That he did not think that he did it; that by reason of his daily and continual drunkenness he could affirm nothing of a certainty; that he had some time a will, or rather an inclination, to kill the canon, but that he should never have touch-

(2.) Henric. ab. Heeres Obs. Medic. l. 1. obs. 17. p. 167.—(3.) Ibid. 168.—(4.) Ibid. p. 163.

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ed his niece or young nephew." However, he was condemned? and the innocent wretch, even in the presence of this execrable letter-carrier, was long wearied with exquisite torments, and at last died an unheard-of death. The letter-carrier being again returned to Liege, and not able to endure the hourly tortures which a revenging God inflicted upon his soul, of his own accord presented himself before the judges, beseeching them, that by a speedy death he might be freed from that hell he felt here alive; affirming, that when he was awake (though seldom when asleep) the image of the little babe, whom he had strangled, presented itself to his eyes, shaking the furies' whips at him, with such such flames as the drunkard had perished in. When he spake this at the tribunal, he continually fanned his face with his hands, as if to blow off the flames. The thing being evident by the goods taken, and other discoveries, he also the same year upon the 23d of August, was hanged till dead, and then burnt at a stake.

6. The son of Cyrilius, a citizen of Hippo, being given to a riotous way of life, in one of his drunken fits committed violent incest with his mother, then big with child; and endeavoured to violate the chastity of one of his sisters, wounded two other of them, and almost slew his father. So that Augustine, writing about it, saith, *Accidit hodie terribilis casus.* "A dreadful accident fell out."

7. Aristotle, speaking of the luxury of the Syracusians, adds, "That Dionysius the younger continued drunk sometimes for the space of ninety days together, and thereby brought himself to purblind sight and bad eyes."

8. The Emperor Zeno had made himself odious by the death of many illustrious persons; and besides led a life sufficiently corrupted and debauched, which was followed by a violent death. For, say some, being much addicted to gluttony and drunkenness, he would fall down void of all sense and reason, little differing from a dead man; and being also hated by his wife Ariadne, she caused him to be taken up in one of those drunken fits, and carried out as dead into one of the imperial monuments, which she ordered to be closed upon him, and covered with a massy stone: afterwards, being returned to sobriety, he sent forth lamentable cries; but the Empress commanded none should regard him, and so he miserably perished.

9. One Medius, a Thessalian, keeping a general feast in Babylon, earnestly besought Alexander the Great that he would not refuse his presence amongst them; he came and loaded himself with wine sufficiently. At last, when he had drank off the great cup of Hercules to the bottom, on the sudden, as if he had been struck with some mighty blow, he gave a shriek, and fetched a deep sigh; he was taken thence by the hands of his friends who were near him; physicians were called, who sat by him with all diligent attendance; but the distemper increasing, and they perceiving that (notwithstanding all their care) he was tortured with most acute pains, they cast off all hopes of his life, as also he himself did; so that taking off his ring from his finger, he gave it unto Perdiccas; and being asked whom he would should succeed him, he answered, "The best;" this was his last word, for soon after he died, being the seventh month of the twelfth year of his reign.

10. Lyciscus was one of the Captains whom Agathocles had invited to supper; in the war of Africa, this man, being heated with wine, fell into railing and contumelious language against the Prince himself. Agathocles bore with him, and because he was a person of good use to him in the war, he put off his bitter speeches with a jest; but the prince Archagathus, his son, was extremely incensed, and reproved Lyciscus with threats. Supper ended, and the Commanders going to Archagathus's tent, Lyciscus began to reproach the Prince also, and with no less a matter than

(5.) Henric. ab Heeres, lib. l. 1. obs. 17. p. 165.—(6.) Lonic. Theat. p. 662. Aug. tom. 10. Ser. 33 Burt. Mel. part 1. § 2. p. 112.—(7.) Clark's Mirr. cap. 91. p. 404.—(8.) Kornman de Mirac. Mort. lib. 7. cap. 59. p. 43. Zonar. Annal. tom. 3. p. 126. Lonic. Theat. p. 666. Zuin. Theat. vol. ii. l. 7. p. 559.—(9.) Diodor. Sic. Bibl. l. 17. p. 580. Zuin. Theatr. vol. ii. l. 7. p. 593. Lonic. Theatr. p. 673.

adultery,

adultery with his mother-in-law Alcia, the wife of Agathocles. Archagathus was so vehemently offended herewith, that snatching a spear out of the hands of one of the guard, he ran him therewith into the side, in such a manner, that he presently fell dead at his foot. Thus his intemperance in wine brought on another of the tongue, and both ended in an untimely death.

11. In the year 1446, there was a wedding near Zeghebuic, celebrated as it appears with such unheard-of intemperate and dissolute doings, that there died of extreme surfeiting, by excessive drinking, no less than nine-score persons, as well women as men.

12. Arcesilaus, the son of Scythus, an Academic Philosopher, being of the age of seventy and five, drank so much wine, that the intemperate liberty he then took brought him first into madness, and from thence to death itself.

13. At the Plough in Barnwel, near Cambridge, a lusty young man with two of his neighbours, and one woman in their company, agreed to drink up a barrel of strong beer, which accordingly they did; but within twenty-four hours, three of them died, and the fourth hardly escaped after great sickness.

14. Anno Dom. 1618, one Thomas Alred of Godmanchester, being a common drunkard, was intreated by a neighbour to unpitch a load of hay; and being at that time drunk, the pitch-fork slipt out of his hand, which he stooping to take up again, fell from the cart with his head downwards, and the fork standing with the prongs upward, he fell directly upon them, which striking to his heart, killed him immediately.

CHAP. XIX.

Of the Luxury and Expense of some Persons in Apparel, and other Furniture.

When Michael Paleologus, the Greek Emperor, had sent certain rich robes as a present to Nugas the Scythian Monarch, he asked of those that brought them, *Nunquam calamitates, morbas, mortemque depellere possent.*—"Whether they could drive away calamities, sickness, and death?" for if they could not, they were not (in his opinion) to be much regarded. It seems there have been others of a contrary mind, as will appear by what follows.

1. Lollia Paulina, a Roman Lady, being invited to a banquet, went thither and carried about her in chains, carcanets, and precious stones, a million of gold. Her father had despoiled all the Roman provinces to clothe this only daughter, and yet was afterwards enforced to drink poison, being overwhelmed in the despair of his own affairs.

2. In the year 1544, there was found in Rome, a coffin of marble eight feet long, and in it a robe, embroidered with goldsmith's work, which yielded six and thirty pound weight of gold; besides forty rings, a cluster of emeralds, a little mouse made of another precious stone, and amongst all those precious magnificences, two leg-bones of a dead corpse, known by the inscription of the tomb to be the bones of the Empress Mary, daughter of Stilicon, and wife of the Emperor Honorius.

3. Charles, Duke of Burgundy, had one garment of the price of two hundred thousand ducats; a prodigious luxury, and which could not be maintained but by the oppression of his subjects.

4. In the third year of the reign of King Richard the Second, Sir John Arundel, with divers others, put to sea, with a purpose to pass over into Britain, but were all cast away in a tempest. This Sir John Arundel was then said in his furniture to have two and fifty new suits of apparel, made of cloth of gold and tissue, all which were also lost at sea.

5. Demetrius's garments were illustrious with purple and gold; his shoes also were covered over with it. In his

(10.) Diodor. Sic. Bibl. l. 20. p. 671.—(11.) Stow's Ann. p. 385.—(12.) Laert. l. 4. p. 107.—(13.) Clark's Mir. c. 42. p. 148.—(14.) Ibid. p. 149.

(1.) Plin. l. 9. c. 45. p. 256. Caus. Hol. Court, tom. 1. lib. 3. p. 93.—(2.) Caus. Hol. Court, tom. 3. Max. 15. p. 418. Hist. Manu. Arts, c. 7, p. 97.—(3.) Lonic. Theatr. p. 649.—(4.) Baker's Chron. p. 198.

cloak

cloak was woven the representation of the world and stars : so that when he fell from the sovereignty of Macedon, no kings, how great soever, that succeeded him, did dare to be seen in that cloak ; to so envied a magnificence did the make and value of it amount.

6. A prætor in Rome intending to set forth the most sumptuous and magnificent shews he could devise, sent to Lucullus to borrow of him some store of short cloaks ; his answer was, "That he would take a time to see if he had so many as the prætor desired :" and the next day sending to know what number would serve his turn, it being told him an hundred, he bade them take two hundred ; but Horace speaks of a far greater number, no less than five thousand.

——— *Chlamydes Lucullus ut aiunt, &c.*

Lucullus asked once if he could lend
Unto the stage one hundred cloaks, reply'd,
How can I man so many ? Yet I'll send
As many as I have, when I have try'd :
Soon after writes, five thousand cloaks I have,
Take all or part, as many as you crave.

7. At their public feasts, even private Romans changed their cloaks only for ostentation, to shew their variety : hence that of the poet.

Undecies una surrexti Zoile cœna,
Et mutata tibi est Synthesis undecies.

Eleven times one supper thou,
O Zoilus, didst arise ;
As many times thou didst, I trow,
Thy mantle change likewise.

8. The emperor Henry the Fifth, having conquered Sicily, and the kingdom of Naples, had reached yet further in his hopes, and intended for Greece ; he therefore sent his ambasssadors to Alexius Angelus, the Greek emperor, to demand of him a mighty sum of gold as a tribute from him, which, if he denied, he would seek to obtain by war. Alexius, informed of the arrival of the foreigners, and their business, that by an ostentation of his splendor and riches, he might possess them with reverence and dread of him, commanded his nobles to attend him, adorned with gold and the richest of their jewels ; he himself, from head to foot, was but one continued splendor, dazzling the eyes of all that beheld him. The Germans came, but so far were they from being terrified with this gallantry, that they wished for nothing more than to fight with these men, who they saw were prepared to enrich them with their spoils. The Grecians, in the mean time, directing their eyes to the emperor, calling upon them to behold the glory of his garments and jewels: "See," said they, "how he appears like some flowery meadow ; in the midst of winter you may here recreate your eyes with the sweet pleasures of the spring." The Germans replied, "That they were not at all moved or affected with these feminine ornaments : that the time was now come wherein the Greeks must change their gold for iron ; for unless they should succeed in their embassage, they must expect to fight with men that do not glitter with jewels as the meadows with flowers, nor glory in their embroidered garments as peacocks in their plumage ; but who, as the true sons of Mars, in the fight would carry sparkles in their eyes : and whose sweat-drops, as they fell from them, should resemble oriental pearls." Thus they frighted these effeminate men with their words ; and had done it much more with their blows, but that the death of the Emperor Henry, which followed soon after, put a period to these troubles. This was about the year 1197.

9. Sir Walter Raleigh, in great favour with Queen Elizabeth, was observed in her court to wear his shoes so set with pearls and precious stones, that they were estimated to exceed the value of six thousand and six hundred crowns.

10. C. Caligula the Emperor, in his apparel, shoes, and other habit, did not always wear what was according to the fashion of the country ; what was civil,

(5.) Lonic. Theatr. p. 650. — (6.) Plut. in Lucul. Sabell. Ex. l. 8. c. 7. p. 456. Hakew. Apol. l. 4. c. 9. § 2. p. 414. Hor. Ep. 6.—(7.) Martial. l. 2. Epig. 46.—(8.) Nicet. Choniat. Annal. de Gestis Alexii, l. 1. p. 54, 55. Lipsii Monit. l. 2. c. 15. p. 360, 361.—(9.) Drexel. de Cultu Corp. l. 3. c. 10. § 5. p. 432.

manlike,

manlike, no, nor what was suiting with a mortal man. He went sometimes attired in cloaks of needle-work, embroidered with divers colours, and set out with precious stones; at others, in a coat with long sleeves, and with bracelets; sometimes you should see him in silks, veiled all over in a loose mantle of tiffany or transparent linen; one while in Greekish slippers, or buskins; at other times in a simple pair of brogues, or high shoes; now and then also in women's pantofles and pumps. For the most part he shewed himself abroad with a golden beard, carrying in his hand a thunderbolt, or three-forked mace and trident, or else a warder or rod, called Caduceus, all of them the ensigns and ornaments of the gods; sometimes he went in the attire of Venus. His triumphal robes and ensigns he always wore, even before he made his expedition; or else the cuirass of Alexander the Great, which he had caused to be brought out of his sepulchre.

11. Heliogabalus the Emperor, excelled all others in his prodigious luxury; for his upper garments were either of gold or purple, or else the richest silks that were procurable, sometimes all beset with jewels and pearls, which habit he was the first that brought up at Rome: his shoes were bedecked with precious stones and pearls; he never wore any suit of apparel twice. He thought of wearing a diadem made up with jewels, wherewith to set off his face, and render his aspect more effeminate. He sat commonly amongst flowers, or the most precious odours; his excrements he discharged into gold vessels, and urined in vessels of onyx, or myrrhine pots. He never swimmed but in fish-pools, that were before-hand replete with the finest unguents, and tinged with saffron. His household-stuff was gold or silver; his bedsteads, tables, and chests, were of massy silver, and so were his cauldrons and other pots; and even these, and the most part of his other vessels had lascivious engravings represented on the sides of them.

12. George Villiers, duke of Buckingham, the favourite and minion of James the First, was remarkable for the splendor and magnificence of his dress. When he was admitted to an audience, as Ambassador from the King of Great Britain, by Lewis the Thirteenth, King of France, he had jewels on his coat to the amount of one hundred thousand pounds.

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13. ✧ L. Crassus, the celebrated Orator confessed, that a great part of his silver plate stood him in ten thousand sesterses, or about £.4. 15s. per pound, on account of the workmanship. He had two silver goblets engraved by Mentor, which he was ashamed to use as they had cost £.812. 10s.

CHAP. XX.

Of Gaming, together with the dreadful Consequences of it.

ALEXANDER the Great set a fine upon some of his friends, for that, when they were playing at dice, he perceived they did not play; for there are many who are concerned in this sport, as if it was the most serious and weighty affair in the world. We cannot say that they play who permit their whole fortunes, yea, sometimes their wives and children, to the disposal of the dice; and great pity it is that such should be played with, but rather that some examplary punishment should be imposed upon so bold a prodigality.

1. A famous gamester called Pimentel, an Italian, in the year 1608, came into France. It is said, and it is perfectly true, that this Cavalier, hearing what a humour of play reigned at the French court, caused a great number of false dice to be made, of which he himself only knew the high and the low runners, hiring men to carry them into France; where, after they had bought up and

(10.) Sueton. l. 4. c. 52. p. 195, 196. — (11.) Paræi Hist. Prof. Medul. tom. 1. p. 398, 399.

conveyed away all that were in Paris, he supplied all the shops with his own. By which means, having subjected the spirit of play, and tied the hands of Fortune, he arrived at last in France, where, insinuating himself into the court, he was by some of his own nation, who had great interest there, soon brought acquainted with the King, and admitted as a gamester. Amongst others, the Duke of Espernon was one from whom he drew considerable sums; he got all his ready money, and many of his jewels; and after these, won of him a piece of ambergris to the value of twenty thousand crowns, the greatest that ever was seen in Europe, and which the Republic of Venice (to whom it was afterwards sold) preserve to this day, in their treasury, as a great rarity.

2. Henry Cheney, created by Queen Elizabeth, Baron of Tuddington in Bedfordshire, in his youth was very wild and venturous. He played at dice with Henry the Second, King of France, from whom he won a diamond of great price at one cast; and being demanded by the King, what shift he would have made to repair himself, in case he had lost the cast, "I have," said young Cheney, (in an hyperbolical bravo) "sheeps tails enough in Kent, with their wool, to buy a better diamond than this."

3. The Emperor Nero, as he was excessively prodigal in his gifts, so was he answerable thereunto in his gaming, for he adventured four hundred thousand sesterces upon every cast of the dice.

4. Sir Miles Partridge played at dice with King Henry the Eighth for Jesus's bells: they were four bells, the greatest in London, hanging in a tower in St. Paul's Church-yard. It is true he was the winner, and brought the bells to ring in his pocket; but it is observed, that the ropes afterwards catched about his neck, and for some offences he was hanged in the days of King Edward the Sixth.

5. The Chinese delight excessively in all sorts of games; and not only play great games, but when they have lost, they care not though they stake their wives and children; whom, if they lose, they part with till they can pay so much money as they were staked for.

6. Anno Dom. 1533, near to Belissma, in Helvetia, three men were playing at dice on the Lord's day; and one of them, called Ulric Schræterus, having lost much money, at last expecting a good cast, broke out into this cursed speech, "If fortune deceive me now, I will thrust my dagger into the very body of God, as far as I can!" The cast miscarrying, he drew his dagger, and threw it against heaven with all his might; when, behold, the dagger vanished, and five drops of blood fell upon the table in the midst of them, and immediately the Devil came in and carried away the blasphemous wretch, with such a noise, that the whole city was amazed at it: the others, half distracted with fear, strove with all their strength to wipe out the drops of blood; but the more they wiped it, the more clearly it appeared. The rumour hereof flying into the city, multitudes flocked to the place, where they found the gamesters washing the board; whom, by the decree of the senate, they bound with chains, and carried towards the prison; but as they went by the way, one of them was struck suddenly dead, with such a number of lice and worms creeping out of him as was wonderful and loathsome to behold. The third (to avert the indignation that seemed to hang over their heads) was by the citizens immediately put to death. The table was preserved for a monument to shew the accursedness of dicing, with the inconveniences and mischiefs attending upon the same.

7. Anno Dom. 1550, there lived in Alsatia one Adam Steckman, who got his living by dressing of vines; this man, having received his wages, lost it all at dice; whereupon he grew so distempered in mind, wanting wherewithal to maintain his family, that in his wife's

(1.) History of the Life of the Duke of Espernon, part 2. l. 5. p. 235. — (2.) Fuller's Worthies, p. 142. Buckinghamshire. — (3.) Hakew. Apol. l. 4. c. 9. § 5. c. 14. p. 423. — (4) Fuller' Profane State, l. 5. c. 14. p. 437. — (5.) Herb. Trav. l. 3. p. 340. — (6.) Fincel. Mandat. 4. Clark's Mir. c. 17. p. 62.

absence

absence, he cut the throats of his three children, and would have hanged himself, but that she coming in, and seeing this pitiful tragedy, gave a great outcry, and fell down dead: whereupon the neighbours coming in, apprehended the man, who by the law was adjudged to a cruel death.

8. Mesabates, the eunuch of King Artaxerxes, had cut off the head and right hand of Cyrus, the King's brother, after he was dead; and as the manner of the Persians is, Parysatis, the King's mother, and a mighty lover of her son Cyrus, not finding a sufficient opportunity to be revenged of this eunuch as she desired, at last she laid this design against his life: she was in other things a witty woman, but especially very skilful at dice, whereat she often played with the King, whom, finding at leisure, she challenged to play for a thousand darici, permitted him to win, and paid him the money; then feigning she was troubled at her loss, she requested that he would play once more for an eunuch: it was agreed betwixt them, that which soever was beaten, should select five of their most faithful eunuchs, and that out of the rest the conqueror might choose any such one as he should best like. The game went on the side of Parysatis, who made choice of Mesabatis, being one of the number whom the King had excepted; and before the King could understand her intention, she delivered him to the executioners, with order to flay him alive, to fasten his body downward upon three crosses, and to hang his skin upon a stake by itself. When this was done, the King was much incensed against her; but she, laughing, put all off with a jest. "You are," said she, "a pleasant and gallant person, who are so wroth for the loss of an old and wicked eunuch, whereas I can sit down and rest contented with the loss of a thousand darici."

9. Mr. Roger Ascham, schoolmaster to Queen Elizabeth, and also her secretary for the Latin tongue, was so much addicted to dicing and cock-fighting, that he lived and died a poor man.

10. The Emperor C. Caligula was so exceedingly prodigal in his play, that it is said of him, that he adventured four hundred thousand sesterces, which amount to ten thousand crowns, not upon every cast of the dice, but upon every point of the dice.

11. Joannes Gonzaga had lost at dice a mighty sum of money; his son Alexander stood by, and shewed some dislike at it; whereupon the father, turning to them that stood by, "Alexander the Great," said he, "hearing of a victory that his father had gained, is reported to be sad at the news, as fearing that there would be nothing left for him to gain; but my son Alexander is afflicted at my loss, as fearing there would be nothing left for him to lose."

12. Cæsar Borgia, Duke of Valentinois, when he had lost at dice many thousand crowns at one sitting, "Well," said he, "the sins of the Germans have paid for all this:" for the money was of that tribute which his father Pope Alexander the Sixth had collected out of Germany for the sale of pardons and indulgences.

13. Ludovicus Mediarotas, a cardinal of Padua, and patriarch of Aquileia, is said to have carried away the sum of twenty-five thousand crowns from Alphonsus, King of Arragon and Naples, which it is certain he won of him one day while he played with him at dice.

CHAP. XXI.

Of the Oversights of some Persons of great Abilities, and their Imprudence in their Speeches or Affairs.

It is observed of those chickens that are hatched by the warmth of the ovens in the city of Grand Cairo, that there is none of them but hath some blemish or other, something redundant, or something that is defective: and the same observation is made of the greatest wits, *Nullum magnum ingenium sine mixturâ dementiæ*, "Something of madness or

(7.) Fincel. l. 2. Clark's Mir. c. 17. p. 62.—(8.) Plut. in Artaxerx p. 1019.—(9.) Clark's Mir. c. 61. p. 240—(10.) Cæl. Antiq. l. 20. c 24.—(11.) Zuin. Theat. vol. x. l. 5. p. 2482.—(12.) Ibid.—(13.) Ibid.

folly,

folly, is still found in the most accomplished amongst men." *Tanquam nævi in candido pectore,* "few breasts are so white but there are certain moles to be seen upon them:" and those that have been most exercised and practised in affairs, have had some such aberrations, wherein it should seem that all their prudence had forsaken them.

1. Enguerrand of Marigny was a man of great abilities, and governed the finances under Phillip the Fair: afterwards, seeing himself persecuted by Charles of Valois, by an inexcusable temerity threw away his life. For Charles sharply asking of him an account of the treasures of the deceased King, he freely answered, "It is to you, Sir, I have a given a good part of them, and the rest have been employed in the King's affairs." Whereupon the Prince giving him the lie, the other took the unseasonable boldness to reply, "By God, Sir, it is you yourself." This insolency sent him to the gallows at Mountfaucon, which he had caused to be built in his greatest authority.

2. At Sir Henry Wotton's first going ambassador into Italy, as he passed through Germany he stayed some days at Augusta, where, having been in his former travels well known by many of the best note for learning and ingenuity, with whom he passing an evening in merriment, was requested by Christopher Flecamore to write some sentence in his Albo (a book of white paper) which for that purpose many of the German gentry usually carry about them. Sir Harry consenting to the motion, took an occasion, from some accidental discourse of the present company, to write a pleasant definition of an Ambassador in these words, *Legatus est vir bonus, peregrè missus ad mentiendum reipublicæ causâ:* which Sir Henry would have been contented should have been thus englished, "An ambassador is an honest man, sent to lie abroad for the good of his country:" but the word for lie (being the hinge upon which the conceit should turn) was not so expressed in Latin, as would admit of so fair a construction as Sir Henry thought of in English. Yet, as it was, it slept quietly among other sentences in this Albo almost eight years, till by accident it fell into the hands of Gasper Schioppius, a man of a restless spirit and malicious pen, who, with books against King James, prints this as a principle of that religion professed by the King and his Ambassador Sir Henry Wotton, then at Venice; and in Venice it was presently after written in several glass windows, and spitefully declared to be Sir Henry Wotton's. This coming to the knowledge of King James, he apprehended it to be such an oversight, such a weakness, or worse, in Sir Henry, as was worthy of reprehension: and this caused Sir Henry to write two apologies, one to Velserus (one of the chiefs of Augusta) in the universal language; and another to king James, which was so ingenious, clear, and eloquent, that his Majesty said, "Sir Henry Wotton had atoned sufficiently for a greater offence."

3. Lewis the Eleventh, King of France, and one of the most politic princes that France ever had, being at war with his own brother, Charles Duke of Normandy, Francis Duke of Brittany, and Charles Duke of Burgundy, and desiring greatly to separate the last from the other two, that he might the better be revenged on them, solicited him, by his ambassadors, to come to conference with him; which the Duke yielded to, so that the meeting might be in a town of his own, in the frontiers of Flanders, for his better security; wherewith the King was well contented. The meeting therefore being appointed at Perronne, whither the Duke was come with his army, and safe-conduct sent to the King by a letter of the Duke's own hand, the King went thither without any forces or guard, to shew the confidence he had in the Duke, to oblige him the more, and to gain his good-will: but the Duke, seeing now his enemy in his power, and understanding at the same time that Liege was revolted from him, by the solicitation of certain ambassadors of the king, took him prisoner, and would not

(1.) Caus. Treatise of the Passions, p. 118, 119.—(2.) Iz. Walton's Life of Sir Henry Wotton, p. 45, 46.

release him until he had recovered the town of Liege, whither he forced him to accompany him, with no small danger of his person; and, in the end, having made him grant some hard conditions in favour of his confederates (against whom the King had especially plotted that conference and treaty) he released him. Now who sees not how grossly this politician erred, wherein it might be presumed that a man of any experience could not have been deceived: first, that having employed his agents to stir up the town of Leige against the Duke, he did not countermand it, when he resolved to put himself into his hands; and then, that he would, upon any security or safe conduct, put himself at the courtesy and mercy of his enemy, without urgent and inevitable necessity.

4. Thomas Ruthal was by King Henry the Seventh, for his great abilities, preferred to be Bishop of Durham; King Henry the Eight made him of his Privy Council, notwithstanding the hatred which Cardinal Wolsey bare unto him. It happened that King Henry employed him as a politic person, to draw up a breviate of the state of the land; which he did, and got it fairly transcribed: but it fell out, that, instead thereof, he (deceived with the likeness of the cover and binding) presented the King with an inventory of his own estate, amounting to the incredible sum of one hundred thousand pounds. Wolsey, glad of this mistake, told the King that he knew where a mass of money was, in case he needed it. This broke Ruthal's heart, who had paid the third part of the cost of making the bridge of Newcastle over the Tyne, and intended many more benefactions, had not death, on this unexpected occasion, surprised him, Anno Dom. 1523.

5. The Duke of Ossuna, a little man, but of great fame and fortune, was called from being Viceroy of Naples (the best employment the King of Spain hath for a subject) upon some disgust; and being come to this court, where he was brought to give an account of his government, being troubled with the gout, he carried his sword in his hand instead of his staff: the King disliking the manner of his posture, turned his back to him, and so went away. Thereupon he was overheard to mutter *Esto es para servir muchachos*: "This it is to serve boys." This coming to the King's ear, he was apprehended, and committed prisoner to a monastery not far off, where he continued some years, until his beard came to his girdle: then growing very ill, he was permitted to come to his house in Madrid, being carried in a bed upon men's shoulders, where he died about the year 1622.

6. When Pope Julius the Second attempted to deliver Italy from the Ultramontani, he sent an Italian Ambassador to the King of England, to persuade him to take up arms in his behalf against the king of France: and the Ambassador having delivered all that he had in charge to say, answer was given in behalf of the King, that "he was most ready and willing to defend the Pope; but that an army was not so soon to be made ready: for that the English, by reason of their long peace, had in a manner lost the use of arms. And because they were to go against a King who was no less mighty and puissant than warlike, as was the King of France, there ought to be a time to make necessary provision for a war of so great importance." The Ambassador presently, to no purpose or reason, added these words: *Anchio hodetto piu volte questo medesimo à sua sanctita*: which is to say, "And I have oftentimes said the same to his Holiness." These words which shewed the will of the Ambassador to be different from that of his Prince, gave great doubt and suspicion to the King's Council, and they began to doubt that the Ambassador was rather inclined to favour the King of France, than the Pope his master; and setting secret spies about him, to observe his behaviour, it was perceived he spoke secretly with the French Ambassador, by which means he was undone: and if he had fallen into the hands of the Pope, he had perhaps put him to death. However, by his imprudent answer, he both wronged himself, and was the occasion that the King of England was constrained to begin the

(3.) Fitzherb. of Religion and Policy, par. 1. c. 3. p. 25, 26.—(4.) Fuller's Worthies, p. 355. Gloucestersh.—(5.) Howell's Epistles, vol. 1 § 3. Ep. 36, p. 98.

war

war sooner than he would; who, in deferring the succours, had possibly accorded the controversy between the Pope and the French King.

7. Demeratus, who should have succeeded in the kingdom of Sparta, was deprived thereof by Ariston his father, for only one imprudent word uttered without consideration in the Senate. Which was, that news being brought unto him that he had a son born, he counted upon his fingers how long his wife had been with him, and seeing that there were no more than seven months, and that usually women are delivered at nine, he said, "It is not possible that he should be my son." These words turned to the great damage of Demaratus: for after the death of Ariston his father, the Spartans refused to give him the kingdom, because the Ephori bare record that Ariston had said that it was not possible that Demaratus, born at the end of seven months, should be his son, and that he had bound it with an oath.

8. Renzo de Ceri (a most honourable captain in his time) was in the pay and service of Lawrence de Medici, against Francis Maria, Duke of Urbin. This captain was advertised that certain Spanish captains had plotted a treason to deliver the Duke of Urbin into the hands of the Duke of Florence: wherefore the said Renzo, talking with a drummer, demanded of him in jest and laughing (but with great inconsideration) "When will these Spaniards deliver your Duke prisoner?" The drummer made no answer; but being returned to the camp, he reported to his Duke the words which Renzo had used to him, without any necessity or reason: wherefore the Duke of Urbin having engraven them in his heart, stood upon his guard, and marked the behaviour of the Spanish captains. In the end, through certain letters and writings found amongst their baggage, the truth appeared, and the conspirators against the Duke Francis were known, who were committed to prison, and convicted of treason. Thus Renzo was the cause why the treason took no effect, the captains were dispatched, and that Lawrence his master made not so soon an end of the wars, as otherwise he might probably have done.

9. Famous was the contention between Chrysostom on the one part, and Theophilus Cyril, and Epiphanius on the other, about the burning or not burning of Origen's books: they were all good and great men; yet they grew so hot, that because Chrysostom would not consent to the burning, Theophilus and Cyril would hardly acknowledge him a lawful Bishop: and Epiphanius fell to such choler, as he said, "he hoped he should not die a Bishop." To whom Chrysostom answered as eagerly again, "That he trusted he should never return alive into his own country of Cyprus:" which chiding words were not so bitter in sound, as afterwards they proved true indeed: for both Epiphanius died before he got home to Cyprus: and Chrysostom, being put out of his Bishoprick, ended his life in banishment.

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10. ✧ It would appear that an university education, by rendering students too much conversant with classical learning, and keeping them from mixing in society, makes many of them afterwards very awkward when obliged to appear in polite assemblies. Of this the famous critic Bentley, is a proof. In a journey he took to France, he went to see the countess of Ferrers, then on a party of pleasure at Paris. He found her with so much company that he was quite embarrassed how to behave, what to say, or what countenance to show. Tired of his painful situation, which he could not help feeling, he withdrew as awkwardly as he entered; as soon as he was gone, the countess was asked who that man was, whom they all thought so ridiculous; and in regard to whom, every one had something to say and to remark. He is so learned a man, replied the countess, that he can tell you in Greek and Hebrew what a chair is, but does not know how to sit on one.

(6.) Lord Remy's Civil Considerat. c. 6. p. 167—(7.) Ibid. c. 65. p. 166—(8.) Ibid. c. 65. p. 168.—(9.)—Bish. Cowp. Serm. p. 56. Chetwind's Hist. Collect. cent. 2. p. 42.—(10.) Univer. Mag. vol. x. lix. p. 133.

CHAP. XXII.

Of the dangerous and destructive Curiosity of some Men.

VESSALIUS was busied in the dissection of the body of a person of quality, meaning to find out the root of that distemper which was supposed to have given him his death, when, to his grief, he found that which he looked not for: the heart panted, and there appeard other convincing signs that the unfortunate nobleman might have lived, had not he been so unseasonably butchered. This caused the anatomist much trouble and disgrace; and it hath fallen out with many others in the like manner, who while they have been gratifying their curiosity, have occasioned irreparable injuries to themselves or others *.

1. Cornelius Agrippa living in Lorrain, had a young man who lived with him. One day being to go abroad, he left the keys of his study with his wife, but with great charge to keep them safe, and trust them to no man. The youth, over-curious of novelty, never ceased to importune the woman, till she had lent him the key to view the library. He entered it, and took out a book of conjurations, wherein reading, he straight hears a great bouncing at the door, but not minding that, he reads on: the knocking grew greater and louder: but he making no answer, the devil breaks open the door and enters, inquires what he commands him to have done, or why he was called? The youth amazed, and through extreme fear, not able to an-answer, the devil seizes upon him, and writhes his neck asunder. Agrippa returns, and finds the young man dead, and the devil insulting over the corpse: he retires to his art, and calls his devil to an account of what had been done, who told him all that had passed; when he commanded the homicide to enter the body, and walk with him into the market-place, where the students were frequent: and after two or three turns there, to forsake the body: he did so, the body judge the cause of it to some sudden fit of an apoplexy, but the marks about his neck and jaws rendered it somewhat suspicious. Agrippa concealed this story in Lorrain; but being banished thence, he afterwards feared not to publish it.

2. The emperor Caracalla had a curiosity to know the name of him who was most like to succeed him; and employed one Maternianus to inquire amongst the Magicians of the empire: by whom accordingly he was advertised, that Macrinus was to be the man. The letters being brought unto Caracalla as he was in his chariot, were by him delivered, with the rest of his packets, to the hands of Macrinus (who was captain of his guard, and by his office to attend upon the person of the emperor) that he might open them, and signify unto him the contents thereof at his better leisure. Macrinus, finding by these the danger in which he stood, resolved to strike the blow, and to that end entrusted Martialis, one of his centurions, with the execution, by whom the emperor was slain at Edessa, as he was going to make water.

3. Natholicus, king of Scotland, sent a great favourite of his to inquire of a famous witch what should be the success of a war which he had in hand, and other things concerning his person and estate; to whom she answered, "That Natholicus should not live long, and that he should be killed by one of his own servants;" and being further urged to tell him by whom, she said, "That the messenger himself should kill him;" who, though he departed from her with great disdain, and reviled her, protesting that first he would suffer ten thousand deaths: yet thinking better upon the matter in his return, and imagining that the king might come to know of the witch's answer, by some means or other, and hold him ever after suspected, or perhaps make him away, resolved to kill him, which he presently after performed. Thus was that prince punished for his

* Melch. Vitæ Germ. Med. p. 133.—(1.) Schot. Phys. Curios. l. 1. c. 36. p. 177. Heyw. Hier. l. 7. p. 480. Delrio, Disq. Magic. l. 2. Qu. 29. § 1. p. 356.—(2.) Hycl. Cosmog. p. 790. Speed's Hist. 232. Herodian. l. 4. p. 236, 247.

wicked curiosity, by seeking by such unlawful means to know the secret determinations of God.

4. Such was the fatal curiosity of the elder Pliny, that, as the younger relates, he could not be deterred by the destructive flames vomited by Vesuvius, from endeavouring by their light to read the nature of such Vulcanian hills; but in spite of all the dissuasions of his friends, and the frightful eruptions of that hideous place, he resolved that flaming wonder should rather kill him than escape him, and thereupon approached so near, that he lost his life to satisfy his curiosity, and fell, if I may so speak, a martyr to physiology.

5. Nero, the emperor, about the sixty-sixth year of Christ, possessed at once with a mad spirit of cruelty, and a foolish curiosity, that he might have the lively representation of the burning of Troy, caused a great part of the city of Rome to be set on fire; and afterwards, to conceal himself from being thought the author of so great a villany, by an unparalleled slander, he cast the guilt of so horrrid a facton the Christians: whereupon an innumerable company of those innocents were accused, and put to death with variety of most cruel tortures.

6. In the land of Transiane, there was a prince tributary to the king of Pegu, and his near kinsman, named Alfonge, who married a sister of the prince of Tazatay: her name was Abelara, one of the greatest beauties in the East: they lived a happy life with entire affection; and, for their greater felicicity, they had two twin sons, who, in their undergrowth, discovered something great and lofty, and appeared singularly hopeful for the future. The infants having attained ten years, loved so cordially, they could not live asunder, and the one's desire still met with the other's consent in all things: but the devil, the enemy of concord, inspired a curiosity into the minds of the father and mother to know their fates: and to their grief they were told the time should come, when these two brothers, that now loved so fondly should cut one another's throats; which much astonished the poor princes, and filled them with fearful apprehensions. These two princes being come to be fifteen years old, one said to the other, "Brother, it must needs be you that must murder me, for I would sooner die a hundred deaths, than do you the least imaginable harm." The other replied, "Believe it not, good brother, I desire you, for you are as dear and dearer to me than myself." But the father, to prevent the misfortune, resolved to separate them; whereupon they grew so troubled and melancholy, that he was constrained to protract his design, till an occasion happened that invited all three, the father and two sons, to a war betwixt the kings of Narsinga and Pegu; but by the mediation of Bramins a peace was concluded, upon condition these two young princes should espouse the two daughters of the king of Narsinga; and that the king of Pegu, on him that married the elder, should confer all the countries he took in the last war, with the kingdom of Martaban, and the other brother, besides the kingdom of Tazatay, should have that of Verma: the nuptials consummated, each departed to his territory. Now it fell out, that the king of Tazatay was engaged in a sharp war with the king of Mandranella, and sent to the two brothers for aid: who both hastened (unknown to each other, with great assistance. He from Verma came secretly to town, to visit a lady (once their mistress); and the other brother being on the same design, they met at the lady's gate by night, not knowing one another, where, furious with jealousy, after some words, they drew and killed each other. One of them dying, gave humble thanks to God that he had prevented the direful destiny of his horoscope, not being the assassin of his brother, as it was prejudicated: hereupon the other finding him by his voice and discourse drawing near his end, himself crept to him, and embraced him with tears and lamentations: and so both dolefully ended their days together. The father hearing of it, was so overborne with grief and despair,

(3.) Fitzherb. of Relig. and Policy, p. 1. c. 36. p. 449, 450.—(4.) Mr. Boyle's Exp. Phil. Essay, p. 4. Kornman de Mirac. Mort. l. 6, c. 36, p. 18.—(5.) Gaulter. Tab. Chron. p. 17.

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that he came and slew himself upon the bodies of his sons; and with the grief and tears of all the people, they were buried all three in one monument; which shews us the danger of two great curiosity.

7. Eudoxus implored the favour of the gods, that he might have power to go so near the body of the sun, that he might behold its glory, magnitude, and matter, and on that condition he would be contented to be burnt to death by its beams.

How many persons might have been rich, if a fond curiosity in searching after chimeras and needless trifles had not exhausted their estates! How many might have enjoyed a healthful constitution of body, if they had not destroyed it by a foolish desire of being better than well! He might have lived long enough upon land, that, by attempting to live under water, was drowned. He might have lived safely by making use of his legs to carry him, that by attempting to fly broke his neck; and many might have lived happily, whose curiosity, in inquiring after secrets, made them know they were miserable.

CHAP. XXIII.

Of the Ignorance of the Ancients and others.

There never was, nor is there ever like to be (in this world) a beauty of that absolute completeness and perfection, but there were something discerned upon it, which might have been wished away. It is not therefore the design of this chapter to uncover the nakedness of our fathers, so as to expose it to the petulancy of any, but rather to congratulate those further accessions of light and improvements in knowledge, which these latter ages have attained unto, and to celebrate the wisdom and goodness of the great Creator, who hath not been so liberal in his impartments to our progenitors, but that he hath reserved something wherewith to gratify the modest inquiries, and industrious researches of after-times.

1. That there were any such men as Antipodes, was in former times reckoned a matter so ridiculous and impossible, that Boniface, Archbishop of Mentz, happening to see a tractate written by Virgilius, bishop of Saltzburgh, touching the Antipodes, not knowing what damnable doctrine might be couched under that strange name, made complaint first to the duke of Bohemia, and afterwards to Pope Zacchary, anno 745, by whom the poor bishop (unfortunate only in being learned in such time of ignorance) was condemned of heresy. Even St. Austin and Lactantius, and some other of the ancient writers, condemn this point of the Antipodes for an incredible ridiculous fable; and venerable Bede esteemed it for no better.

2. The famous king Ethelbert had this epitaph set upon him, which in those days passed with applause:

Rex Ethelbertus hic clauditur in polyandro,
Fana pians certus Christo meat absque meandro.

" King Ethelbert lies here
Clos'd in this polyander;
For building churches sure he goes
To Christ without meander."

3. And how low learning ran in our land amongst the native nobility, some three hundred years since, in the reign of king Henry the Sixth, too plainly appears by the motto on the sword of the martial earl of Shrewsbury, which was, *Sum Talboti, pro occidere inimicos meos*, the best Latin that Lord, and perchance his chaplains too (in that age) could afford.

4. Rhemigius, an interpreter of St. Paul's Epistles, commenting upon these words, *A vobis diffamatus est sermo*, tells us, that " diffamatus was somewhat improperly put for divulgatus;" St. Paul being not very solicitous about the propriety of words. Whereupon Ludovi-

(6.) Vincent Le Blanc's Travels, tom. 1. c. 32. p. 145.—(7.) Macrob.
(1.) Heyl. Cosm. p. 24, Herb Truv. l. 1. p 6. Hak. Apol. l. 3. c. 8 p. 248. 249. Purch. Pilg. tom. 1. l. 8. c. 1. p. 895.—(2.) Hak. Apol. l. 3. c. 8. § 3. p. 255.—(3.) Full. Eccles. Hist. in Praef. to the second book, p. 47.

cus Nives demands, "What shall we say to these masters in Israel, who know not that St. Paul wrote not in Latin, but in Greek?"

5. It appears by the rescript of Pope Zachary to Boniface, a German bishop, that a priest in those parts baptized in this form, *Baptizo te in nomine patria & filia & spiritua sancta.* And by Erasmus, that some divines in his time would prove that Hereticks were to be put to death, because the Apostle saith, *Hæreticum hominem devita,* which it seems they understood as if he had said, *De vitâ tolle.*

6. Du Pratt, a Bishop and Chancellor of France, having received a letter from Henry the Eighth, King of England, to King Francis the First of France, wherein, amongst other things, he wrote *Mitto tibi duodecim molossos,* "I send you twelve mastiff dogs:" the Chancellor taking *molossos* to signify mules, made a journey on purpose to court to beg them of the king; who wondering at such a present to be sent him from England, demanded the sight of the letter, and smiling thereat, the Chancellor finding himself deceived, told him, "that he mistook *molossos* for *muletos;*" and so, hoping to mend the matter, made it worse.

7. The ignorance of former ages was so gross in the point of Geography, that what time Pope Clement the sixth had elected Lewis of Spain to be the Prince of the Fortunate Islands, and for his aid and assistance therein had mustered soldiers in France and Italy; our countrymen were verily persuaded that he was chosen Prince of Britain, as one of the Fortunate Islands. And our Ambassadors there with the Pope, were so deeply settled in this opinion, that forthwith they withdrew themselves out of Rome, and hasted with all speed into England, there to certify their friends and countrymen of the matter.

8. The head of Nilus was to the Ancients utterly unknown, as witnesseth Herodotus, Strabo, and Diodorus Siculus, to which Ovid alludes,

Nilus in extremum fugit perterritus orbem,
Occuluitque caput quod adhuc latet. ——

"Nile fled for fear to the world's utmost bound,
"And hid his head which cannot yet be found."

"But," saith Pererius upon Genesis, "as many other things are found out unknown to the Ancients, so likewise, amongst others, the head-spring of Nilus; which issues out of a lake in Abyssinia."

9. It is very observable and indeed admirable, that neither Herodotus nor Thucydides, nor any other Greek author contemporary with them, have so much as mentioned the Romans, though then growing up to a dreadful power, and being both Europeans. And for the Gauls and Spaniards, the Grecians, as witnesseth Budæus (in his book de Asse) were so utterly ignorant of them, that Ephorus, one of the most accurate writers, took Spain, which he calls Iberia, to be a city, though Cosmographers make the circuit of it to contain above 1136 French miles.

10. The Ancients held, that under the middle or burning Zone, by reason of excessive heat, the earth was altogether uninhabitable: but it is now made evident by experience, that there it is as healthful, temperate, and pleasant dwelling as any where in the world, as appears by the relations of Benzo, Acosta, Herbert and others.

11. They were also wholly ignorant of America, which we now call the West Indies, till it was discovered by Christopher Columbus, a Genoese. All antiquity cannot parallel that exploit, which he found out by the meer strength of his wit, and his skill in the mathematical sciences: for contemplating with himself, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was such a proportion of earth on the north-east side; he concluded that there must needs be as much on the south-west side of it to counterbalance the globe, and make the heavenly circle to be just in its division. He propounded the making the experiment to his own countrymen, but

(4.) Hak. Apol. l. 3. c. 7. § 2. p. 230. — (5.) Ibid. p. 236. — (6.) Ibid. — (7.) Ibid. c. 8. § 1. p 247. — (8.) Ibid. p. 248. — (9) Ibid. Joseph. against Apion, l. 1. p. 768. — (10.) Herb. Trav. l. 3. p. 343.

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they looked upon it as a whim. King Henry VII. of England, said, "It was a ridiculous project:" Alphonsus V. despised it; but at last addressing himself to Isabella, Queen of Castile, she accomodated him for that voyage, and it had its effect.

12. Archbishop Parker (in his Antiquitates Britannicæ) makes relation of a French Bishop, who being to take his oath to the Archbishop of Canterbury, and finding the word Metropoliticæ therein, being not able to pronounce it, he passed it over with *Soit pour dict.* "Let it be spoken." And others of the Clergy, when they had most grossly broken Priscian's head, being taken in the fact, their common defence was these words of St. Gregory. *Non debent verba cœlestis oraculi subesse regulis Donati.* "The words of the heavenly oracles ought not to be subject to the rules of Donatus."

13. King Alfred, in his preface upon the pastorals of St. Gregory, which he translated into English, saith, "That when he came to his kingdom, he knew not one priest on the south side of the river Humber that understood his service in Latin, or that could translate an epistle into English.

14. Archelaus, King of Macedon, was so ignorant of the things of nature, that upon an eclipse of the sun, amazed with fear, he caused the gates of the palace to be shut up, and the hair of his son to be cut off, as he used in solemn mournings. A further survey of the ignorance of the Ancients may be taken from a recollection of some of the instances of the newly discovered phænomena (at least if we believe Mr. Glanville) which are scattered, as he saith, under the heads of the arts and instruments, which are as follow: In the Heavens, those of the spots, and motion of the sun about his axis; the mountainous protuberances and shadows of the body of the moon; the moons of Jupiter; their mutual eclipsing one another, and its turning round upon its own axis; the ring about Saturn, and its shadow upon the body of that star; the phases of Venus; the increment and decrement of light amongst the planets; the appearing and disappearing of fixed stars; the altitude of comets; and nature of the via lactea. In the air, its spring; the more accurate history and nature of winds and meteors; the probable height of the atmosphere have been added by the Lord Bacon, *Des Cartes*, Mr. Boyle and others. In the earth, new lands by Columbus, Magellan, and the rest of the discoverers; and in these new plants, new fruits, new animals, new minerals, and a kind of other world of nature, from which this is supplied with numerous conveniences for life. In the waters, the great motion of the sea, unknown in elder times; and the particular laws of flux and reflux in many places are discovered. The history of baths, augmented by Savonarola, Baccius, and Blanchellus. Of metals, by Agricola; and the whole subterranean world described by the universally-learned Kircher. The history of plants much improved by Mathiolus, Ruellius, Bauhinus, and Gerhard, besides the late account of English vegetables, published by Dr. Merret, a worthy member of the Royal Society; and another excellent virtuoso of the same assembly, Mr. John Evelyn, hath very considerably advanced the history of fruit and forest trees, by his Sylva and Pomona; and greater things are expected from his preparations for Elysium Britannicum, a noble design now under his hands. The history of animals hath been much enlarged by Gesner, Rondeletius, Aldrovandus, and more accurately inquired into by the micographers, and the late travellers, who have given us accounts of those more remote parts of the earth, that have been less known to these; amongst whom, the ingenious author of the Caribees deserves to be mentioned as an instance. In our bodies, Natural History hath found a rich heap of materials in the particulars of the Venæ Lacteæ, the Vasa Lymphatica, of the valves and sinus of the veins, the several new passages and glandules,

(11.) Hakewell's Apol.—(12.) Hak. Apol. l. 3. c. 7. § 2. p. 237.—(13.) Hak. Apol. in Adv. 8. p. 5.

the Ductus Chyliferus, the origination of the nerves, the circulation of the blood, and the rest.

15. "Great men and learned," saith Pliny, "who know more in natural causes than others do, feared the extinction of the stars, or some mischief to befal them, in their eclipses: Pindarus and Stesichorus were subject to this fear, attributing the failing of their lights to the power of witchcraft."

CHAP. XXIV.

Of the Slothfulness and Idleness of some Men.

It is said of the elder Cato, that he used to inflame the minds of his fellow-soldiers to the love of industry, labour, and virtue, with such kind of memorials as this:

Si cum labore quippiam recte geris,
Labor recedit, facta recte permanent;
Quod si jocose, nequiter quid egeris,
Abit voluptas; turpe factum permanet.

Which, because it pleased me in the reading, and may possibly do the like to some others, for the sake of the English reader, I will venture thus to translate:

When what is good we do perform with pain,
The pains soon pass, the good deeds still remain;
When slothfully or basely aught is done,
Those base deeds stay, when all the pleasure's gone.

Indeed, all the ancient Romans were such haters of idleness, that Agenotia, which was to stir up to action, Stimula, which was put on further, and Strenua, which was to make men strenuous, were all three received as goddesses, to be worshipped in temples within the city: they would not receive Quies, or Rest, as a goddess in public, but built a temple for her in the Lavicanian way, which was without the city: and thither may those unprofitable members of the commonwealth go with their sacrifices, who are like unto those that follow.*

1. Altades, the twelfth King of Babylon, an idle and slothful person, laid down these two as his maxims: "He is a vain and foolish man, who, with continual labour and misery, makes war to the destruction of himself and others." His other was this: "He is the most fool of all, that with toil and labour heaps up treasure, not for himself, but his posterity." From this idle philosophy he collected two things: That "no war was to made because of the labour." And a second: that "we should enjoy the riches and glory that was got by the sweat and misery of others." Accordingly, he framed his life, and spent his whole time amongst whores and catamites.

2. Varia Servilius, descended of a Prætorian family, was remarkable for no other thing save only his idleness, in which he grew old; insomuch, as it was commonly said by such as passed by his house, *Varia hic situs est:* "Here lies Varia:" speaking of him as of a person that was not only dead but buried.

3. Domitianus, the Emperor, the son of Vespatianus and Domicilla, while he held the empire, was so given up to sloth and idleness, that he spent most part of his time in pricking flies to death with the point of a needle or bodkin: so that when it was demanded of one who was come out from him, "Who was with the Emperor?" his answer was, *Ne musca quidem:* "Not so much as a fly."

4. Alexander, the son of Basilius Macedo, was Emperor: when he was a young man, about twenty years of age, and after, he was so devoted to sloth and idleness, that laying aside the care of all matters of weight and moment, he minded nothing else but hunting, horses, and dogs, placing therein all his employment and delight.

5. Romanus, the grandchild of Romanus Laucapenus, was a man the most

(14.) Cœl. Antiq. Lect. l. 7. c. 28. p. 326. Glanvil. plus ultra, 6. 10. p. 73, 74, 75.—(15.) Sandys in Ovid. Met. l. 7. p. 144.

(*) Camer. Oper. subc. cent. 1. c. 15. p. 90.—(1.) Ibid. cent. 2. c. 32. p. 137.—(2.) Textor. Offic. l. 5. c. 47. p. 679.—(3.) Ibid.—(4.) Ibid.

slothful

slothful of all other men; he wholly resigned himself up to drinking of wine, to idleness, and other pleasures; so that the care of the empire was intrusted in the hands of Josephus Bringa, the Præfect, merely upon the account of the extreme worthlessness of the Emperor.

6. Charles, the son of Ludovicus Carolinus, King of France, when he succeeded his father in the kingdom, was so noted for his singular sluggishness, that he was commonly called Charles the Slothful; for he minded nothing that was serious; insomuch that he consumed and wasted away with mere idleness, and died young, leaving his throne to be possessed by his son.

7. The Thracians accounted it the most honourable to be without any kind of employment; husbandry and tillage of the ground was looked upon by them as most contemptible: the gallantest way to procure them a livelihood, was, as they held, by the wars, by rapine, and plunder.

8. The Sybarites did throw out from their city, and banish from amongst them, all such sorts of artificers and handicraftsmen as did make any noise, that so they might have full scope in their enjoyment of their rest and repose, and have no disturbance in the morning.

9. The Thespienses esteemed it a great blemish to their Nobility to concern themselves in the study or practice of any mechanical art or trade; they even held themselves dishonoured, to be busied in agriculture itself. By this means the people generally lived in extreme poverty.

10. The Messaliani, a sort of Hereticks and Enthusiasts, reject all bodily labour, indulging themselves in the greatest idleness and sloth that may be, expecting the coming of a certain devil, whom they believe to be the Holy Ghost.

11. Camerarius relates a pleasant history from Jodocus Damhoud, in this manner: "As I was sitting," saith he, "with some Senators of Bruges, before the gate of the Senate-house, a certain beggar presented himself to us, who, with sighs and tears, and lamentable gestures, expressed to us his miserable poverty, saying withal, that 'he had about him a private disorder, which shame prevented him from discovering to the eyes of men.' We all pitying the case of the poor man, gave him each of us something, and he departed: one amongst us sent his servant after him, with command to inquire out of him, what his private infirmity might be, which he was so loth to discover? The servant overtook him, and desired of him that satisfaction; and having diligently viewed his face, breast, arms, &c. and finding all his limbs in good plight, 'I see nothing,' said he, 'whereof you have any such reason to complain.' 'Alas!' said the Beggar, 'the disease that afflicts me is far different from what you conceive of, and is such as you cannot see; it is an evil that hath crept over my whole body, it is passed through the very veins and marrow of me, in such manner, that there is no one member of my body that is able to do any work: this disease is by some called Idleness and Sloth.' The servant hearing this, left him in anger, and returned to us with this account of him; which, after we had well laughed at, we sent to make further inquiry after this Beggar; but he had withdrawn himself."

CHAP. XXV.

Of the Dulness and Stupidity of some Persons.

Pliny mentions a sort of bears, and we also read it of certain asses in Tuscany, that having fed upon hemlock, they became so stupid, that no sharp words of their keeper, or others, would in the least work upon them. We shall find these heavy creatures out-acted in their dulness and insensibility by men, whose passions, senses, and reason, may seem to have been overwhelmed in them, be-

(5.) Textor. Offic. l. 5. c. 47. p. 670.—(6.) Ibid.—(7.) Herod. l. 5. Zuin. Theatr. vol. xx. l. 1. p. 3639.—(8.) Zuin. Theatr. vol. 20. l. 1. p. 3639.—(9.) Ibid. p. 3640.—(10.) Ibid.—(11.) Camer. Med. Hist. cent. 1. c. 16. p. 94.

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yond what could be expected from the force and power of poppy, or any opiate whatsoever.

1. Agatharcides speaks of a certain people in Æthiopia, who live without any kind of passion; they are not moved with the speech or sight of any such foreigners as sail thither, but, looking backward, they stand as if they were immoveable, and without sense. If any strike them with a drawn sword they fly not, bearing all strokes and injuries whatsoever. No man is troubled at the wound or loss of another: so that they often see their wives, children, or other relations, slain before their face, and yet express no sign either of anger or pity. In a word, they bear all sorts of evils with a quiet mind, only looking upon such as strike them, and at every stroke moving their heads a little.

2. Honorius, the Emperor, being at Ravenna when Rome was taken by Alarick, King of the Goths, he there received the news *perditam Romam esse*, "that Rome was lost." He understood it of a cock of the game he had, which was called Roma: and exceedingly wondered that he was so soon dead, when he had sported pleasantly with him but a while before. Of so dull and stupid a temper was this Prince, retaining nothing at all of the virtue of his father or grandfather; and of the like disposition was Arcadius his brother.

3. The Turks, in the reign of Orchanes, had passed over the Hellespont, and taken the Castle of Zembenick, by the Greeks called Coiridocastron, that is to say the Hog Castle: this was the first footing the Turks ever had in Europe, and from whence to this day they could never be removed. But such was the great security and stupidity of the proud Greeks at this time, that, instead of arming to drive them out, as with ease they might, to extenuate the greatness of the loss, they commonly said, "There was but an hog stye lost:" alluding to the name of the Castle. This Castle gained, the Turks soon proceeded further to spoil the country of Chersonesus as far as Callipolis; which city they took anno 1358; where the madness and stupidity of the Greeks was again more than before to be wondered at: for the news of Callipolis being brought to Constantinople, the people there made small account thereof; but to extenuate the matter, when they had any talk of it, in a jesting manner they commonly said, "That the Turks had but taken from them a bottle of wine."

4. Messalina was the wife of the Emperor Claudius, whom she and his freedmen governed as an Æthiop uses to do an elephant. The great stupidity of this Emperor will appear by the impudent boldness and prodigious license she took in his life-time. Divers of the Nobility she caused to be slain, and more to be banished. And what might have been expected to awaken her husband's resentment, her adulteries were daily; and those not only in private, but in the very palace, and in the presence both of ladies and their husbands, as if she delighted in infamy itself. There was one Mnester, a stage-player, with whom she was fallen in love; and him, according to her modesty, she courted. The man refused, whether out of reverence to the Emperor, or fear of consequences: at which the Empress said, laughing, "What if my Claudius himself command you, will you then obey?" This seemed incredible: but to her husband she goes, and persuades the blockhead to send for Mnester, and command him to obey her in all things: from thenceforth the player made no other denial. This is not all: there was in Rome one Caius Silius, the most beautiful of all the Roman youth; him she enticed, enjoyed, and openly loved: as his reward, she made him Consul, and transferred the riches and ornaments of the court to his house; so that he was revered as the Prince: and yet, not satisfied with this, she openly married him, while her husband had retired to Hostia. The nuptials were celebrated with all kind of pomp: the flower of both orders in Rome were invited; a great feast was made; the genial bed prepared, and all usual solemnities performed; the bride lay in lap of her new husband, and treated him

(1.) Diodor. Sic. Rer. Antiq. l. 3. c. 3. p. 75. — (2.) Camer. Oper. Subcis. cent. 2. c. 89. p. 340. Zonar. Annal. tom. 3. p. 122.—(3.) Knowle's Turk. Hist. p. 185, 186.

openly

openly with all conjugal freedom. This is strange, her husband being living, and also Emperor; but it was done, and had passed unnoticed for him, but that his freed-men about him (fearing such novelties would tend to a change, and so hazard their fortunes) excited him to revenge; at last, therefore, he gave orders for his wife's death; but with so little concern and memory of what he had done, that he often asked his servants why their Lady came not to dinner, as if she had been still alive.

5. When Valerianus, the Emperor, was taken prisoner by Sapores, the Persian, and by him made his footstool as oft as he mounted his horse, his son Galienus succeeded him at Rome; who, no way solicitous what became of his father or the empire, gave up himself to all manner of debauchery and voluptuousness; every now and then saying, to those that were about him, "What have we for dinner? what pleasures are prepared for us? what shall we have for supper tomorrow? what plays, what sports in the Cirque, what sword-fights, and what pastimes?" So far was he dissolved by his luxury into supidity and insensibility, that when report was brought him of his father's death, his answer was, "That he knew his father was mortal." When he heard Ægypt was revolted, "What," said he, jesting, "can we not do without the flax of Ægypt? When he was told that Asia was wasted, "Can we not live," said he, "without the delights of Asia?" When news came that Gallia was lost, "Cannot," said he, "the state be safe without trabeated cassocks?" Thus in his loss from all parts of the world he jested, as if he were only deprived of that which furnished him with some considerable trifle. So that, in contempt of him, not only foreign nations rent away the Roman provinces, but also, in divers parts of the world, so many aspired to the empire, that no less than thirty such pretenders are named from the time of his father's and his reign, to his death.

6. Sivardus hearing of the death of his father Regnerus, King of the Danes, and how he had been thrown amongst serpents to be poisoned and eaten up by them, at the command of Hella, King of the Britains, was so stupified with grief, that while he stood full of thoughts, leaning upon a spear he held in his hand, the point of his spear ran quite through his foot, and he remained insensible of the wound he had received by it.

7. Charles the Eighth having conquerred the kingdom of Naples, was upon his return into France, when the Venetians, Pope Alexander the Sixth, Maximilian the Emperor, and Lewis, Duke of Milan, entered into a league with that silence, that Philip (the King of France's Ambassador, then at Venice, though he was daily in the Court, and called to by the other Ambassadors) could know nothing of it. The next day, when the league was engrossed, he was called into the Senate by the Duke; and when he understood the league, and the names of them that had entered into it, he was almost bereft of his understanding. The Duke told him, "That the league was not made with purpose to war upon any, but to defend themselves if they were attacked." Then Philip a little coming to himself, "What then," said he, "shall not my King return into France?" "Yes," said the Duke, "if he will return in a friendly manner, and we will assist him in all things." With this answer Philip departed out of the Senate: and being come into the court-yard, he turned to a Secretary of the Senate's that had been with him all the while, and "For the love of God," said he, "tell me over again all that the Duke said to me; for at this time I do not remember one word of it.

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8. ✧ In the year 1661, some Hunters, who were in pursuit of game in the forests of Lithuania, discovered a child among a herd of bears. Having seen two young ones which had a resemblance to the human figure; they took one of

(4.) Lips. Monit. l. 2. c. 2. p. 145. Sueton. p. 225, 227. In Claudio. Lonic. Theat. p. 471.— (5.) Pezel. Mel. Hist. tom. 2. p. 231.— (6.) Zuin. Theat. vol. 1. l. 3. p. 224. — (7.) Ibid. p. 225.

them,

them, notwithstanding the resistance it made, crying, gnashing its teeth, and defending itself with its claws, like a young untamed bear, and tying its hands, carried it to Warsaw, where it was presented to the King and Queen of Poland. All the nobility and inhabitants of the city hastened to see this child, which appeared to be only about nine years of age. Its skin and hair were exceedingly white, and its limbs were strong and well proportioned. It had a handsome face, with blue eyes, but its faculties were so brutified, that it seemed to be entirely destitute of reason, and to have nothing human but the form. It did not even possess the power of speech, and all its propensities were entirely brutal. Being, however, ascertained to be a child, it was in that quality baptized by the Bishop of Posnania, and named Joseph Ursin. The Queen of Poland wished to be its godmother, and the French Ambassador was its godfather. It was afterwards found very difficult to tame the savage and ferocious nature of this child, and to teach it any of the principles of religion, as it was never able to speak, though there was no defect in its tongue. The King gave it to a Polish nobleman, who carried it to his house to serve among his other domestics, but it was never able to divest itself of that ferocity, which it had acquired among the wild beasts: it nevertheless became accustomed to walk upright, and would go wherever it was sent. It was equally fond of flesh, whether raw or roasted; it could never endure clothes on its body, or shoes on its feet, and it never covered its head. It was accustomed, now and then, to run away into the neighbouring forests, where it took pleasure in tearing off, with its nails, the bark from the trees, the juice of which it sucked. It was observed one day, that a bear, which had killed two men, approached it, and instead of doing it any hurt, caressed it, licking its body and face.

CHAP. XXVI.

Of the treacherous Memories of some Men, and what Injuries have been done thereunto, through Age, Diseases, or other Accidents.

THE lynx is the sharpest sighted of all other beasts, yet it is also observed of him, that if he chance to look behind him, he forgets all that was before him, and his mind loses whatsoever it is that his eyes have ceased to see. There are some indeed whose forgetfulness may be imputed to the stupidity of their natures; but there are others also of extraordinary acuteness and ingenuity, who are so unhappy, as to be attended with a miserable frailty in their memory; and some very learned men have been so unfortunate, as through age, disease, the vehement surprisal of some passion, or other accident) to have utterly lost all that their industry had gained.

1. Pliny tells of one, "that with the stroke of a stone, fell presently to forget his letters only, in such a manner as he could read no more, otherwise his memory served him well enough." "Another," saith he, "with a fall from the roof of a very high house, lost the remembrance of his own mother, his next kinsfolks, friends and neighbours; and a third in a sickness of his, forgot his own servants: and upon the like occasion, Messali Corvinus, the great orator, forgot his own proper name, though he remembered other things well enough."

2. Franciscus Babarus (the friend of Hermolaus) in his old age lost all memory of his Greek learning, wherein before he was excellently skilled; and the same thing befel Georgius Trapezuntius, who in his extreme age forgot all kind of learning both of Greek and Latin.

3. Apollonius tells us of Artemidorus the Grammarian, who having, as he walked, espied a crocodile lying on the sands, and perceiving him to move, was

(8.) De Lavau Recueil de Diverses Histoires, vol. ii. part 1. p. 79.
(1.) Plin. Nat. Hist. l. 7. c. 24. p. 168. Solin. c. 7. p. 195. Sabell. Ex. l. 10. c. 9. p. 582.—(2.) Schenck Observ. Med. l. 1. obs. 1. p. 68. Zuin. Theat. vol. 1. l. 1. p. 35.

so smitten with the apprehension of fear, that he verily believed that his left leg and hand were already devoured by the serpent, and utterly lost all the memory of his learning.

4. Seneca writes of Calvisius Sabinus, a rich man, that he had so slender a memory, that sometimes he forgot the name of Ulysses, at others that of Achilles, and so of Priamus, whose names yet he knew as well as do those of our school-masters; and yet this man was very ambitious of being thought to be a learned man.

5. Bamba, King of the Goths, by a draught of poison given him by his successor Heringius, utterly lost the use of his memory.

6. In the reign of the Emperor Frederick the Second, one Germanus, a clerk, having opened a vein, whereat he might lose some blood, together with it lost all memory of learning; nor could he bettter tell how to write or read, than if he had never learnt either; but in the mean time he still retained all other things. A year together he continued in this kind of oblivion, till (which is strange) being let blood again, at the same time of the year, in the same place, he was restored to his former knowledge of reading and writing.

7. A certain Franciscan, being recovered of a disease, was suddenly so deprived of his memory, that although he was an able divine, yet he did not understand the first elements, nor could he remember the names of those things which daily he used. Four months did he thus continue, and began to learn his alphabet; but by the use of powerful medicines, he recovered all his former learning in the next four months.

8. When Curio the orator was to plead in the behalf of Sex. Nævius, and Cicero was to do the like for Titinia Corta; upon the sudden Curio forgot the whole cause, and said it was occasioned by the witchcraft and enchantments of Titinia. But the truth is, he had naturally so frail a memory, that sometimes proposing to insist upon three heads, he would either add a fourth, or have forgotten the third; and in his writings, usually he forgot what he had set down before.

9. Hermogenes was born in Cilicia, a rhetorician of that account, that he may challenge the next place to Aristotle; he was scarce eighteen years old, when he wrote the Art of Rhetorick, which is yet extant. He was in great reputation for his learning in the reign of Marcus Aurelius; but being arrived to the twenty-fourth year of his age, he fell into an invincible and incurable stupidity of mind, so that he forgot all manner of learning; whereupon they used to say, by way of jest, "Hermongenes was an old man amongst boys, and a boy amongst old men." He flourished Anno Christi 160.

10. Antonius of Siena being newly recovered of a disease, did so perfectly forget all that he had before fixed in his memory, that he remembered not so much as the names of things; while he was at florence, he believed he was at Siena; he knew not his friends from his enemies, but called them by other names; and therefore, as a mere mad-man and dotard, he was left to nature. It was now twenty days since he was thus affected; when a looseness took him, wherein he voided blood, green choler, and other things, and was thereby restored to his former memory, though he remembered nothing of what he had done in the mean time.

11. In Claudius Cæsar there was nothing that men wondered more at, than his forgetfulness and inconsiderateness. When Messalina, his Empress, was slain by his command, as soon as he was sat down to supper, he inquired of the servitors, why their Lady did not come. And many of those whom he had put to death, the next day he invited into council, and to play at dice; and, as if they made little haste, he sent messengers to reprove them for their delay.

(3.) Schenck. Obs. Med. l. 1. obs. 2. p. 68. — (4.) Cæl. Antiq. Lect. l. 13. c. 31. p. 610. Senec. Epist. 27. — (5.) Schenck. Obs. Med. l. 1. obs. 3. p. 68. — (6.) Fulgos. Ex. l. 1. c. 6. Schenck. Obs. Med. l. 1. obs. 4. p 68. — (7.) Schenck. Obs. Med. l. 2. obs. 8. p. 68. — (8.) Zuin. Theatr. vol. i. l. 1. p. 36. — (9.) Quenstedht, Dialog. de Patr. Vir. Illustr. p. 496. — (10.) Schenck. Obs. Med. l. 1. obs. 8. p. 68. — (11.) Sueton. l. 5. c. 39. p. 227. Zuin. Theatr. vol. i. l. 1. p. 36.

12. Thuanus writes of Theodore Beza, that before he died, when his mind was grown feeble, he forgat things present; but what was printed in his memory aforetime, when he had his understanding, that he held, and it continued thus with him during the two years wherein he languished.

13. So stupid and dull of memory was Atticus the son of Herod the Sophist, that by no means he could be brought to retain the names of the letters in the alphabet. His father, to remedy this evil, procured twenty-four boys of like age with his son; and gave to each of them a sirname from the several letters, that at least by this means he might instruct the gross capacity of his son.

14. The Emperor Antoninus Caracalla had so profited in learning and philosophy, that he was numbered amongst the learned; and used to employ a great part of the day in philosophical discourses and disputations. But afterwards he was seized upon with so great a forgetfulness of all sorts of learning, as if he had never had the least acquaintance with letters.

15. Conradus Lycosthenes, in the year 1555, was suddenly taken with a dead palsy on his right side, by which he lost the use of his speech; and though he retained his reason, yet his memory was quite gone for divers days. At last, being restored to his wonted health, he lived seven years, with his memory as perfect and entire as ever.

16. Montaigne says of himself, " That if in speaking he ventured to digress never so little from his subject, he was infallibly lost." I am forced," says he, " to call the men that serve me either by the names of their offices or their country; and if I should live long, I do not think but I should forget my own name:

Plenus rimarum sum, hac atque illac perfluo.

" I'm full of chinks, and leak out every way."

It has befallen me more than once to forget the word that three hours before I had received or given, and to forget where I had hid my purse."

17. ✧ Dr. Thomas, the late bishop of Salisbury, was remarkable for that turn of mind which the French call *etourdi*, and is so often atttended with whimsical accidents through absence and inattention. He forgot the day he was to be married, till his servant put him in mind of it, by bringing him a new hat, coat, and wig, finely powdered. One day while he was talking, a gnat bit his leg severely. The doctor stooped, and scratched a gentleman's leg that stood next, and, who smiling at his absence, never interrupted him, and the gnat all the time kept biting on. The doctor once made a party with three of his friends, almost as absent as himself, to go in a coach to Windsor: When they were in the coach, they began to dispute about some points of philosophy; and when they had got about half way, they perceived that the coachman loitered. M. Desmaiseaux, who was one of the company, put his head out of the door, and cried to the coachman, *Allons donc! Allons donc!* The man thought he said to " London! to London!" and replied, " turning his horses about, " As you please Gentlemen." The debate continuing, these four learned absentees never perceived they were going back till they came to the turnpike that leads into London, when they found that instead of being at Windsor, where their dinner waited for them, they were very near the place whence they set out.

CHAP. XXVII.

Of the absurd and strange Follies of divers Men.

Aristotle says, " That the most excellent soul is not exempt from a mixture of folly, and thinks he has reason to call all transports, how commendable soever, that surpass our own judgments, folly; forasmuch as wisdom is a regular government of the soul, which is carried

(12.) Johnst. Nat. Hist. Cl. 10. c. 9. p. 353.—(13.) Cœl. Antiq. Lect. l. 20. c. 10. p. 933.—(14.) Langii Polyanth. p. 811.—(15.) Zuin. Theat. vol. i. l. 1. p. 36.—(16.) Montaigne's Essays.—(17.) Gent. Magazine. vol. xliv. p. 618.

on with measure and proportion, and which she is responsible to herself for. 'Tis the only ruin of men of shallow capacities that they never consider; and since they don't comprehend things, they never see the damage or profit, and by consequence never trouble themselves about them, but swallow all that comes first to hand without examination. Wise men, or kingdoms, may, by surprise, be guilty of doing foolish things; but to suffer them to run to an uncontrollable custom, is absurdity in the abstract; for when men have been taxed with inadvertency at the first commencement of folly, they pass for naturals if they persevere in it.

1. Amongst the Carribbians, as soon as the wife is delivered, the husband goes to bed to bemoan himself there, and act the part of the woman in that condition; but what is most troublesome to the poor Carribbian who hath put himself into bed instead of his new-delivered wife is, that they oblige him to a certain diet for ten or twelve days together, allowing him every day only a little piece of cassava, and a little water, wherein there has been boiled a little of that root-bread; afterwards his allowance is a little increased, yet still continued in that same diet; but he breaks the cassava, which is presented to him, only in the middle, for the space of about forty days, leaving the extremities entire, which he hangs up in his hut, to serve at the entertainment he afterwards intends to make for all his friends; nay, after all this, he abstains, sometimes for the space of ten months or a whole year, from several kinds of meat, as lamantin, tortoises, swine's flesh, hens, fish, and delicious things; being so pitifully simple, as to fear that those things might prejudice the child; at the expiration of the feast, the shoulders of the poor father, who hath a child born, are scarified and opened with the tooth of an agouty; and it is requisite that the besotted wretch should not only suffer himself to be so ordered, but he must also endure it without expressing the least sentiment of pain. Their persuasion is, that the more apparent the father's patience shall be in these trials, the more commendable shall be the valour of his son. But this noble blood must not be suffered to fall to the ground, since the effusion thereof contributes so much to future courage; it is therefore carefully saved to rub the child's face withall, out of an imagination, he will be the more generous and brave.

2. The Sinitæ, or the Sinenses, have in their houses little images, which they worship as their gods; but in case any thing befall them contrary to their expectation, they punish their gods for it; and after they have scourged them, they often cast them out into the streets, when soon after, moved with repentance, they take them up again, adore them, seek to appease them, and offer them wine and incense.

3. The king of Catona, at his coronation, swears that it shall not rain unseasonably, neither shall there be a famine or pestilence within his dominions during his reign.

4. In Sophala, in the East Indies, the king is called the Quiteve, and hath many that sing his praises when he goes abroad, calling him the Lord of the Sun and Moon, king of the land and rivers, conqueror of his enemies; in every thing great, great witch, great thief, great lion, and all other names of greatness which they can invent, whether they signify good or bad, they attribute to him.

5. Xerxes having made a bridge of boats over the Hellespont, for the transportation of his huge army out of Asia into Europe, there arose a great tempest, which broke his bridge in sunder: wherewith he was so enraged, that he sent a chartel of defiance to the sea, and commanded his servants to give it three hundred stripes, and to throw fetters into it, to bind it to its good behaviour; with hot irons to burn ignominious brands in it: his officers performing his commands were to say, "O thou unruly water, thy Lord hath appointed thee this punishment, for that thou hast wronged him that deserved it not from thee; but whether thou wilt or not, he is resolved to pass over thee, nor shall any

(1.) History of the Carribby Islands, l. 2. p. 337.—(2.) Lips. Monit. l. 1 c. 3. p. 35.—(3.) Clark's Mirr. c. 54. p. 216.—(4.) Purch. Pil. vol. ii. p. 1539. Clark's Mirr. c. 54. p. 216.

man hereafter sacrifice unto thee, as being a deceitful and bitter river."

6. Caligula, the Roman emperor, had a horse called Swift, whom he invited to supper with himself; he caused his provender to be set before him in gold; he gave him wine to drink in goblets of gold; he swore by his health and fortune; he promised to make him consul, and had done so if his horse had lived: he did make him priest, yea, a colleague with himself in the supreme pontificate; his stable was of marble, his manger of ivory, his caparisons and harness purple, and a pendant jewel of precious stones at his poictrel; and he allowed him a house, family, servants, and household-stuff.

7. The Great Cham of Tartary was wont, when he had dined, to cause his trumpeters to sound their trumpets before his palace gate, thereby to give notice, and to proclaim to all the kings in the world, that now the great Cham had dined, they might all take leave to go to dinner

8. I knew a lady so over-curious and nice, that seeing hogs and other creatures cut up, and their bowels taken out, tormented herself with the thought, that she also carried about with her in her own body, such stinking filth (as she called it) inclosed. Upon which she conceived such an abhorrence, that she hated her own body; saying, "She knew not what course to take to free herself from that uncleanness;" and with this fancy she was continually vexed: of which she often seriously, and with great anxiety complained to me: and when I had much ado to forbear laughing, she would be very angry.

9. Pharnuches was a great commander of horse in the army of Xerxes, which he designed against Greece; who marching out of Sardis, mounted upon a stately horse, a dog ran between the legs of his horse: the horse affrighted, reared up, and threw Pharnuches out of his saddle, with the bruise of which fall he spit blood. His servants, soon after the fall of their master, dealt with the horse as they had received his orders to do; which was, to lead him to the place where he had thrown his lord, and there cut off his legs.

10. The Tibarenes, as soon as their wives were delivered, bound up their own heads with a handkerchief, lay down on their beds, and made themselves to be attended like women in childbed. The poor women, in the mean time, were up and about the house, endeavouring to make ready baths for their husbands, to dress and season their viands, to tend and cherish them, as if they had borne all the pain of feminine travail.

11. It is said of the Aberditæ, after they had beheld the Tragedy of Andromeda and Medusa, that they all, even from the least to the greatest, grew so frantic and foolish, that they ceased not to sing, to clap their hands, to cry, to whistle through the streets, and to have no discourse, nor thought of any thing but Andromeda and Medusa.

12. Queen Stratonica, wife of Seleucus, had not one hair upon her head; yet, notwithstanding, gave six hundred crowns to a poet, who had celebrated her in his verse, and sung that her hair had the tincture of the marygold. I know not how this soothing flatterer meant it; but this Queen became very proud of it, which made her so much the more ridiculous.

13. Rudolphus, King of the Heruli, warred with Tado, King of the Lombards; and when both armies approached each other, Rudolph committed the whole to his Captains; he himself remained in his tent in the mean time, and sat jesting at the table, It is true, he sent one to the top of a tree, to behold the fortune of the day; but withal told him, if he brought him ill news he would take his head from his shoulders. This scout beheld the Heruli to run, but not daring to carry that news to the King; consulted his own safety; by which means the King, and all that were with him, were taken and slain.

14. Nero, the Emperor, was so luxu-

(5.) Herodot. l. 7. p 397. Lonic. Theatr. p. 368. Clark's Mirr. c. 102. p. 473 — (6.) Dio Cass. l. 39. p. 397 & 405. Xiphil. in Caligul. p. 98. Sueton. l. 4. c. 55. p. 197.—(7.) Herb. Trav. l. 2 p. 209. Clark's Mirr. c. 102. p. 474.—(8.) Plater. Obs. l. 1. p. 42, 43.—(9) Herod. l. 7. p. 411. — (10.) Caus. Hol. Court. tom 1. l. 2. p. 38. — (11.) Cœl. Rhod. Antiq. l. 30, c. 4. p. 1390.—(12.) Caus. Hol. Court. tom. 1. l. 3. p. 93.—(13.) Lonic. Theat. p. 370.

Craig del. Mackenzie sc.

The Emperor Caligala Entertaining his Horse at Supper.

riously wasteful, and beyond all reason and measure, that he would not fish but with nets of gold, drawn with purple-coloured cords. It is said he took delight to dig the earth with a golden spade; and when there was question about cutting the Isthmus of Corinth (a design that had long troubled his brain), he went thither, led on with musical violins, holding in his hand the golden spade, with which he began, in the sight of the whole world, to break the ground; a matter which seemed ridiculous to the wiser sort living in that age.

15. C. Caligula presented himself to be adored, and ordained peculiar sacrifices to himself; at nights, in case the moon shined out full and bright, he invited her to embracements, and to lie with him; the day he would spend in private conference with Jupiter Capitolinus; sometimes whispering, and laying his ear close to the statue of him; and sometimes again talking aloud, as if he had been chiding. Nay, being angry with heaven, because his interludes were hindered by claps of thunder, and his banqueting disturbed with flashes of lightning, he challenged Jupiter to fight with him.

16. The servants of the Muscovites, and their wives too, do often complain of their Lords, that they are not well beaten by them: for they look upon it as a sign of their indignation and displeasure with them, if they are not frequently reproached and beaten by them.

17. In the worship of Hercules Lyndius it was the manner, that such as stood by him that embowelled the sacrifice, did curse the bowels, and wish heavy imprecations upon them.

18. Poliarchus, the Athenian, was arrived at that height of luxury and folly, that if any of his dogs or cocks, that he loved, chanced to die, he made public funerals for them, invited his friends, and buried them with great sumptuousness, erecting pillars upon their monuments, upon which he also caused their epitaphs to be engraven.

CHAP. XXVIII.

Of such as have been at vast Expenses about vain, unprofitable Things.

THERE is scarce any thing of that difficulty, but some one or other have had the confidence to undertake it; and there have been some men of that nature, as to desire nothing more than to effect that which others have looked upon as almost impossible. Some of these costly designs have been given over as suddenly, as they were rashly adventured upon; and others made to miscarry by some accident or other.

1. In the province of Northgoia, a part of Bavaria, the Emperor Charles the Great caused a ditch to be begun, which should have been in length two thousand paces, and in breadth three hundred, whereby, through the help of the rivers Regnitz and Atmul, he meant to have made a passage for boats from the Danube into the river Rhine: which work was hindered by continual rains, and the swampish nature of the grounds.

2. Full west of the city of Memphis, close upon the Lybian deserts, aloft on a rocky level adjoining to the valley, stand those pyramids (the barbarous monuments of prodigality and vain glory) so universally celebrated, the regal sepulchres of the Egyptians. The greatest of the three, and chiefest of the world's seven wonders, being square at the bottom, is supposed to take up eight acres of ground,* every square being three hundred single paces in length; the square at the top consisting of three stones only, yet large enough for three score people to stand upon, ascended by

(14.) Hakew. Apol. l. 4. c. 9. § 5. p. 423.—(15.) Sueton. in Calig. p. 177. Senec de Irâ, l. 1. c. 16. p. 299. Hakew. Apol. l. 4. c. 10. § 1. p. 426.—(16.) Zuin. Theat. vol. 1. l. 2. p. 197.—(17.) Sabell. Ex. l. 4. c. 1. p. 179.—(18.) Ælian. var. Hist. l. 8. c. 4. p. 215, 216.

(1.) Oriel. Epit. fol. 55. Camer. oper. Subcis. cent. 1. c. 81. p. 374.

* The square called Lincoln's-Inn-Fields, in London, is the exact size and shape of the base of this enormous pile.

two hundred and fifty-five steps, each step above three feet high, and of a breadth proportionable: no stone so little throughout the whole, as to be drawn by our carriages; yet were these hewn out of the Trojan mountains far off in Arabia; how conveyed hither is wonderful, and how so mounted a greater wonder. Twenty years it was in building, by three hundred and sixty-six thousand men continually working upon it, who only in raddishes, garlic, and onions, are said to have consumed one thousand and eight hundred talents. It hath stood (as may be probably conjectured) about three thousand two hundred years, and is now rather old than ruinous. Herodotus reports, that King Cleops became so poor by the building hereof, that he was compelled to prostitute his daughter.

3. Arsinoe is eighty miles distant from Cairo: the ancient kings of Egypt (seeking by vain and wonderful works to eternize the memory of themselves) had, with incredible charge and cost, cut through all that main land, so that vessels of good burden might come up the same from Arsinoe to Cairo; which great cut or ditch Sesostris, the mighty King of Egypt, and, long after him Ptolemæus Philadelphus, purposed to have made a great deal wider and deeper, and thereby to have let the Red Sea into the Mediterranean, for the readier transportation of the Indian merchandize to Cairo and to Alexandria; which mad work Sesostris (prevented by death) could not perform; and Ptolemæus (otherwise persuaded by skilful men) in time gave over, for fear, lest, by letting in the great Indian Sea to the Mediterranean, he should thereby (as it were with another great deluge) have drowned the greatest part of Greece, and many other goodly countries of Asia: and with exceeding charge, instead of honour, have purchased himself eternal infamy: a fear much more ridiculous than the undertaking.

4. The Emperor Caius Caligula desired nothing more earnestly than to effect that which others thought was utterly impossible to be brought to pass: and hereupon it was that he made a bridge which extended itself from Baiæ to Puteoli; that is, three miles and six hundred paces outright: to this purpose, he caused ships of burden to be brought from all parts, these he placed at anchor, in double order, or two by two in breadth, and cast a huge quantity of earth upon them, till such time as he had brought his bridge into the form of the Appian way.

5. Claudius Cæsar, successor to the forementioned Caligula, proposed to himself to drain the Fucine Lake: this he hoped speedily to effect with small cost, and to his great honour: the rather because some private persons had offered to perform it at their own charge, provided that the drained lands should be granted them as the reward of their labours. For three miles space therefore, partly by levelling, and partly by digging in the mountain, he at last, with great difficulty, finished his intended channel; when he had spent eleven years about it, and kept thirty thousand men at work therein continually and without intermission,

6. Severus and Celer were the contrivers and engineers, who had the boldness and confidence to attempt to perform by art that which nature had denied; and to mock the great power and wealth of Nero: for they promised to cut out a navigable river from the lake Avernus unto the mouth of the Tiber, the ground being all the way rugged and dry, or interposed mountains to make their way through, and no way of increasing the water unless by the Pomptine fens; all else was so craggy and dry, that to dig through them was intolerable labour. Notwithstanding all which, Nero (as he was ambitious to be thought the performer of incredible things) attempted to dig through the mountains nearest unto Avernus, and the monuments and footsteps of his vain and exploded hopes are yet to be seen. Suetonius make

(2.) Herod. l. 2. p. 137. Sandys Relat. l. 2. p. 128. 129. Heyl. Cosm. l. 4. p. 923. Bellon. Lightgow's Travels, p. 311. Diod. Sicul. rerum Ant. l. 1. c. 2. p. 29. Knowles's Turk. Hist. p. 544.— (3.) Knlowles's Turk. Hist. p. 670.— (4.) Camer. oper. Subc, cent. 1, 81. p. 370 (5.)—Ibid. 1. c. 81. p. 871.

mention

mention of this channel, begun as far as from Avernus to Ostia, wherein ships might have sailed to the length of an hundred and sixty miles: and the breadth of it was such, that two ships might meet and pass each other in it. For the perfecting of this work, Nero caused all the prisons every where to be ransacked, and the men to be transported into Italy: and even those that were convicted of capital crimes he suffered not to be any other way condemned, but only to these works of his

7. Seleucus Nicanor endeavoured to cut through that isthmus, or neck of land, that lies betwixt the Euxine and the Caspian Sea: but he lived not to finish it, for he was slain by Ptolemæus Ceraunus.

8. Some of the Egyptian kings cut a mighty channel or passage, in length, four days sail, and in breadth such as two galleys might safely meet in it. In the digging and cutting of this, in the reign of Neco, King of Egypt, there were no less than an hundred and twenty thousand Egytians that perished. The marks of this great work are to be seen still near unto Sues. The design they had herein was, to sail from the river Nilus into the Red Sea, or Sinus Arabicus: but all these expences came to nothing, and were frusrated in their end.

9. Trajanus, the Emperor, as Dion reports, attempted to cut a channel, whereby he might join the Euphrates to the river Tigris: but when he understood that the channel of Euphrates lay much higher than that of the Tigris, he desisted from his enterprise, fearing lest the Euphrates being brought thus down into a lower way, should not flow as it used to do.

10. Anno 1569, the Turks, with a mighty number of soldiers and slaves, attempted to bring the river Volga (the greatest river of the Asiatic Sarmatia, and which from seventy mouths empties itself into the Caspian Sea) into the same channel with the river Tanais, which divides Europe from Asaia. To this purpose they were to dig through a high mountain, called by the Moscovites Perenteka, about seven miles in the ascent and descent of it: but those Turks were consumed in their labour, partly by famine and over-working, and partly by venomous creatures, and the incursions of the Tartars: so that, after a great expence of blood and money, nothing came of it.

11. George Villars, Duke of Buckingham, being persuaded by a pack of knaves, that they had the secret of producing the Philosopher's stone, but wanted money to carry on the process, his Grace, naturally inquisive about curiosities and uncommon productions, engaged to assist them with money to carry on the work, and performed his promise at a vast expence. An alaboratory was built, utensils provided, and the family filled with the most famous artists in the transmutation of metals. This great charge continued upon the Duke for some years; for whoever was unpaid, or whatever was neglected, money must be found to bear the charge of the elaboratory, and pay the operators; till this chimera, with other extravagancies and mismanagements in the family, had caused the mortgaging and selling many fair manors, lordships, towns, and good farms. In all this time nothing was produced by these sons of art of any value: for either the glass broke, or the man was drunk and let out the fire, or some other misfortue still attended the grand process. The Duke encountering nothing but disappointments, and the operators finding themselves slighted, and money very difficult to be had, the project fell. I will not guess at the Duke's charge any further than to tell you, that besides the expence of the laboratory, and paying Italian, German, and French operators, and their philosophical attendants, one of the most inconsiderable operators, by name ——— Huniades, carried off from the Duke's service about this project above sixteen thousand pounds, which he improving by usury, extortion, dying a debtor to his back and belly, and lodging in a garret; he was

(6.) Camer oper. Subc. cent. 1. c. 81. p. 372. Tacit. Annal. l 5. Sueton. in Neron. l. 6. c. 31, p. 251.—(7.) Ibid. 1. p. 373.—(8.) Ibid. p. 373.—(9.) Ibid. p. 373.—(10.) Ibid. p. 375.

enabled

enabled at his death to leave his sister, a poor women that sold earthen-ware in Shore-ditch, above thirty thousand pounds sterling.

It were endless to give instances of the folly of those men who have thrown away their time and money in fruitless searches after what is called the grand operation, or philosopher's stone, and the methods they have taken to accomplish it. Some have thought to compass their end by mixing metals with such other matters as serve to purify them from their greater parts, and work their preparations with great fires; others digest them in spiritous liquors, and so draw out their mercury, which they think to have the aptest disposition to make gold. Others again search after the seed of gold in gold itself, and expect to find it there as the seed of a vegetable in a vegetable, &c. then by heat to draw out the mercury of gold, which if they could once obtain, sowing this mercury in the earth, they fancy it would bring forth gold as certainly as seed does a plant. I should never make an end of this subject, if I should speak of the labours and pains, watchings, vexations and frettings, and especially the costs these unfortunate men plunge themselves into in following their several fancies; they are so extremely prepossessed with the conceit of becoming rich of a sudden, that they are altogether incapable of any sober admonition, and shut their ears to any thing that can be said to disabuse them, and so run themselves into the lowest degree of poverty. Penotus will serve us for an instance of this nature, among thousands of others. He died at ninety-eight years of age, in the hospital of Sierdon in Switzerland, and was used to say before he died, having spent his whole life in vainly searching after the Philosopher's stone, that "if he had a mortal enemy, whom he desired to make miserable, he would advise him, above all things, to give himself up to the study and practice of alchymy."

(11.) Lemory's Chem.

CHAP. XXIX.

Of false Accusers; and how the Accused have been acquitted.

WERE it enough to accuse, there would no man be innocent. But innocency is under such a protection and guardianship, as seldom deserts it; but that usually the means of its escape are as strange as the contrivances against it were impudent and daring. It is true, some have been brought off at a cheaper rate, than he who follows, who foresaw his ruin, unless he took care that he could not be guilty.

1. Combabus, a young Lord at the court of the King of Syria, was made choice of by that Prince to attend his Queen Stratonice in a long journey that she was to take. Combabus was a very handsome young man; and he believed that the king would certainly conceive some jealousy against him; therefore he requested most earnestly not to give him that commission, and, not being able to obtain his request, he looked upon himself as a dead man, if he did not find out an expedient to put himself out of all danger with respect to the King. He obtained only seven days to prepare himself for that journey, which he did in this manner. As soon as he came home, he lamented the misfortune of his condition, that exposed him to the choice of losing his life or his sex; and after many sighs, he deprived himself of his virility and inclosed it in a box, which he embalmed and sealed up. Upon his departure, he gave the box to the king, in the presence of many people, and desired him to keep it till he should return. He told him, that he had deposited something in it that was as dear to him as his life. The queen's journey lasted three years, and did not fail to produce what Combabus had foreseen. She became desperately in love with him, and did what she could to keep the decorum of her quality; but silence did but increase her love. At last she was forced to discover it, first by signs, and then by

words.

words. 'Tis true, that being unwilling to have a confident, and wanting courage to desire a cure for her evil, she supplied her want of boldness with some glasses of wine. Having made herself drunk, she went to Combabus's chamber, discovered her love to him, and entreated him not to be cruel to her. He put her off under pretence she was drunk; but because she would not hear any reason, and threatened to do some deperate action, he declared to her, that it was impossible for him to satisfy her, and, lest she should be incredulous, he made her an eye-witness of his impotency. After that sight, Stratonice was not so fond of Combabus; nevertheless, she continued to love him, and would be perpetually with him: she endeavoured, by seeing and speaking to him, to comfort herself for the misfortune of not being able to carry the intrigue farther. In the mean time, the king, being informed of their conduct, recalled Combabus. That order did not astonish the young man, knowing his justification was deposited in the king's closet; so that he returned boldly. He was put into prison immediately, and some time after the King sent for him into his chamber, and accused him of adultery and perfidiousness, in the presence of those who had seen the box given. Witnesses were produced, who deposed, that they had seen him enjoy the queen. He made no answer till they were going to lead him to the place of execution: then he said, "That he did not die for having defiled the King's bed, but because the King would not return the box he had put into his hands at his departure." Whereupon the King commanded the box to be brought. They opened it, and the innocency of the accused appeared, and he told the reason that made him commit that violence upon himself. The King embraced him, and seemed much concerned at that disaster, he caused the accusers to be punished, and loaded him with extraordinary favours.

2. Democritus looked upon all the occurrences of human life with laughter; and he was so far carried with this ironical passion, that the citizens of Abdera took him to be mad. They sent, therefore, ambassadors to Hippocrates the physician, that he would exercise his skill upon him. When Hippocrates was come, the people of Abdera came flocking about him, some weeping, some entreating of him that he would do his best. After some little repast, he went to see Democritus, the people following him, whom he found in his garden in the suburbs, all alone, sitting upon a stone, under a palm-tree, without hose or shoes, with a book on his knees, cutting up several beasts, and busy at his study. The multitude stood gazing round about to see the congress: Hippocrates having saluted him, demanded of him what he was doing? He told him. "That he was busy in cutting up several beasts, to find out the causes of madness and melancholy." Hippocrates commended his work, admiring his happiness and leisure. "And why," quoth Democritus, "have not you that leisure?" "Because," replied he, "domestic affairs hinder, things necessary to be done for ourselves, neighbours, friends, expences, diseases, frailties, and mortalities, which happen to wife, children, servants, and such business, which deprive us of our time." At this speech Democritus profusely laughed (his friends and the people standing by weeping, in the mean time, and lamenting his madness). Hippocrates asked him the reason why he laughed? He told him, "At the vanities and fopperies of the time, to see men so empty of all virtuous actions, to hunt so after gold, having no end of ambition; to take such infinite pains for a little glory, and to be favoured of men, and to make such deep mines in the earth for gold, and many times to find nothing, with loss of their lives and fortunes. Some love dogs, others horses: some desire to be obeyed in many provinces, and yet themselves will know no obedience: some love their wives dearly at first, and afterwards forsake them and hate them; begetting children, with care and cost for their education; yet when they grow to man's estate, leave them naked to the world's mercy. Do not these behaviours express their intolerable folly? When they are poor and needy, they seek riches; and when they have them, they do not enjoy them, but either hide them under ground, or else waste- fully

(1.) Bale's Dict. vol. 2. article Combabus.

fully spend them. There is no truth or justice found amongst them; for they daily plead one against another, and all this for riches, whereof, after death, there can be no possession." When Hippocrates heard these, and such other words, so readily uttered without premeditation, to declare the world's vanity and ridiculous contrariety, and having further discoursed with him at large, he left him; and no sooner was he come away, than the citizens came all flocking about him, to know how he liked him? He told them in brief, that notwithstanding those small neglects of his attire, body, diet, &c. the world had not a wiser, a more learned, a more honest man; and they were much deceived to say that he was mad.

3. Æ. Scaurus was, by studied oration, accused pubicly to the people, that he had received a great sum of money from King Mithridates, and was hired therewith to betray the Commonwealth. Scaurus pleaded for himself in this manner: "It is somewhat unequal, O ye citizens of Rome, that I should be compelled to render an account of my actions to such persons as I have had but little conversation with. Yet (though most of you have not been with me in my honours and employments) I shall be bold to ask you this one question. "Varius Sucronensis saith that Æmylius Scaurus is corrupted by the King's money to betray the Roman republic: Æmylius Scaurus denies that he is any ways guilty of such a crime—Which of us two will ye believe?" The people, moved with this saying of his, with loud clamours forbad his accuser to proceed any farther in his action.

4. M. Nævius, a tribune of the people (or as some say, the two Petilii) accused Publius Scipio Africanus in the forum of the people and senate: he came into the forum with a great retinue, and, ascending the pulpit, with a triumphal crown upon his head: "This day," said he, "O Romans, I forced proud Carthage to receive the law from you, and therfore it is meet you should accompany me to the capitol, there to make a supplication for a continuance of your prosperity." The event was agreeable to the gallantry of his words; for the whole senate, knights of Rome, and all the commonalty went along with him. It remained, that his accuser should either stand alone in the midst of his confusion, or join himself with the rest; which he did, and from an accuser, became one of the honourers of Scipio.

5. M. Marcellus had taken Syracuse, and made use of his victory with an uncommon moderation: but the Sicilians, unmindful hereof, and stirred up by his enemies, came to the senate to make complaint of him: he was then Consul, and his colleague Valerius Lævinus happened not to be present at that time in the senate. How easy was it for him to disturb the business, and to send them away deluded? But he would have their complaint heard; and when his colleague was come, removed himself, and sat in a lower place. When they had made their accusation, the senate commanded them to withdraw, but he desired they might be present also at his defence; which done, he departed the court, leaving every man at liberty to vote as he pleased. Here it was that his innocence and their impudence was manifest to all men, even to themselves: so that of accusers, they became suppliants, and requested him to become the patron of Sicily; which he undertook, and with that fidelity discharged his trust, that, forgetting all injuries, he did several good offices for them.

6. The two Cælii were accused of parracide, inasmuch as Titus Cælius their father was found murdered in his bed; the two brethren lying in a bed in the same room, and there was no servant or freedman, who were under the suspicion of this murder. But they were both acquitted upon this account; full proof was made to the judges, that they were found both of them fast asleep, and the chamber-door standing open. this sleep of theirs was looked upon as the index of an innocent security; and it was adjudged, that nature could not permit a man to sleep upon the wounds and blood

(2.) Hippocr. Ep. de Maget. Burt. Mel. in Epist. to the Reader, p. 23. 24. 25. &c.—(3.) Val. Max. l. 3. c. 7. p. 86.—(4.) Ibid. p. 84. Lon. Theat. p. 373.—(5.) Lips. Monit. l. 2. c. 11. p. 293

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of a newly-murdered father; and by this means, they were pronounced not guilty.

7. M. Antonius the orator, as questor, was going into Asia, and was got as far as Brundusium, where, by letters, he understood that he was accused of incest before L. Cassius the prætor, whose tribunal was, by reason of an over-severity, called the rock of the Guilty. He might have escaped by the benefit of the Memmian law, that forbade any should be accussed that were absent upon public affairs; but he immediately returned to the city, and hereby declaring an innocent confidence, he soon obtained a speedy absolution, and a more honourble dismission.

8. Such was the malice and falsehood of the Arians against Athanasius, that they accused him of fornication, magic, the slaying of Arsenius, and cutting off his hand, the overthrowing of the holy table, breaking of the cup, and burning of the Scriptures: thus he was accused at the council of Tyrus, where all things were carried with partiality, clamour, confusion, and unrighteous dealing. Athanasius going to the Emperor to complain hereof, it was deposed, in his absence, that Arsenius set his hand to the instrument, whom they feigned he had murdered. At the council of Sardica, all these accusations were found to be a mass of forged lies and calumnies, which the Arians had not the confidence to appear to before those uncorrupted Judges: so the innocency of Athanasius was cleared, and he restored.

9. In the reign of Queen Eizabeth, Thomas Lovelace, by forged letters, sought to have three of his counsin germans brought into question for their lives, about matters of high-treason: the malice and forgery of this wicked business being found out, the false accuser had judgment, to be carried on horseback about Westminster-Hall, with his face to the horse's tail, and a paper on his back, containing his offence; from thence to be carried in the same manner, and set on the pillory in the Palace-yard, and there to have one of his ears cut off; also to be set on the pillory on a market-day at Cheapside, with the like paper; after that, to be carried into Kent, and, at the next assize there, to be set on the pillory with the like paper, and his other ear to be there cut off; also to stand in the pillory one market-day at Canterbury, another at Rochester; and, in all these places, his offence to be openly read: which sentence was accordingly executed.

CAP. XXX.

Of perjured Persons, and how they have been punished.

An oath is the most solemn and sacred security that one man can possibly give to another; notwithstanding which, there are a multitude of men who bear no more regard to what they have sworn, than if they had been words which had never been said. Nemesis is in pursuit of all these sons of falsehood and fraud, and having once overtaken them, will, no doubt, inflict a vengeance upon them, agreeable to their merit.

1. In the year 1692, a gentleman, whose name was De Ferieres, dwelling at his house near Mante, a city or great town, in the Isle of France, in a frolic had caused a pig to be stolen from the curate of the parish, and invited him to the eating of it. The curate, not knowing who had robbed him, gave information of the fact to the judges, and made a heavy bustle about it, accusing all that he had the least suspicion of; upon which the gentleman, for fear the jest should go too far, confessed the theft, paid the curate for his pig, and all was well again. Some years after, one of this gentleman's sons being condemned by the judgs of Mante, for some other offence, and fined two thousand livres, the judges sent to distrain upon the father's

(6.) Zuing. Theat. vol. 3. l. 5. p. 766—(7.) Val. Max. l. 3. c. 7. p. 86.—(8.) Simson's Church History, l. 4. cent. 4. p. 486. 491. Socrat. Eccl. Hist. l. 1. c. 20. p. 245.—(9.) Stowe's Annals, p. 719.

ther's land; but he not only opposed the king's officers, but took his son's part, and endeavoured to reverse the judgment; which so provoked the judges, that they set afoot again the petty larceny of the pig; and prosecuting the Sieur de Ferieres as a thief, concemned him to be hanged, and gave out a warrant for execution; and accordingly he was hanged, in the eighty-second year of his age, notwithstanding all his appeals: and, as it is said, contrary to the prohibitions obtained from the council, of which no notice was taken, pretending the case was within the jurisdiction of the provost.

This affair being represented to the king, he sent for no less than twelve judges to Versailles, who, upon examination, were all carried prisoners to Paris, and the king referred the cause to the Court of Requests de l'Hostel, to be there judged, without appeal; and other complaints from the nobility and gentry about Mante coming against the said judges, and their conduct appearing so criminal, that, says my author (who printed this sad relation while the judges were in custody) there is no question but they will be made examples.

2. Uladislaus, king of Poland and Hungary, had fortunately fought against the Turks at the mountain Hæmus, and taken Carambey, the general of their army: by means of this victory he occasioned Amurath, the Turkish king, to sue to him for peace: the terms of it were both honourable and every way advantageous: it was mutually sworn to by the king upon the holy Evangelists; and Amurath, by his ambassadors, upon the Turkish Alcoran. This known to the pope, and other Christian princes, they spoke of it as unseasonable, unprofitable, and dishonourable: whereupon the cardinal Julian was sent by the pope, as his legate, to break the peace, and to absolve the king from his oath. The young king, therefore, at their instance, broke the league, and undertook the war with greater preparations and vigour than ever: he advanced with his army to Varna, a city upon the Pontick shore, doing all the mischief he was able to the enemy's country; which so soon as the Turks had knowledge of, they returned out of Cilicia, and entered battle with the Christians; were at first the Turks were made to retire by the king and Huniades, with great slaughter, and almost to fly. Amurath seeing all brought into extreme danger, beholding the picture of the crucifix, in the displayed ensigns of the voluntary Christians, plucked the writing out of his bosom, wherein the late league was comprised, and holding it up in his hand, with his eyes cast up to heaven, said, "Behold, thou crucified Christ, this is the league thy Christians, in thy name, made with me, which they have, without cause, violated: now if thou be God, as they say thou art, revenge the wrong now done unto thy name and me, and shew thy power upon thy perjured people, who in their deeds deny thee their God." It was not long ere the battle turned; Uladislaus was slain, his head cut off by Ferizes, an old Janizary, and fastened to the end of a lance: proclamation was made that it was the head of the Christian king, by which the rest were so daunted that they fled. The legate also who exhorted to this war was slain, and his dead corpse insulted with the outrage of the infidels, for that, being a priest, he had, contrary to the law of nations, advised and persuaded to break the peace. This battle was fought anno 1444.

3. Ibraim Bassa, grand vizier, the minion and darling favourite of Solyman the Magnificent, upon a time in familiar conference with his lord and master, besought him that he would not persist to accumulate so many honours upon him, lest flourishing, and being improved to an unbecoming height, his majesty ere long should think it fit to tumble him headlong from that high pinnacle of honour whereunto he had raised him, by putting him to death. Solyman then assured him with an oath, "That so long as he lived he should never be put to death by his order." Afterwards this fortunate Ibraim grew into dislike with

(1.) Monthly Mercury, June, 1696.—(2.) Knowles's Turk. Hist. p. 299. Din. Mem. l. 3. p. 166, 167. Jov. Elog. l. 2. p. 100. Beard's Theat. l. 1. c. 27. p. 169, 170.

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his master: and Solyman having proposed his death, was yet somewhat troubled about the oath that he had before made him; when one of the priests told him, "That when a man is asleep, he cannot be said to live, seeing that life is a continual vigil and watch; that therefore opportunity should be sought to find the bassa asleep, and then he might be conveniently sent out of the world without breach of the prince's oath." Solyman approved of this base and fraudulent device, and one of them, when the vizier was sleeping, sent an eunuch with a razor to cut his throat, as accordingly he did.

4. Ludovicus, the son of Boso, king of Burgundy, came into Italy against the emperor Berengarius the Second, where he was by him overcome in battle and taken: but as a singular instance of humanity in Beringarius, he was by him set free, having first received his oath, "That during his life he should no more return into Italy." But the ungrateful prince, unmindful both of his own oath, and the other's benefits, not long after enters Italy a second time with mighty forces, and about Verona, was again made prisoner, and had his eyes put out by the victor as a punishment for his ingratitude and breach of faith.

5. Anno 1070, or thereabouts, so great a feud arose betwixt the emperor Henry the Fourth and pope Gregory the Seventh, that the pope excommunicated him; and depriving him of his imperial dignity, caused that Rodulphus, duke of Suevia, should be, as he was, by some of the German princes, substituted in his stead: there was, therefore, a great battle betwixt them at the river Ellester, where the emperor Henry had the victory. Rodulphus, by a terrible blow, had his right arm struck from his body, at which he cried out, "Behold that right hand of mine, which I gave to lord Henry, in confirmation of the fidelity I had sworn to him; which oath, notwithstanding, contrary to all justice and equity, I have violated, and am now thus justly punished."

6. Ptolomæus, one of the successors of Alexander the Great, having driven out Antigonus, had seized upon Macedonia, made peace with Antiochus, and leagued with Pyrrhus: so that now he was secure on all hands, except his own sister, and the children she had. Her name was Arsinoe, she had been the wife of Lysimachus, king of Macedon, he therefore bent his mind, and used all his arts to take her, together with her children: but finding her cautious, advised, and fearing all things, he made use of the strongest engine with the weaker sex, which is love: she was his sister, but that was nothing in the east, where such relation is rather an incentive than otherwise. He, therefore, sent his ambassadors with presents and letters: he offered her the society of the kingdom, and the inheritance of it to her children: and professed, "That he had employed his arms upon it for no other end, than that he might leave it to them: the truth of this he was ready to depose upon oath, whenever she pleased to appoint, at the holiest altars and temples she should make choice of." In short, Arsinoe was persuaded; she sent the most faithful of her friends to receive the king's oath, which he immediately gave them in an ancient temple, touching the altar and images of the gods: cursing himself with horrid execrations if he did not sincerely desire the marriage of his sister; if he did not make her queen, and her children his heirs, and no other. Arsinoe, now full of hopes, came to an interview and conference with him: who in his countenance and eyes carried nothing but love: he married her, set the diadem upon her head, in sight of the people and soldiery, and called her queen. Arsinoe, overjoyed, went before to Cassandrea, a well-fortified city, where her treasures and her children were (this was the only thing he sought: she brought her husband to receive and feast him there; the ways, temples, and houses were adorned; sacrifices offered; her sons, Lysimachus of sixteen, and Philip of thirteen years old, were com-

(3.) Camer Oper. subc. cent. 2. c. 78. p. 308. Knowles's Turk. Hist. p. 654.—(4.) Zuin Theat. vol. 2. l. 4. p. 341. Fulg. l. 9. c. 6. p. 1230.—(5.) Zuin. Theat. vol. ii. l. 7. p. 522.

manded to go to meet their uncle, whom he greedily embraced without the gates, and brought along with him. Being entered the gate and castle, he laid aside his mask, and resumed his own countenance and affections: having brought in his soldiers, he immediately commanded the royal youths to be slain, and that in the lap of their mother, whither they had fled: she (the more miserable in this, that she might not die with them) having in vain interposed herself betwixt them and the swords of their executioners, was driven into exile, with the allowance only of two maids to attend her there. But Ptolemy did not long triumph in his victory; for the Gauls invaded Macedonia, overcame and took him, cut off his head, and fixing it st the end of a spear, carried it about to strike terror into others.

7. In the reign of Queen Elizabeth there was, in the city of London, one Ann Averies, a widow, who forswore herself for a little money, that she should have paid for six pounds of flax, at a shop in Wood-street: upon which she was suddenly surprised with the justice of God, and fell down immediately speechless, casting up at at her mouth what nature had ordained to pass another way, and in this agony died.

8. Melech Bahamen, a king that commanded many hills and dales in Gelack and Taurus, was looked upon by the covetous and ambitious eye of Shaw Abbas, king of Persia: he sent therefore Methicuculi Beg, with an army of Cooselbashawees, to perfect his designs upon him; commanding his general not to return thence without victory. Bahamen, having intelligence hereof, after he had, like an experienced soldier, performed all other things requisite, put himself, his queen, two sons, and ten thousand able men, in a large and impregnable castle, victualled for many years, not fearing any thing the Persian could attempt against him. Methicuculi, having viewed this inaccessible fortress, and finding force not valuable, turns politician, and summonses them to a parley; which granted, he, with protestations of truth and friendship, entreated the king to descend, and taste a banquet; swearing by Mortis Alli, the head of Shaw Abbas, by Paradise, by eight transparent orbs, he should have royal quarter, and come and go as pleased him. By these attestations, and rich presents, he so allured the peaceable king, who was unused to deceit, that at last he drew him and his two sons to his treacherous banquet, whereat, upon a sign given, three Cooselbashawees, standing by, at one instant, with their slicing scimitars, whipt off their heads. Before this villainy was spread abroad, by virtue of their seals, he caused the men above to descend, and yield up the castle to him; some receiving mercy, others destruction. By this detested policy, he yoked in slavery this once thought invincibe nation.

9. Stigand thrust himself into the archbishoprick of Canterbury, and with it held Winchester: he raised the Kentish men against William the Conqueror, who thereupon bearing a grudge against him, underhand procured legates from Rome to deprive him; and he was likewise clapt up in the castle of Winchester and hardly used, even well-near famished; which usage was to make him confess where his treasure lay. But he protested with oaths that he had no money: yet, after his death, a little key was found about his neck, the lock whereof being carefully sought out, shewed a note or direction of infinite treasure, hid under ground in divers places. He died in the year 1069.

10. Elfrid, a nobleman, intending to put out the eyes of King Athelstan, his treason being known, he was apprehended, and sent to Rome, where, at the altar of St. Peter, and before pope John the Tenth, he abjured the fact; and thereupon immediately fell down to the earth, so that his servants bore him to the English school, where, within three days after, he died, the pope denying him Christian burial, till he knew king Ethelstan's pleasure.

(6.) Lips. Monit. l. 2. c. 5. p. 208, 209. Fulg. l. 9. c. 6. p. 1216. Beard's Theat. l. 1. c. 27. p. 169.—(7.) Beard's Theat. l. 1. c. 28. p. 178.—(8.) Herb. Trav. l. 2. p. 190.—(9.) Bishop Godwin, p. 73.—(10.) Speed's Hist. p. 380. Chetw. Hist. Collect. cent. 7. p. 198.

11. From

11. From Basham in Sussex earl Harold, for his pleasure, putting to sea in a small boat, was driven upon the coast of Normandy, where, by duke William, he was detained till he had sworn to make him King of England after Edward the Confessor's death. He afterwards, without any regard to his oath, placed himself on the throne. Duke William thereupon arrived at Pensey, and with his sword revenged the perjury of Harold, at Battel, in the same county, and with such severity, that there fell that day, king Harold himself, with sixty-seven thousand, nine hundred, seventy-four Englishmen; the Conqueror thereby putting himself into full possession.

12. Ludovicus, king of Burgundy, made war upon the emperor; and being taken prisoner by him, the emperor gave him his liberty, having first made him swear, that he should never more make war upon him. Ludovicus was no sooner free in his person, but, as if he had been free of his oath too, he came upon the emperor with greater preparations, and a stronger army than before. But he was overcome the second time, and lost all; his eyes also were plucked out, and upon his forehead, from ear to ear, were these words imprinted with a hot iron: "This man was saved by clemency, and lost by perjury."

13. In the reign of the emperor Ludovicus, the son of Arnulphus, Adelbert, Palatine of the Oriental France, was accused of having slain the emperor's son, and was thereupon closely besieged by the emperor in the castle of Aldenberg, near Padeberg; but the castle was so well fortified, both by art and nature, that the emperor despaired of forcing it, or prevailing with the defenders of it to surrender themselves. Hatto, the bishop of Mentz, goes to Adelbert (who was his near kinsman, and therefore the more liable to be over-reached by his fraud) and invites him to treat with the emperor; and that, if things should not prove to his own mind, he swore to him, that he would see him safe returned into his castle of strength. Adelbert accepts of the motion, and the bishop and he went out of the gates; when the bishop looking upon the sun, told him, the journey was long, and it was an early hour of the day, and therefore he thought it best to return to the castle, and refresh themselves with a breakfast, that they might afterwards travel the better. Adelbert, suspecting no evil, with great courtesy invites him back with him; they returned, and after breakfast again they set forward. As soon as Adelbert came in presence of the emperor, he was there yielded up into the power of his enemy, and condemned to death. Upon which (with as great boldness as truth) he accused Hatto of his treachery and perjury; who replied, "That he had performed his oath, in returning with him to breakfast in his castle." Adelbert, by the emperor's command, was executed, and soon after, the noble family of the Palatines of the Oriental France was extinct; and so the castle, together with all his other territories, fell into the hands of the emperor.

14. Paches, the Athenian general, called out Hippias, captain of the Arcadians, and governor of the town of Notium, to a treaty, upon this sworn condition: "That, in case they should not agree amongst themselves, he would set him in safety within the town. When Hippias was come forth to him, he set a guard upon him, and forthwith leading his army against the town, he assaulted and took it, and put all the Arcadians and barbarians he found there to the sword. This done, he took Hippias along with him to the city, where he gave him his liberty, as he said, according to their agreement; but soon after causing him again to be apprehended, he appointed him to be put to death.

15. The Æqui having made a league with the Romans, and sworn to the same, afterwards revolted, chose a general of their own, and spoiled the fields and territories belonging to Rome. Ambassadors were thereupon sent to complain of the wrong,

(11.) Speed's Map. p. 9.—(12.) Radau. Orat. Ext. pars 2 c. 10. p. 260.—(13.) Camer. Oper. Subcis. cent. 2. c. 77. p. 303.—(14.) Ibid.

and

MAHARAJA SERFOJI'S SARASWATI

and to demand satisfaction. But the general so little esteemed them, that he bade them deliver their message to an oak that grew thereby. Accordingly, one of the ambassadors turning to the oak, said, "Thou hallowed oak, and whatsoever else belongs to the gods in this place, hear, and bear witness to this perfidiousness, and favour our just complaints, that, by the assistance of the gods, we may be revenged for this perjury.' So returning, the Romans gathered an army, and having in battle overcome the Æqui, they utterly destroyed that perjured nation.

CHAP. XXXI.

Of the Inconstancy of some Men in their Nature and Dispositions.

In the country of the Troglodytæ, they say there is a lake, the taste of whose waters is bitter and salt thrice a day; then it returns to sweet again, and in the same manner it is with it in the night also: whereupon it hath gained the name of the mad river. Some men are no less unequal and inconstant in their manners, than these waters are in their taste; now courteous, and then rough; now prodigal, and straight sordid; one while extremely kind, and ere long vehemently hating, where they passionately loved before.

1. Mena was the freed-man of Sextus Pompeius, and in the war betwixt him and Octavianus Cæsar, he revolted from his master with sixty ships in his company, of all which Cæsar made him the Admiral: not long after, Cæsar having lost most of his navy by Shipwreck, Mena returned to Pompeius, his forsaken Lord, carrying along with him six ships, and was received by him with great humanity. Here endeavouring to repair his formerly lost honour, he burnt divers of Cæsar's ships; and yet, after all this, when he found himself circumvented and overcome by Agrippa in a naval fight, he again went over to Cæsar's side with six gallies: This runagate the third time was received by Cæsar, who indeed indulged him his life, but left him without employment under him.

2. As long as Marius the younger managed the war with prosperity and success, he was then called by the people of Rome, the son of Mars; but no sooner did fortune begin to frown upon him, but they altered their stile, and called him the son of Venus; and such was the levity and vanity of the inconstant multitude, they brake down the statues made for him in every street.

3. Pope Innocent, while as yet he was a private man, used more than all others to cry out of the Popes, that they did not employ the uttermost of their endeavours to root out that schism, under which the church of Rome had so long laboured; and that they did not oppose with all their might, the enemies of the Christian faith. But when this man had himself attained to the Popedom, he was so altered in his opinion and manners, that divers persons are supposed to be persecuted by him with great violence, upon no other account, than that they earnestly exhorted him to the performance of those things, the want of which he had so blamed in his predecessors.

4. The Athenians had given divine honours to Demetrius Phalaræus, in a base manner had flattered him during his victories, and had set up two hundred statues in his honour; but when they heard of his overthrow by Ptolomy King of Egyyt, and that he was coming to them for succour, they sent some to meet him, to let him know, he should not come near them, for they had made a decree that no King should come into Athens. They subverted and took down all those statues which they had before erected, and that also while Demetrius was living, and before either rust or dust had any way disfigured them, to the number of three hundred and sixty statues, saith Pliny, and broke them before the year was out.

(15.) Liv. Hist. Clark. Mir. c. 95. p. 429.

(1.) Orosii. Hist. l. 6. c. 18. p. 266.—(2.) Sabellic. Exemp. l. 6. c. 3. p. 324. Plin. l. 34. c. 6. p. 492.—(3.) Sabell. Ex. l. 8. c. 8. p. 461.—(4.) Clark. Mir. c. 72. p. 314. Plin. l. 34. c. 6. p. 492.

5. Caius

5. Caius Caligula was so inconstant, and difficult in the management of affairs, that no man knew what was fit for him to say or do in his presence; sometimes he delighted in a numerous and full attendance, and soon after he was in love with solitude: he would often be angry when nothing was begged of him: and at other times, when any thing was asked, he would haste away with all the speed imaginable, to the performance of this or that, and when he came upon the place, do little or nothing in it: he was prodigal in the expending, and sordid in the procurement of money: he was now pleased with flatterers, and such as spake freely in his presence, and immediately incensed against both: he dismissed many villanous persons without any punishment, and caused many excellent persons to be killed by his command: and he frequently treated his best friends with severity, and in an injurious manner.

6. Alcibiades varied his manners according to the custom of those he conversed with; he passed through more mutations than the cameleon doth colours. In Sparta he was very frequent in exercises, fed sparingly, went frugally, was austere, and kept himself to their black broth, no way differing from the natural Spartans. In Ionia he was voluptuous, merry, and slothful; in Thrace he gave himself to riding and drinking of wine; and when he was with Tissaphernes, he strove to exceed the very Persians themselves in all sorts of pomp and luxury.

7. Bray is a village well known in Berkshire, the vivacious Vicar hereof, living under King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth, was first a Papist, then a Protestant, then a Papist, and then a Protestant again: this Vicar being taxed by one for being a turn-coat, and an inconstant changeling: "Not so," said he, "for I have always kept my principle, which is to live and die the Vicar of Bray."

8. Marcus Antonius de Dominis, Archbishop of Spalato, seeming to loath the Roman superstition, came for refuge into England, anno 1616; and having here, both by preaching and writing, laboured to overthrow the church of Rome, upon I know not what project he declared himself to be of another mind anno 1622, and returned again to Rome, where he wrote as reproachfully of the Church of England; but the infatuated man was, not long after, imprisoned in the Castle of Angelo, and his dead body burnt to ashes.

9. Socrates, in his Ecclesiastical History, saith of Ecebolius, that he was under Constantine, a Christian; under Julian, a Pagan; and a Christian again under Jovinian: so wavering and inconstant a turn-coat was Ecebolius," saith he, "from the beginning to his end."

10. ——— Lydington was a man of the greatest understanding in the Scottish affairs, and a person of an excellent wit, but withal so variable and inconstant, that George Buchanan used to give him the sirname of Cameleon.

11. There was a Matron in Ephesus of so noted a chastity, that the women of the neighbouring parts flocked thither on purpose to behold her. She, when she buried her husband, was not content with the common usages, to follow the hearse with dishevelled hair, or in the sight of the assistants to beat upon her bare breast; but she also followed the deceased into the very monument, and having seen it laid there in its peculiar apartment, (after the Greek manner) she remained there to keep the body, and to lament it for whole nights and days together. Her parents nor kindred could prevail to get her away; and the magistrates themselves having attempted it in vain, were departed. All men bewailed a woman of so singular an example, and it was the fifth day since she had tasted any food. The faithful maid sat by her mournful mistress, and when her own tears were spent, lent her others, repairing also the light in the monument,

(5.) Xiphil. in Caligulá, p. 95.—(6.) Plut. in Alcibiad. p. 203. Sabell. Ex. l. 8. c. 8. p. 462.—(7.) Fuller's Worthies, p. 80. Berkshire—(8.) Heyl. Cosm. p. 553.—(9.) Ibid. Socrat. Eccles. Hist. l. 3. c. 11. p. 304.—(10.) Baker. Chron. p. 514.

as often as it required it. She was therefore the only discourse of the city, and it was confessed by all men, that that was the only true and most illustrious example of conjugal chastity and love. In the mean time, the Governor of the province had commanded that certain thieves should be crucified near to that very dormitory, where the matron lamented her lately departed husband. The next night therefore the soldier that was set to guard the crosses, lest any should steal the bodies thence, and bury them, perceiving a clear light amongst the monuments, and hearing the sighs of some mourner, in a curiosity that is incident to human nature, he was desirous to know who was there, and what they did. He thereupon descends into the monument, where, beholding a most beautiful woman, at first he stood immoveable; soon after, espying the dead body that lay there, considering her tears, and those injuries she had done to her face with her nails, judging of the matter as it was, that the woman was such as was not able to bear the death of her husband; he went and brought his supper into the monument, and began to exhort the mourner, that she would not persist in a vain grief, or distend her heart with unprofitable sighs: he represented that the same fate waited upon all; that all must come at last to that long home: and spake such other things, as serve to appease such hearts as are exasperated with grief. But she, wounded beyond all consolation, rent her breasts with greater vehemence, and pulling off her hair, she laid it upon the breast of her deceased husband that lay before her. Notwithstanding all which, the soldier left not the place, but with the same exhortation, attempted to bring the woman to taste of some food. At last the maid (corrupted 'tis likely by the ardour of the wine) reached out her conquered hand, to receive the humanity of him that invited her; and having refreshed herself with meat and drink, she began to attempt upon the obstinacy of her mistress. "What good," said she, "is this like to procure you or the deceased, if you shall perish by famine, if you shall bury yourself alive, if you shall render up your uncondemned breath, before such time as the fates shall require it:

> Think you the ghosts, or ashes of the dead,
> Regard what tears their sad survivors shed?

Can you restore him to life again, in despite of all the destinies that oppose it; or will you rather, deserting a feminine error, enjoy the comforts of life as long as you may be permitted? That very body that lies extended before you ought to put you in mind, that you should endeavour to live. No man is unwilling to hear, when he is intreated to live." By these persuasions the woman, dry with several days abstinence, suffered her obstinacy to be prevailed upon, and filled herself with meat as greedily as her maid had before done. But you know what it is that for the most part is wont to tempt human satiety; with the same blandishments wherewith the soldier had prevailed with the matron to live, with the same he attempts her chastity also. The young man seemed to this chaste one, neither unhandsome nor uneloquent; and the maid too, seeking to get him into her favour, seconded his solicitations, observing the fitness of the place, on account of its privacy, and of the time which must augment pleasure after such a series of mortification. To be short, the victorious soldier overcame; and they lay together, not only that night, but the next, and a third after; the entrance of the monument being closed, that it might be supposed that the most chaste woman had expired upon the corpse of her dead husband. But the soldier, delighted with the beauty of the woman, and also with the privacy, brought all kinds of provisions every night to the monument: the parents therefore of one of the thieves lately crucified, perceiving how slightly the bodies were guarded, took down their son from the cross, and committed him to the earth. The soldier in the morning perceiving that one of the crosses were without its carcass, and fearing the punishment of his neglect, told the woman what had

had happened, and withal, that he would not wait the sentence, but would punish his neglect with his own sword; beseeching her to afford him a place, and to make a fatal repository for her friend as well as for her husband. The woman (no less compassionate than chaste) "Certainly," said she, "the gods will not suffer, that at the same time I should behold the funerals of two men, the dearest unto me of all others: I would rather part with the dead than slaughter the living:" and having said this, she commands the body of her dead husband to be taken out of his coffin, cuts off his nose to disfigure his face, and delivers him to be fastened to the cross that was empty. The soldier made use of the wit of the wise woman: and the next day it was the wonder of the people who had stolen the body, which way the dead thief was again got upon his cross.

12. Portius Latro was an excellent orator: of whom Seneca says, "That he was too much in every thing, and constant in nothing; for he neither knew how to leave his studies, nor when he had, how to get to them again. When he once set himself to writing, he remained at it night and day; and followed it without any intermission till such time as he fainted: and on the other side, when he was risen from it, he yielded up himself as intirely to pastime, jesting, and merriment. When he was got into the mountains and woods, he contended with the best and hardiest of all them that were born in those places, for patience in labour and pains, and diligence in hunting; and fell into such desires of living in that manner, that he had much ado to persuade himself back to his former course of life. But being once returned, he gave up himself with such eagerness to his studies as if he had never departed from them. This man afterwards fell into the ague, which was so tedious to him, that, not able to endure it, he laid violent hands upon himself, and died.

CHAP. XXXII.

Of the covetous and greedy Dispositions of some Men.

THE great and learned Hippocrates wished a consultation of all the Physicians in the world, that they might advise together upon the means how to cure covetousness. It is now above two thousand years ago since he had this desire: after him a thousand and a thousand philosophers have employed their endeavours to cure this insatiable dropsy. All of them have lost their labour therein; the evil rather increases than declines under the multitude of remedies. There have been a number in former ages sick of it; and this wide hospital of the world is still as full of such patients as ever it was*.

1. Herod the Ascalonite, after his vast expenses, grew to such a covetous humour, that having heard that Hircanus, his predecessor, had opened the monument of King David, and carried thence three thousand talents of silver, he, taking along with him a party of his choice friends (lest the design should get wind), went in the night-time, opened and entered the same monument; and though he found nothing of silver as Hircanus had before done, yet he found there much furniture, and several utensils of gold, all which he caused to be carried away: which done he passed on to the more inward cells and repositories where the bodies of the two Kings, David and Solomon, lay embalmed: endeavouring to enter there, two of his courtiers were struck dead; and, as it is constantly affirmed, he himself (frightened with the eruption of fire and flame from those apartments) went his way. After this deed of his, it was observed, that his affairs succeeded not with their usual prosperity; and in his family there was a kind of continual civil war, which did not

(11.) Petron Arb. in Satyr. p. 140, 141.—(12.) Cœl. Rhod. Lect. Antiq. l. 11. c. 13. p. 499. Brusen. Facetiar. l. 4. c. 7. p. 278.
(*.) Caus. Hol. Court, tom. 1. l. 2. p. 56.

end without the blood of more persons than one.

2. Marcus Crassus, the Roman, at the beginning had not much more than three hundred talents left him: yet, by his covetous practices, he got such a vast estate, that, when he was Consul, he made a great sacrifice to Hercules, and kept an open feast for all Rome upon a thousand tables, and gave to every citizen corn to support him three months: and yet before his Parthian expedition, being desirous to know what all he had was worth, he found that it amounted to seven thousand and one hundred talents. But even this would not content him: but thirsting after the Parthian gold, he led an army against them, by whom he was overthrown; his head was chopped off by Surinas, the Parthian General, who also caused molten gold to be poured down his throat, upbraiding by that action his unquenchable avarice.

3. Cardinal Angelot was so basely covetous, that by a private way he used to go into the stable, and steal the oats from his own horses. On a time the keeper of his horses going into the stable in the dark, and finding him there, taking him for a thief, beat him soundly: he was also so hard to his servants, that his chamberlain, watching his opportunity, slew him.

4. Nitocris, Queen of Babylon, built her sepulchre over the most eminent gate in that city; and caused to be engraven upon her tomb, "What King soever comes after me, and shall want money, let him open this sepulchre and take thence so much as he pleases: but let him not open it unless he want, for he shall not find it for his advantage." Darius long after finding this inscription, broke open the sepulchre; but instead of treasure he only found this inscription within: "Unless thou wert a wicked man, and basely covetous, thou wouldst never have violated the dormitories of the dead."

5. Arthur Bulkley the covetous bishop of Bangor, in the reign of King Henry the Eighth, had sacrilegiously sold the five bells of his Cathedral, to be transported beyond the seas, and went down himself to see them shipped: they suddenly sunk down with the vessel in the haven, and the bishop fell instantly blind, and so continued to the day of his death.

6. One reports this Pasquin of Bancroft, Archbishop of Canterbury, for his covetousness:

> Here lies his Grace in cold clay clad,
> Who died for want of what he had,

7. Anno 712, Rodericus was the last King of the Goths: there was a palace in Toledo that was shut up, and made fast with strong iron bars, the universal tradition concerning which was, That the opening of it should be the destruction of Spain. Rodericus laughed at it, and supposing that treasure was hid in it, caused it to be broke open: no treasure was found; but there was a great chest, and in it a linen cloth, wherein was depicted several strange faces, and uncouth habits in a military posture: also there was an inscription in Latin to this purpose, "That Spain should be destroyed by such a nation as that;" and the prediction was in some sort verified: for Count Julianus having his daughter ravished by the King, in revenge thereof called in the Moors from Africa, who slew the King and ruinated the country.

8. Perses, the last King of Macedon, a little before he was taken, was deserted by all his soldiers, saving only a few Cretans, whom he retained with the hope of mighty promises; having before-hand put into their hands some vessels of gold, as a pledge of his just meaning: by means of these men he was brought into a safe place, where, promising to pay them in money, he took back his vessels, and refused them any thing in lieu of them; whereupon, being deserted by the Cretans also, he fled into Samothracia without other company than his gold, and was taken by Æmilius, and led in triumph through Rome: whereby he lost

(1.) Zonar. Ann. tom. 1. fol. 42. — (2.) Plut. in Vitâ Crassi, p. 543. Plin. l. 3. c. 10. p. 479.—(3.) Clark's Mir. c. 33. p. 113.—(4.) Herod. l. 1. p. 77, 78. —(5.) Fuller's Worthies, p. 84. Berkshire. — (6.) Full. Ch. Hist. l. 10. cent. 17. p. 57. — (7.) Lips. Monit. l. 1. c. 5. p. 73, 74.

both

both his kingdom and liberty, as his covetousness deserved.

9. Pope Benedict the Ninth was so very desirous of gold, that he sold the very Popedom itself to Gregory the Sixth for money: and 'tis very probable that he would have sold himself, his liberty, and life too, in case he could have found a purchaser that would part with good store of coin.

10. In the siege of Cassilinum, where Hannibal had reduced them within to a grievous famine, there was a soldier that had taken a mouse and sold it to another for two hundred pence, rather than he would eat it himself to assuage his cruel hunger; but the event was both to the buyer and seller as each did deserve; for the seller was consumed with famine, and so enjoyed not his money; the buyer, though he paid dear for his morsel, yet saved his life by it.

11. Quintus Cassius being in Spain, M. Silius and A. Culpurnius proposed to slay him: as they went about it they were seized upon with their daggers in their hands, and the whole matter was confessed by them: but such was the extreme covetousness of Cassius, that he let them both go, having agreed with one for fifty, and the other for sixty thousand sesterces. It is scarce to be doubted but that this man would willingly have sold his own throat to them in case he had had another.

12. Ptolomæus, King of Cyprus, by sordid means had heaped up much treasure, and saw that, for the sake of his riches, he must perish: he therefore embarked himself, together with all his treasure, in a ship, and put to sea, that he might bore the bottom of his vessel, die as he himself pleased, and withal disappoint the expectation of his enemies that gaped for the prey: but alas! the covetous wretch could not find in his heart to sink so much gold and silver as he had with him, but returned back with those treasures which should be the reward of his death.

13. Vespasian the Emperor practised such kind of traffic as even a private man would shame to do; taking up commodities at a cheap, that he might vend them at a dearer rate. He spared not to sell honours to such as sued for them; or pardons to such as were accused, whether they proved guilty or guiltless. He made choice of the most rapacious officers he could any where find out, advanced them to the highest places, that thereby being grown rich, he might condemn their persons, and confiscate their estates. These men he was commonly said to use as spunges, because he both moistened them when dry, and squeezed them when wet. When some of his special friends for his honour intended to erect to him a sumptuous statue, worth a million of sesterces, *Vos vero inquit mihi argentum date;* "he desired rather to receive from them the value thereof in ready coin," as being less troublesome to them, and more acceptable to him.

14. C. Caligula was the successor of Tiberius, as well in vice as the empire: some with threats he forced to name him their heir: and if they recovered, after the making of their wills, he dispatched them by poison; holding it ridiculous that they should live long after their wills were made. For the bringing in of money, he set up stews, both of boys and women, in the palace itself, and sent some through the streets, to invite persons thither, for the increasing the Emperor's revenues: and having by this, and such-like wretched means, amassed huge heaps of treasure (to satiate his appetite, being inflamed with a longing desire of touching money), he would frequently walk upon heaps of gold, and sometimes, as the pieces lay spread abroad in a large room, he would roll himself over them stark naked. Most transcendant and excessive covetousness! which blinded so great a Prince, and cast him into such an extremity of baseness, as to become a public pander and poisoner, for the love of money.

15. Galba, being Proconsul in Spain under Nero, the Tarraconians sent him for a present a crown of gold, affirming

(8.) Fulg. l. 9. c. 4. p. 1191.—(9.) Val. Max. l. 7. c. 16. p. 208.—(10.) Ibid. c 10. p. 206. (11.) Ibid. l. 9. c. 4. p. 256. — (12.) Ibid.—(13.) Sueton. l. 10. c. 16. p. 313. Hak. Apol. l. 4. c. 5. § 4. p. 357.—(14.) Sueton. l. 4. c. 42. p. 190. Ibid.

that

that it weighed fifteen pounds: he received it, and caused it to be weighed, and found it to want three pounds, which he exacted from them (laying aside all shame), as if it had been a true debt: and to shew he was no changeling, after his coming to the Empire, he gave with his own hands, to a certain Musician that pleased him, out of his own purse, twenty sesterces (about three shillings English money), and to his steward, at making up of his books of account, a reward from his table.

16. Lewis the Eleventh, in fear of his father Charles the Seventh, abode in Burgundy, where he contracted a familiarity with one Conon, an herbman: succeeding his father in the kingdom, Conon took his journey to Paris, to present the King with some turnips, which he had observed him to eat heartily of when he sometimes came from hunting: in the way, hunger constrained him to eat them all up, save only one of an unusual bigness, and this he presented the King with. The King, delighted with the simplicity of the man, commanded him a thousand crowns, and the turnip, wrapt up in silk, to be reserved amongst his treasures: a covetous courtier had observed this; and having already in his mind devoured a greater sum, brought a very handsome horse, and made a present of him to the King, who cheerfully accepted the gift, and gave order that the turnip should be brought him: when unwrapt, and that it was seen what it was, the courtier complained he was deluded: "No," said the King, "here is no delusion; thou hast that which cost me a thousand crowns, for a horse that is scarcely to be valued at an hundred."

CHAP. XXXIII.

Of the Tributes and Taxes some Princes have imposed on their Subjects.

I HAVE read of Henry the Second, King of England, that he never laid any tax or tribute on his subjects in all his reign; and yet, when he died, he left nine hundred thousand pounds in his treasury; a mighty and vast sum, if we consider the time wherein this was. There are ways, it seems, for Princes to be rich, without sullying their consciences with heavy and unheard of oppressions of their subjects. Some indeed of the following imposts were but a moderate sheering of the sheep, but others were the flaying off skin and all, and the Princes tyrannically sporting of themselves with the bitter oppression and woeful miseries of their overburthened people. Thus,

1. Johannes Basilides, the great and cruel Duke of Muscovy, commanded from his subjects a tribute of sweat, in the midst of winter, and another of nightingales in the midst of another winter.

2. Sylla raised out of the Lesser Asia alone twenty thousand talents yearly; yet Brutus and Cassius went further, forcing them to pay the tribute of ten years within the space of two; and Antonius in one; by which computation they paid in one year two hundred thousand talents. A mighty sum!

3. There was heretofore amongst the Grecians a tribute called Chrysargurum, by which every beggar, every whore, every divorced woman, every servant or freed-man, paid something to the treasury: something was exacted from every male for dung, for cattle, for dogs, both in city and country every man and woman paid a silver penny for their heads; for every horse, ox, and mule, as much as was demanded; but for every ass or dog, six halfpence: for which tribute, when there was great lamentation in the city, seeing it was exacted without mercy, Anastasius Dicorus the Emperor abolished it, and burnt the tables wherein the tribute was described, in the presence of all the people.

4. Caius Manlius, the Consul, by a new example, proposed a law in his camp at Sutrium, by which, throughout all the tribes, all that were manumitted

(15) Sueton. l. 7. c. 12. p. 277. Hak. Apol. l 4. c. 5. § 5. p. 355. Fulg. Ex. l. 9. c. 4. p. 1154. (16.) Zuin. Theat. vol. 2. l. 5. p. 408.
(1.) Caus. Hol. Court, tom. 2 Max. 12. p. 399. (2.) Appian. Bell. Civil. l. 5. p.104. Hak. Apol. l. 4. c. 5. p. 355. (3.) Petr. Greg. de Repub. l. 3. c. 5. § 9. p 54.

should pay the twentieth part of what they were worth; and because that, by this law, a great income and addition was to be made to their impoverished treasure, the fathers of the Senate were agreed it should pass. This law was abrogated by Nero, in the beginning of his reign, that he might thereby be the more gracious with the people.

5. Basilius the Younger, Emperor of the East, ordained a tribute, wherein that which could not be paid by the poor, was to be exacted upon the rich: the tribute was called Allelenggyon. This kind of tribute was taken away by Romanus Argyrus, the Emperor, and had been before that by Constantine, but death prevented him.

6. The Emperor Fl. Vespasianus laid an imposition upon urine: and being, by his son Titus, put in mind of the baseness of it, he took a piece of money received upon that account, and reaching it to his son's nose, demanded of him, "whether he smelt any other savour from it, than from any other kind of money?" adding withal, *Bonus odor lucri ex re qualibet:* "The smell of gain is good and pleasant, from whencesoever it ariseth." The like tribute upon urine was exacted by Ferdinand, King of Naples, upon the citizens of Capua; by which he also got an infamous character.

7. Caius Caligula, the Roman Emperor, exacted new and unheard-of tributes. He gathered them at first by publicans: but perceiving the gain on their side was much, he afterwards gathered them by centurions, and pretorian tribunes; nor was there any sort of men, nor any kind of thing but what was assessed at some thing. For all manner of eatable things throughout the whole city, he had a certain rate upon them; for all manner of lawsuits and judgments, wheresoever commenced or decided, he had the fortieth part of the sum about which they contended; and if any man was convicted to have compounded or given away his right, he was sure to be punished: he had the eighth part out of the daily gains of porters: out of the gettings of common prostitutes he received as much as they earned by once lying with a man: it was also annexed to the chapter of the law, that not only strumpets, but all such as kept such houses of baseness, should be liable to this tribute: nay, that even wedded persons should pay for their use of marriage.

8. The Emperor Commodus upon his birth-day demanded of each of the senator's wives, and from each of their children two crowns, and this tribute he called his first fruits; and of all the senators that were in the rest of the cities and provinces, he exacted five drachms a man: when, notwithstanding all this, money still failed, he feigned a necessity of his passing over into Africa to settle the affairs thereof, that so he might have an occasion of collecting so much as might bear the charge of his expences.

9. Isaacius Comnenus, Emperor of the East, had a new and extraordinary way of taxing; and it was on this manner: "Upon every street wherein there were thirty chimnies, or tunnels, he imposed one crown in gold, two in silver, one sheep, six strikes of barley, six measures of wine, six measures of bran, and thirty hens; upon one that had twenty, the eighth part of a crown in gold, a crown in silver, half a lamb, four measures of barley, four measures of wine, and twenty hens; upon a street that had ten, he fixed as his tribute, five pieces of silver, a young lamb, two measures of barley, and ten hens.

10. Margaretta, the Queen of Denmark and Norway, upon the overthrow of Albertus by the Swedes, being advanced to the kingdom, exhausted the Suernes and Goths by intolerable exactions and imposts; she demanded a certain sum of money for every tail of the greater cattle, a florin for every hearth or fire, and a mark of Stockholm value from every marriage: besides divers other heavy taxes that were levied every week or month upon them.

11. "Almost all the provinces of the Roman Empire," saith Lipsius, "paid yearly the fifth part of the profits of

(4.) Liv. l. 7. p. 126. Sueton. in Neron. c. 10. p. 237. (5.) Petr. Greg de Repub. l. 3. c. 5. p. 55.—(6.) Hak. Apol. l. 4. c. 5. p. 357 Petr. Greg. de Repub l. 3. c. 6.—(7.) Sueton. in Caligul. c. 40. p. 189..—(8.) Herodian. Lamprid.—(9.) Petr. Greg. de Repub. l. 3. c. 4. p. 51 § 13.—(10.) Petr. Greg. de Repub. l. 3. c. 4. p. 52.

their pasture, and the tenth of their arable lands. Nor did Anthony and Cæsar forbear to exact the tributes of nine or ten years to be paid in one. When Julius Cæsar was slain, and arms were taken up for their liberty, every citizen was commanded to pay down the five and twentieth part of their goods. And more than this, all that were Senators paid for every tile of their house six asses: an immense contribution! above the reach of our senses, as well as of our estates. But Octavianus Cæsar (probably with some reference to his name) exacted and received of all freed-men the eighth part of their estates. I omit what the Triumvirs, and other Tyrants have done, lest I should teach those of our times by the recital of them.

12. Alexander Severus, who was accounted amongst the best of the Emperors, was yet severe this way; for he imposed a tribute upon all taylors, boatmen, or barge-men, apple-women, and citron-sellers, skinners and leather-sellers, wain-wrights, silver-smiths, and gold-smiths, and other arts and handicrafts, for the adorning of those baths which he had founded. "And," saith Herodian, "deceasing in the eighteenth year of his reign, he left to his children and successors such a sum of money as none before him had done; and so great an army as no force could be able to resist.

13. The tribute called Cunigosteura and Fanolehe, was by the institution of Charles the Great; every measure of bread-corn paid yearly five-pence; every man, who by reason of sickness or age desired an exemption from the war, was fined the same sum; not were the churches nor churchmen themselves freed of contribution in this kind. This Prince had with him an account of all farms, stipends, fields, meadows, vineyards, villages, the annual rents and value of all these, with the tributes imposed upon them; as also a stated account of great and small cattle, and number of servants; not only so, but he had the very household stuff of all prefects, presidents, prelates, monks, and nuns, written down and registered.

14. King Athelstan imposed, as a tribute on the Prince of North Wales, to pay three hudred Wolves yearly, which continued three years; and in the fourth there was not one Wolf to be found, whereby the province was cleared of the infinite trouble and danger the great abundance of them had formerly occasioned.

15. Ludovicus Sfortia sent F. Marchesius to the Genoese to demand of them a mighty tribute. The Genoese received the ambassador with all manner of civility; they led him into a garden, and there shewed him the herb Basil (it is the emblem of an afflicted commonwealth). They desired him to take some of that weak herb and smell to it; he did so, and told them that it smelt very sweet, they then wished him that he would press and rub it betwixt his fingers, and so smelt to it: he did so, "And now," saith he, "it stinks." "In like manner," said the Genoese, "if the Prince deals graciously and mercifully with us, he will oblige us to all cheerfulness and readiness in his service; but if he shall proceed to grind and oppress us, he will then find the bitter and troublesome effects of it.

16. Dionysius the Elder exacted a vast sum of money of the Syracusians, and when he saw that they lamented, pretended poverty, and desired to be freed of it; he then appointed a new impost or tax to be laid upon them; and this he caused to be collected twice or thrice. At last, when he had commanded the same should be paid again, and observed thereupon that the people laughed, and as they walked together cast out sharp words and jests upon him, he gave order that the tribute should be demanded no more, "For," saith he, "since they begin to contemn us, it is a sign that they have no money at all left."

17. Licinius, the prefect of Gallia, proceeded so far in his avaricious design, that whereas the Gauls were to pay their

(11.) Lips. de Constantiâ, l. 2. c. 23. p. 210, 211.—(12.) Alex. ab. Alexandr. l. 4. c. 10. Herod. l. 3.—(13.) Zuin. Theatr. vol. 3. l. 6. p. 812.—(14.) Bak. Chron. p. 16.—(15.) Orat. Extemp. pars 2. c. 13. p. 286, 284. (16.) Magiri. Polymn. p. 2214.

tribute every month, he ordained that there should be fourteen months accounted to the year. December he said was indeed the tenth month, but after that he would have two other to succeed (which he called the Augusti) for the eleventh and twelfth months, for these interposed months he required the same tribute to be paid, as in any other two of the year.

18. Drusus had imposed a tribute upon the Frisons, a small one and agreeable to their poverty; it was that for military uses they should pay a certain number of ox-hides, not determining either the measure or strength of them, Olennius was afterwards made governor of that people, and he chose out certain bulls hides, of a certain measure and strength. This was hard to other nations, but especially to the Germans, who had forests indeed of mighty beasts that were wild, but had few herds of them at home: and therefore they first delivered up their oxen themselves; afterwards their lands; and at last, not able to pay their tribute, they gave up their own bodies, and those of their wives and servants to be slaves in lieu of it. Hereupon began complaints and indignation; and because they were not able to remedy these things by a just war, they seized upon those soldiers that were appointed to collect the tribute, and hung them upon gibbets.

19. Antigonus laid heavy impositions upon the nations of Asia: and when one told him that Alexander did not use to do so, he said "it was true indeed, for Alexander did only mow Asia, and that he was to gather the stubble."

20. Every three years the Ethiopians were wont to pay by way of tribute unto the kings of Persia, as Herodotus saith, two hundred billets of the timber of the ebony tree, together with gold and ivory, the yearly tribute of which last was twenty great and massy elephants teeth.

21. Mausolus, King of Caria, had sundry subtil and injurious ways whereby he used to extort money from his subjects. He feigned that another king demanded tribute of him, which he was not able to pay, and that therefore he must be supplied by the purses of his people; he got a great sum from the Myllacenses, pretending that their mother-city was to be invaded by the enemy, and whereas it wanted a wall he had not wherewith to build one. By Condalus, his lieutenant, he divers ways drained and exhausted the people; for such cattle as were given him he left in the hands of the donors for some years, and then demanded them, together with all the increase of them, within such a time as they were first given: he sold the fruits of such trees at a price as hung over any part of the king's highways: he demanded a tributary drachm for the burial of any soldier that deceased. And whereas the Lycians rejoiced and delighted in their hair, he feigned an edict from the king, "That they should have it cut off, unless every man should redeem it at a certain rate, by him at pleasure imposed."

CHAP. XXXIV.

Of Cheats; and the extraordinary boldness of some in their Thefts.

A GREAT stock of confidence, covetousness, and cunning, unallayed with principles of justice and honesty, generally turn into fraud and villany; and taking the whipping-post and pillory in their way, have their ends at the gallows, if committed by little villains: but if committed by great ones, who can break through cobweb laws, and escape, for a time, the justice due to them; yet their ill-gotten wealth, being attended with the curses of the injured sufferers, and the wrath of Heaven, seldom continues in the possession of the defrauders to the third generation.

1. Richard Smith, of Shirford, in Warwickshire, having but one only daughter, called Margaret, and doubting of issue male, treated with Sir John Littleton, of Frankley in Worcestershire,

(17.) Magiri. Polymn. p. 2213.—(18.) Ibid. 2214.—(19.) Ibid.—(20.) Plin. Nat. Hist. l. 12. c. 4. p. 360—(21.) Petr. Greg. de Repub. l. 3. c. 6. p. 57.

for a marriage betwixt his said daughter and William Littleton, third son to the said Sir John. In consideration whereof he agreed to settle all his lands in remainder, after his own decease without other issue, upon the said William and Margaret, and the heirs of their two bodies lawfully begotten, but for the lack of such issue, to return to his own right heirs. And having writings drawn accordingly, trusted the said Sir John Littleton to get them engrossed: which being effected, and a day appointed for sealing, Mr. Smith came over to Frankley, where he found very noble entertainment, and some of Sir John's friends to bear him company, in whose presence the writings were brought forth, and began to be read; but before they came to the uses, stept in Sir John Littleton's keeper in a sweat, and told them that there was a brace of bucks at lare in the park, which carried a glass in their tails for Mr. Smith's dogs to look in (for he loved coursing well, and had his greyhounds there); but if they made not haste, those market-people which passed through the park would undoubtedly rouse them. Whereupon Sir John Littleton earnestly moved Mr. Smith to seal the writings without further reading, protesting they were according to the draughts he had seen, and without any alteration. Which bold asseverations putting him out of all suspicion of sinister dealing, caused him forthwith to seal them, and go into the park. Hereupon the two children (for they were not above nine years old each) were married, and lived in the house with Sir John: but about six years after the young man died by a fall from his horse; and Mr. Smith resolved to take his daughter away: Sir John, designing to marry her again to George, his second son, refused to deliver her; till which, Mr. Smith never suspected any thing in the deed formerly so sealed, as hath been said; but then, upon the difference betwixt him and Sir John, it appeared that, for want of issue by the before-specified William and Margaret, the lands were to devolve unto the right heirs of the said William; which was Gilbert Littleton, his eldest brother, contrary to the plain agreement as first made. What success attended all this, take in short: From Gilbert, these lands descended to John his son; from him to the crown, as being one of the conspiracy with Essex, in the forty-second of Elizabeth, and died in prison. After which, Muriel, his widow, petitioned king James for a restitution of his lands, and obtained it; but fearing further troubles by suits with Mr. Smith, sold them away to Serjeant Hele, a great lawyer, who, considering the first foundation of Littleton's title, that they might be the better defended, disposed of them to his five sons. But such is the fate that follows these possessions, that, for want of a public adversary, these brothers are now at suit among themselves for them. And as none of the line of Gilbert Littleton (to whom they descended by the fore-specified fraud) doth enjoy a foot of them, so it is no less observable, that the son and heir of George, by the same Margaret, to wit, Stephen Littleton, of Holbeach, in Worcestershire, was attended with a very hard fate, being one of the gunpowder conspirators, in 3 Jac. for which he lost his life and estate.

2. Earl Godwin cast a covetous eye on the fair nunnery of Berkely, in Gloucestershire, asd thus contrived it for himself: He left there a handsome young man, really or seemingly sick, for their charity to recover, who grew well and wanton. He, by toying with, and tempting with the nuns, like fire and flax, quickly made a flame; the sisters lost their chastity; and many, without taking wife in the way, were ready to become mothers. The young sick man returned to earl Godwin in health, leaving the healthful nuns sick behind him. The fame hereof filled the country, and went to court, where complaint was made by Earl Godwin to the king. Officers were sent to inquire, who found it true: the nuns were turned out, their house and lands forfeited, and both bestowed on Earl Godwin. Thus weakness was put out, and wickedness placed in the room of it.

(1.) Dugdale's Antiq. Warwicksh. p. 38.—(2.) Full. Church Hist. l. 2. cent. 11. p. 142. Burt. Mel. part 3. § 2. p. 452.

3. At another time the said earl had a mind to the rich manor of Boseham in Sussex, and complimented it out of Robert, Archbishop of Canterbury, in this manner: Coming to the archbishop he said, *Da mihi basium*, that is, "Give me a buss, or a kiss?" an unusual favour from such a prelate. The Archbishop returned, *Do tibi basium*, kissing him there with an holy kiss (perchance) as given, but a crafty one as taken; for Godwin presently posted to Boseham, and took possession thereof; and though there was neither real intention in him who passed it away, nor valuable consideration to him, but a mere circumvention; but such was Godwin's power, and the Archbishop's poorness of spirit, that he quietly enjoyed it. These rich and ancient manors of Berkeley and Boseham (Earl Godwin's brace of cheats, and distant an hundred miles from each other) are now both met in the right honourable George Berkley, as heir-apparent thereof; his ancestors being long since possessed of them.

4. Maccus, a famous cheat, came into the shop of a shoemaker at Leyden, and saluted him: casting his eye upon a pair of boots that hung up, the shoemaker asked him if he would buy them: The other seemed willing: they were taken down, drawn on, and fitted him very well: "Now," said he, "how well would a pair of double-soled shoes fit these boots!" They were found, and fitted to his feet upon the boots. "Now," saith Maccus, "tell me true, doth it never so fall out, that such as you have so fitted for a race, as you have now done me, run away without paying?" "Never, said the other." "But," said he, "if it should be so, what would you then do?" "I would follow him," said the shoemaker. " "Well," said Maccus, "I will try," and thereupon began to run: the shoemaker immediately followed, crying, "Stop thief, stop thief At which the citizens came out of their houses: but Maccus laughing, "Let no man," said he, hinder our race, for we run for a cup of ale." Whereupon all set themselves quiet spectators of the course, till Maccus had quite run away; and the poor shoemaker returned sweating, and out of breath, and declared how he had been dealt with.

5. At Antwerp, not long since, there was a priest who had received a pretty round sum in silver, which he had put into a great purse that hung upon his girdle: a certain cheat had observed it, who came and saluted him civilly, told him, "that he was appointed by the parish where he lived to buy a new surplice, he humbly begged, therefore, that he would please to go with him to the place were they were sold, that he might be the better fitted, as he was of the very same pitch and habit of body with the priest of their parish." He prevailed, and together they went; a surplice was brought forth and put upon him: the seller said, "It fits exactly." The cheat, when he had surveyed the priest, now before, and then behind, said, "It was too short before;" "That is not the fault of the surplice," said the shopkeeper, "but is occasioned by the distention of the purse." The priest, therefore, laid down his purse, that they might view it again: but no sooner had he turned his back than the cheat catched up the purse, and away he ran with it. The priest followed in the surplice as he was: the shopkeeper pursued the priest: the priest called, "Stop the thief:" the shopkeeper said, "Stop the priest:" the cheat said, "Stop the priest, for he is mad!" The people believed no less when they saw him run in public, and so habited; so that while one was a hinderance to the other, the cheat got clear off with the purse and money of the poor priest.

6. In the reign of King Francis, the first of that name, King of France, a notable thief, apparelled like a gentleman, as he was diving into a great pouch which John, Cardinal of Lorrain, had by his side, was espied by the king, being at mass, and standing right over against the cardinal: the thief, perceiving himself discovered, held up his finger to the king, making a sign he should say nothing, and that he should see good sport. The king, glad of such merri-

(3.) Full. Church Hist. l. 2. cent. 11. p. 142.—(4.) Eras. Colloq. in Conviv. Fabulos. p. 313.—(5.) Ibid. 314.

 ment,

ment, let him alone, and within awhile after coming to the cardinal, took occasion in talking with him to make the cardinal go to his pouch, who missing what he had put therein, began to wonder; but the king, who had seen the play, was merry on the other side: after the king had wearied himself with laughter, he would gladly that the cardinal should have again what was taken from him, as indeed he made no account but that the meaning of the taker was to restore it. But whereas the king thought he was an honest gentleman, and of some account, in that he shewed himself so resolute, and held his countenance himself so well: experience shewed that he was a most cunning thief, that meant not to jest, but making as if he jested was in good earnest. Then the cardinal turned all the laughter against the king, who using his wonted oath, swore by the faith of a gentleman, "That it was the first time a thief had ever made him his companion."

7. The emperor Charles the Fifth commanded his furniture to be removed: while every man was busy, there entered a fellow into the hall, where the emperor then was, being meanly accompanied and ready to take horse. This thief (for so he was, having made great reverence, presently went about the taking down of the hangings, making great haste as if he had much business to do: and though it was not his profession, yet he went about it so nimbly, that he whose charge it was to take them down, coming to do it, found that somebody had eased him of that labour, and, which was worse, of carrying them away too.

8. Great was the boldness of an Italian thief, who, in the time of Pope Paul the Third, played this prank. A certain cardinal having made a great feast in his house, and the silver vessels being locked up in a trunk, that stood in a parlour next the hall where the feast had been: while many were sitting and waiting in this room for their masters, there came a man in with a torch carried before him, bearing the countenance of the steward, and having a jacket on, who prayed those that sat on the trunk to rise up from it, because he was to use the same: which they having done, he made it to be taken up by certain porters that followed him in, and went clean away with it. And this was done while the steward and all the servants of the house were at supper.

9. When the emperor makes his entrance into the imperial cities, the custom is, that the deputies of the said cities (in congratulation of his coming) present him with certain gifts. These gifts are most commonly great cups of gold, or other vessels curiously wrought, and of great value, filled sometimes with the pieces of gold, stamped with the impress of the cities that had the privilege to coin money. In one of the chiefest cities of Germany, such presents being made to the emperor Maximillian the First, in the presence of some of his greatest favourites, they were left in his chamber, and placed upon the cupboard, even as they were presented: at which time in the streets some pleasant pastimes and shews were made to delight the emperor with: all the courtiers were so intent to look upon these, that they had filled all the windows of the emperor's chamber. One of the emperor's greatest familiars, thinking his lord and master would be as busy in beholding the sports as the rest, pretending in kindness to leave his place to one that stood by him, a greater man than himself, he withdrew himself back into the chamber by the cupboard; and seeing all was clear, puts his hand into the cup that was given, and takes out an handful of gold, and puts into his pocket, assuring himself that no man saw him. But the emperor, who seemed as if he thought of nothing but the shews, took heed to something else: for he wore on his finger a ring set with a certain stone, which wonld shew all that was done behind him; wherefore casting his eye upon it, he looked where one would not think he did. The pastimes ended, the courtiers stood in the chamber waiting what the emperor would say: when he called him that had fingered part of the present, bidding him put his hand in the cup, and to take out as much as he could of that which was in it. The thief not knowing where-

(6.) Camer. Oper, Subcis. cent. 1. c. 64, p. 290.—(7.) Ibid.—(8.) Ibid. 291.

unto

unto it tended, and confounded with the sting of a guilty conscience, took but a very few of the pieces; which having done, the emperor willed him to count them, while the rest waited very attentively, not knowing what this ceremony tended to; and thinking those pieces would be distributed among them all. The emperor smiling, said to the thief, "Draw me out those other pieces which thou didst put up into thy pocket a while since, that I may see whether thou didst gripe more then or now." The thief, confounded with that word, began to frame excuses and prayers; in the end he emptied his pocket upon the table, and tells before them all the pieces of gold he had put up; the number of which being far greater than those he took up the second time, the emperor said unto him, "take all these pieces to thee, to defray the charges of thy journey, and be gone; and take heed thou never come any more in my sight."

10. A certain Candian, called Stamat, being at Venice when the treasure was shewed in kindness to the Duke of Ferrara, entered into the chapel so boldly, that he was taken for one of the duke's domestic servants; and wondering at so much wealth, instead of contenting himself with the sight, intended to purloin thence a part for himself. St. Mark's church is gilded almost over with pure gold, and is built on a circular base of marble. This Grecian thief, with marvellous cunning, devised to take out finely by night one of those stones of marble against that place of the church where the altar stands, called the childrens' altar, thereby to make himself an entrance into the treasury: and having laboured a night, because in that time the wall could not be wrought through, he laid the stone handsomely into its place again, and fitted it so well, that no man could perceive any shew of opening it at all. As for the rubbish which he took out of the wall, he carried it away so nimbly and cleanly, and all before day, that he was not discovered. Having wrought thus many nights, he got at length to the treasure, and began to carry away much riches of divers kinds. He had a godfather in the city, a gentleman of the same Isle of Candia, called Zacharias Grio, an honest man, and of a good conscience. Stamat taking him one day aside, and near to the altar, and drawing a promise from him that he should keep secret that which he should impart to him, discovered from the beginning to the end, all that he had done, and then carried him to his house, where he shewed him the inestimable riches he had stolen. The gentlemen being virtuous, stood amazed at the sight, and quaking at the horror of the offence, began to reel, and was scarce able to stand; whereupon Stamat (as a desperate villain) was about to kill him in the place; and as his will of doing it increased, Grio, mistrusting him, stayed the blow, by saying that, "The extreme joy which he conceived in seeing so many precious things, whereof he never thought to have had any part, had made him, as it were, beside himself." Stamat (contented with that excuse) let him alone, and as a gift, gave Grio a precious stone of exceeding great value, and is the same that is now worn in the fore part of the duke's crown. Grio, pretending some weighty matter to dispatch, went to the palace, where, having obtained access to the duke, he revealed all the matter, saying withal, that "there needed expedition, otherwise Stamat might look about him, disguise himself, and be gone." To gain the more credit to his words, he drew out of his bosom that precious stone that had been given him. Which seen, some that were present were immediately sent away to the house, where they laid hold on Stamat, and all that he had stolen, which amounted to the value of two millions of gold, nothing thereof being as yet removed. He was hanged betwixt two pillars: and the informer, besides a rich recompence, which he at that time received, had a yearly pension allowed him out of the public treasury, so long as he lived.

11. Anno Dom. 1560, when Hadri-

(9.) Camer. Subscis. cent. 1. c. 65. p. 294.—(10.) Camer. Oper. Subscis. cent. 1. c. 64, p. 291, 292. Sabel Hist. Venet. Decad. ●. l. 6. Zuin. Theat. vol. 3. l. 1. p. 604.

anus

anus Turnebus read in Paris lectures upon Arist ophanes, he openly averred, that "heretofore, in that city, he had seen a crafty fellow, called Petrus Brabantius, who, as often as he pleased, would speak from his belly, with his mouth indeed open, but his lips unmoved; and that this way he put divers cheats upon several persons. Amongst others, this was well known: there was a merchant of Lyons, who was lately dead, that had attained to a great estate by unjust arts, as all men believed. Brabantius comes to Cornutus, the only son and heir of this merchant, as he walked in a portico behind the church-yard, and tells him, that he was sent to inform him of what was to be done by him; that it was more requisite for him to think of the soul and reputation of his father than his death. Upon the sudden, while they are discoursing, a voice is heard, as if it was that of the father (which, though it proceeded from the belly of Brabantius, yet he feigned to be wonderfully affrighted at it.) The voice was to inform the son what state his father was now in, by reason of his injustice: what tortures he endured in purgatory, both upon his own and his son's account, whom he had left heir of his ill-gotten goods; that no freedom thence was to be expected, without just expiation made by his son, in alms, to such as stood most in need, which were the Christians who were taken by the Turks: that he should credit the man who was by special providence come to him, to be employed by religious persons, for the redemption of such persons that were captives at Constantinople. Cornutus, a good man, though loth to part with his money, told him, that he would advise upon it that day; that on the next Brabantius should meet him in the same place. In the mean time, he suspected there might be some fraud in the place, because shady, dark, and apt enough for echoes, or other delusions. The next day therefore he takes him into an open place, where no bush or briar was; where, notwithstanding, he heard the same voice, with this addition, that he should deliver Brabantius six thousand franks, and purchase three masses daily to be said for him, or else the miserable soul of his father could not be freed. Cornutus, bound by conscience, duty, and religion, though yet loth, delivered him the money, without witness of the receipt or payment of it; and having dismissed him, and hearing no more of his father, he was somewhat more pleasant than usual. Those that sat at table with him wondered at it: at last he told them what had befallen him; and thereupon was so derided by all, that at once he should be so cheated of his money; that, for mere grief, within a few years after, he died."

12. Robert Devereux, the brave, but unfortunate Earl of Essex, by the ill advice of some about him, and his own ill-usage at Court, having incurred the guilt of high-treason, complained at his trial, that the letters produced against him were counterfeited; and upon diligent enquiry into the matter, a bold and impudent cheat was discovered. The countess of Essex fearing as their circumstances stood, her husband being beset with powerful enemies, that he might fall into trouble, put some letters which her ladyship had received from him into a cabinet, and intrusted it in the hands of a Dutch woman, called Rihoe, who was under all the obligations in the world to be faithful to the lady: she accordingly hid them, as she thought, securely in her own house; but by ill chance her husband, John Daniel, found them, read them over, and observing that there was something in them that might incense the Queen, and endanger the earl, caused them to be transcribed by one that was expert in counterfeiting hands, and, when the timorous countess was ready to lie in, he went to her, and told her, that unless her Ladyship would give him three thousand pounds, he would deliver them into the hands of her husband's enemies. The good lady, who had a tender affection for the earl, was desirous to prevent that danger at any rate, and for that purpose, gave him immediately eleven hundred and seventy pounds; and yet notwithstanding that great sum of money, the villain gave her only the copies, and

(11.) Wieri. Oper. Lib. de Irâ. p. 140, 141, 142.

kept

kept the originals, to get another sum for them from the earl's enemies; for which, being tried and convicted, he was condemned to perpetual imprisonment, fined three thousand pounds, (two whereof were to be paid to the Countess) and sentenced to stand two hours with his ears nailed to the pillory, with this inscription on his breast: "A wicked cheat, forger, and impostor."

13 A Merchant in Sweden, whose name was Wolfange, having gained a great estate, took an affection to a poor man's son in the town where he lived, and, without any consideration but his service, made him his apprentice, and, when he was out of his time, lent him money to trade for himself: in which he was so successful, as in a short time to arrive to a plentiful estate. He still carried it so fair to his master, that, when he died, he left this his former servant sole executor, with the management of an estate of six thousand pounds, for the benefit of three children, one son and two daughters, he left behind him. The merchant being dead, the executor married the eldest daughter, and gave himself three thousand pounds with her; the other sister by ill-practices, (as it was afterwards suspected) fell into a consumption, made her will, gave her three thousand pounds to her sister, and died. Being thus possessed of six thousand pounds of his master's estate, his business was to get the rest: to that end, under pretence of great kindness, he sent the son to be his factor beyond sea, but so contrived the matter with the master of the ship in which he went, that he was sold a slave into Turkey; and soon after a report was spread that he died at Livorna in Italy. Now the executor, in right of his wife, was master of the whole estate, lived and enjoyed his pleasure, while his poor brother-in-law underwent a miserable slavery among the Barbarians. Three years were elapsed since the young man left Sweden, and a brief being read in the executor's parish church, for the redemption of slaves out of Algiers, which set forth their miserable condition, it struck this executor to the heart; conscience flew in his face, and the horror of what he had done to this good master's only son, and (by marriage) his brother, kindled such a fire in his breast, that he could neither eat or drink, or sleep; and shortly after thinking death approaching, he sent for the chief magistrate of the town, confessed his fault, gave money into his hands to redeem young Wolfange, and thirteen thousand pounds to give him at his return: when, of a sudden, he recovered his health to admiration; but his wife grieving for what her brother had suffered, died quickly after, and his two children within a year. He lived till his brother returned to his native country; and having delivered into his hands all his father left behind him, he relapsed into his former distemper, made his will, and gave Wolfange every penny of his whole estate, to recompence the injury he had done, and died a sincere penitent.

14. A good likely sort of a man, that had been many years footman to one Mr. Wickham, a rich gentleman at Banbury, in Oxfordshire, came to London, and took a lodging at a bakehouse, over against Arundel-street, in the Strand. The baker being asked by his lodger what countryman he was, replied, "that he was of Banbury;" the other, mighty glad to meet with his countryman, was wonderfully fond of the baker; adding, "that since he was of Banbury, he must needs know Mr. Wickham, or have heard of his name." The baker, who indeed was very well acquainted with that gentlman's family, tho' he had been absent from Banbury fifteen or twenty years, was very glad to hear news of it; but was perfectly overjoyed when he was informed that the man he was talking with was Mr. Wickham himself. This produces great respect on the side of the baker, and new testimonies of friendship from the sham Wickham. The family must be called up that Mr. Wickham might see them; and they must drink a glass together to their friends at Banbury, and take a pipe. The baker did not in the least doubt his having got Mr. Wickham

(12.) Hist. of England.—(13.) Swed. Hist.

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for his lodger; but yet he could not help wondering that he should see neither footman nor portmantle. He therefore made bold to ask him, "How a man of his estate came to be unattended?" The pretended Wickham making a sign to him to speak softly, told him, "That his servants were in a place where he could easily find them when he wanted them; but that at present he must be very careful of being known, because he came up to town to arrest a merchant, of London, who owed him a great sum of money, and was going to break. That he desired to be incognito, for fear he should miss his stroke, and so begged he would never mention his name. The next day Mr. Wickham went abroad to take his measures with a comrade of his own stamp, about playing their parts in concert. It was concluded between them, that this latter should go for Mr. Wickham's servant, and come privately from time to time to see his master, and attend upon him. That very night the servant came, and Mr. Wickham looking at his own dirty neckcloth in the glass, was in a great rage at him for letting him be without money, linen, or any other conveniencies, by his negligeuce, in not carrying his box to the waggon at the due time, which would cause a delay of three days. This was said aloud while the Baker was in the next room, on purpose that he might hear it. This poor deluded man hereupon runs immediately to his drawers, carries Mr. Wickham the best linen he had in the house, begged him to honour him so much as to wear it, and at the same time lays down fifty guineas upon his table, that he might do him the favour to accept of them also. Wickham at first refused them, but with much ado prevailed upon. As soon as he had got this money, he made up a livery of the same colour as the true Mr. Wickham's, gave it to another pretended footman, and brought a box full of goods, as coming from the Banbury waggon. The Baker, more satisfied than ever that he had to do with Mr. Wickham, and consequently with one of the richest and noblest gentlemen in the kingdom, made it more and more his business to give him fresh marks of his profound respect and zealous affection. To be short, Wickham made a shift to get of him a hundred and fifty guineas, besides the first fifty, for all which he gave him his note. Three weeks after the begining of this adventure, as this rogue was at a tavern, he was seized with a violent head-ache, with a burning fever, and great pains in all parts of his body. As soon as he found himself ill, he went home to his lodging to bed, where he was waited upon by one of his pretended footmen, and assisted in every thing by the good baker, who advanced whatever money was wanted and passed his word to the doctors, apothecaries, and every body else. Mean while Wickham grew worse and worse, and about the fifth day was given over. The baker, grieved to the heart at the melancholy condition of his noble friend, thought himself bound to tell him, though with much regret, what the doctors thought of him. Wickham received the news as calmly as if he had been the best christian in the world, and fully prepared for death. He desired a minister might he sent for, and received the communion the same day. Never was more resignation to the will of God; never more piety, more zeal, or more confidence in the merits of Christ. Next day the distemper and the danger increasing very much, the imposter told the baker, that it was not enough to have taken care of his soul, he ought also to set his worldly affairs in order; and desired that he might make his will, while he was yet sound in mind. A scrivener therefore was immediately sent for, and his will made and signed in all the forms before several witnesses. Wickham by this disposed of all his estate, real and personal, jewels, coaches, teams, race-horses of such and such colours, packs of hounds, ready money, &c. a house with all appurtenances and dependencies to the baker, almost all his linen to the wife; five hundred guineas to their eldest son; eight hundred guineas to the four daughters; two hundred to the parson that had comforted him in his sickness;

sickness; two hundred to each of the doctors, and one hundred to the apothecary; fifty guineas and mourning to each of his footmen, fifty to embalm him, fifty for his coffin, two hundred to hang the house with mourning, and to defray the rest of the charges of his interment. A hundred guineas for gloves, hatbands, scarves, and and gold rings; such a diamond to such a friend, and such an emerald to t'other. Nothing more noble, nothing more generous. This done, Wickham called the baker to him, loaded him and his whole family with benedictions, and told him, that immediately after his decease, he had nothing to do but to go to the lawyer mentioned in the will, who was acquainted with all his affairs, and would give him full instructions how to proceed. Presently after this, my gentleman falls into convulsions and dies. The baker at first thought of nothing burying him with all the pomp imaginable, according to the will. He hung all the rooms in his house, the staircase, and the entry, with mourning. He gave orders for making the rings, clothes, coffin, &c. He sent for the embalmer. In a word, he omitted nothing that was ordered by the deceased to be done. Wickham was not to be interred till the fourth day after his death, and every thing was got ready by the second. The baker having got this hurry off his hands, had now time to look for the lawyer, before he laid him in the ground. After having put the body into a rich coffin, covered with velvet and plates of silver, and settled every thing else, he began to consider that it would not be improper to reimburse himself as soon as possible, and to take possession of his new estate. He therefore went and communicated this whole affair to the lawyer. This gentleman was indeed acquainted with the true Mr. Wickham, had all his papers in his hands, and often received letters from him. He was strangely surprised to hear of the sickness and death of Mr. Wickham, from whom he had heard the very day before; and we may easily imagine the poor baker was much more surprised, when he found that in all likelihood he was bit. 'Tis not hard to conceive tbe discourse that passed between these two. To conclude, the baker was thoroughly convinced by several circumstances, too tedious to relate here, that the true Mr. Wickham was in perfect health; and that the man he took for him was the greatest villain and most complete hypocrite that ever lived. Upon this he immediately turned the rogue's body out of the rich coffin, which he sold for a third part of what it cost him. All the tradesmen that had been employed towards the burial, had compassion on the baker, and took their things again, though not without some loss to him. They dug a hole in a corner of St. Clement's church-yard, where they threw in his body with as little ceremony as possible. I was an eye witness of most of the things which I have here related, and shall leave the reader to make his own reflections upon them. I have been assured from several hands, that the baker has since had his loss pretty well made up to him by the generosity of the true Mr. Wickham, for whose sake the honest man had been so open-hearted.

15. In the month of April 1738, two bakers of St. Alban's, going with their bread to Colney, saw a poor miserable girl half naked, lying on the side of a ditch. Hearing her groans, they went up to her; and she appeared to be so very weak, that they led and supported her to an ale-house near the turnpike, where they left her to the care of the publican's wife: she, seeing her in a dangerous condition, being almost starved and emaciated, sent for Mr. Humphries, a very able apothecary and surgeon in the town, who by proper cordials gave her relief. She was then put to bed, and great care was taken of her for some time, when her strength began to return, and she was visibly amended in her health.

In the mean time the story got about town, and the most considerable people of the place went to see her. The girl, who had the most perfect innocence in her face, and was about nineteen years of age, behaved with the utmost decency, and became the general object of com-

(14.) Misson's Memoires.

passion; and as she grew better, was invited to the houses of the principal people of the town to tell her story.

Her name, she said, was Mary Ramsay, born in Hull: her father a very eminent surgeon and man-midwife, lately dead, who had left her to the care of his brother, with a fortune of seven thousand pounds. That she had lived with her uncle in a manner becoming her circumstances: and about a month before that time, her uncle had signified to her his intentions of sending her up to London for education, and accordingly gave her a letter to a gentlewoman (whose name she had forgot) who kept a school, with whom she was to board and lodge, and by her be instructed in the several accomplishments necessary for the formation of a young lady of fashion: that he obliged her to travel in the common waggon: that she was dressed in a riding-habit and jockey-cap, and went therein with other company as far as Stamford, where, stopping to dine, she accidentally dropped the above-mentioned letter, in the inn-yard, which being found by a person, who was also a passenger with her, and to whom she had related her story, she was by him persuaded to open the letter; which she did, and found that directed to the school-mistress to be only a case or cover of another letter, directed to Captain ———, (she could not recollect his name, but she was sure he was a sea Captain) which was to this effect:

"Sir,

"The person who brings you this is "the young woman I told you of. I "acknowledge the receipt of half the "money agreed on, and expect the re-"mainder as soon as convenient."

This, she continued, was signed by her uncle. That the person hereupon persuaded her to return to Hull and expose her uncle, which she promised to do; but dreading to see a man who was capable of such projects, she took a resolution to elope from the waggon and waggoner, whom she now looked upon as confederate with her uncle, and to travel on foot to London, where she said she had a sister, married to one Mr. Cooke, a man of great fortune in the county of Suffolk, and a barrister at law: that accordingly she gave the waggoner the slip, and began her journey through bye-ways and lanes: that after a day or two, her money being all gone, she sold her jockey-cap to an old woman, and afterwards parted with her riding-habit in an exchange for an old gown and some trifle of money, which enabled her to reach London; where, not being able to find her sister Cooke, she resolved to return to Hull: she accordingly set out without a farthing of money, or even one necessary for so long a journey; when, after two days, being weary and in want of the common support of nature, she was found in the manner and condition described above."

This story, wild and extravagant as it was, gained an universal belief: compassion and pity took root in every heart, and poor Miss Ramsay was the topic of every one's conversation.

The Mayor of the town, a very humane and good man, was so moved at this melancholy tale, that he recommended her to his wife's protection; who introducing her to other ladies, a subscription was set on foot to cloath the young lady, and send her home in a manner suitable to her rank.

She was now presently put into better garb, and lived at the Mayor's house. Happy was the family who could entertain Miss Ramsay, and hear her story; which she told, so very well, so glibly, and with such amazing facility, often shedding tears at the most affecting parts of it, and never varying in the least circumstance, that not a soul doubted of the reality of the relation.

At this time, a gentleman, an inhabitant of the town, who had been absent some time, returned from London, and being informed of this extraordinary young lady, suspected the story, and declared his opinion publicly; but in return, met with that contempt too frequently attending endeavours to stem the torrent of infatuation, and to bring men back to the use of right reason.

He argued with Mr. Mayor, Mr. Alderman ———, Mr. Alderman ———, &c. but all to no purpose; she was

so young, so innocent, she could not frame such a story herself; it was impossible: so really good, so truly pious, her story must be true, they would have it true, and therefore it was true.

Miss Ramsay was now in the zenith of her happiness; when this very singular gentleman, recollecting that he had an acquaintance in Hull, a man of probity, fortune, and honour, wrote to him, informing him of the particulars, and desiring him to make all due inquiry, and acquaint him with what he should learn concerning Miss Ramsay, her father, uncle, and family.

The answer received was to this effect: "That a surgeon of the name of Ramsay had formerly lived in the neighbourhood of Hull, who was very poor all his lifetime, and who was confined for debt in the castle of Lincoln, and died there about ten years before; that he had two daughters, abandoned wretches and common prostitutes, who strolled about the countries under various and fallacious pretences; that upon the strictest inquiry he could not find that Ramsay had a brother; and that if the people of St. Alban's would pass her to Hull, she would there meet with her desert.

This letter was read to the gentlemen of the town, and to the girl herself; who said, "That she knew the gentleman who wrote it very well, and that he was a particular friend of her uncle's, and an associate in the trepanning scheme before-mentioned.

This was sufficient for her friends, they all agreed it was so. It was to no purpose to talk to them; they were convinced of the poor dear girl's innocency, and the injustice done to her, and they resolved to protect her.

The Mayor, however, was advised to write himself to Hull for greater certainty: he accordingly addressed himself to two gentlemen there, who confirmed the account before received. He was then convinced of his error, read the two letters to the girl, and admonished her to confess the truth; she became sullen, and would make no reply, upon which the Mayor committed her to the bridewell of the town.

There, without friends to encourage her wickedness, and support her falsehood: without confederates to countenance her guilt, and reason her into a belief, that the crime consisted solely in the discovery, and not in the act itself: without managers, collectors, subscribers, advertisers, puffers, twenty attornies, and twice as many affidavitmen: with a good parcel of hemp to keep her in exercise, the jail allowance, and a proper time for reflexion, debarred of all company, she was brought to reason, and she confessed the whole to be false from the beginning to the end.

The consequence of this was, she was publicly whipped at the Cross next market-day, and was afterwards passed away as a vagrant to Hull.

The truth of the above is well known to the inhabitants of St. Albans.

16. As two ladies were knocking at a door in the afternoon service-time (Sunday), a person who had the appearance of a gentleman, stepped up to the house and bowed to them. The door opened, and they all walked in together. After some conversation in the parlour, the gentleman began to wonder at his aunt's not returning from church, and to observe upon the length of the sermon, which he imagined must be the cause of it. The wished-for-lady, however, was soon heard at the door; and the gentleman instantly proposed a scheme to frighten his relation (pretty effectually as it turned out) for the diversion of the company. The scheme was, that he should slip into the next room with the silver tea-kettle and the lamp, in order that the lady, so soon as she should call for it, might conclude that it was stolen. As the lady came into the room, the gentleman made round to the passage; the maid opened the door, and he told her he should be back again immediately to tea. After the first compliments had passed amongst the ladies, the tea was called for: the visitors, who thought themselves in the secret, tittered; the lady of the house was at a loss to know the reason: she rang the bell; the maid missed the kettle: the alarm began, and (to make short of the

story) the visitors were obliged to confess that the nephew had hid himself in the next room, with the kettle, on purpose to cause the surprise, The lady stared at the word nephew, having no relation of that denomination, the maid was a sufficient evidence of the gentleman's exit; and not the least doubt could remain what was become of the tea-kettle and lamp.

CHAP. XXXV.

Of Impostors who have assumed the Names of illustrious Persons.

The grand impostor, who is the immediate tutor to all others under that denomination, is the devil, who transforms himself into an angel of light, to deceive and destroy mankind: for being damned himself, he makes it his whole business to draw as many as resign themselves to his conduct into endless and infernal torments. His immediate successors are generally the mud and dregs of the people: illiterate, brain-sick enthusiasts, and beggarly, ambitious, upstart rebels; whose pride and vanity not suffering them to be content in the mean circumstances they were born to, mount them on the wings of presumption into visionary greatness, and then they set up for no less than gods, emperors, kings, or inspired prophets; to the great disturbance and detriment of church, state, and people: till the giddy adherents, weary of the new toy, or undeceived by dear-bought experience, desert their leader: justice overtakes the impostor, and ends the shew by the hands of an executioner.

1. Andriscus was of so mean a condition in Macedonia, that he had no other way to sustain himself but by his daily labour: yet this man suddenly feigned himself to be Philip, the son of King Perseus, and the features of his face was somewhat like his. He said it, and others believed it, or at least they pretended they did: especially the Macedonians and Thracians, out of weariness with the Roman government, which, with the novelty and rigour of it, displeased them. He had, therefore, speedily gathered mighty forces, with which he overthrew a Roman Prætor: at last he was overcome by Metellus, and led in chains to Rome.

2. Amurath the Second having newly ascended the throne of his father Mahomet: at Thessalonica an obscure fellow crept, as it it were, out of a chimney corner, and took upon him the name and person of Mustapha, the son of Bajazet, who was slain many years before in the great battle at Mount Stella against Tammerlane. This counterfeit Mustapha, animated by the Greek Princes, set so good a countenance upon the matter, and assumed such grace and majesty, that not only the country people, but men of great place and calling repaired to him as their natural Prince and Sovereign; so that in a short time he was honoured as a King in all parts of the Turkish kingdom in Europe. Amurath, to repress this growing mischief, sent Bajazet Bassa with a strong army into Europe, where he was forsaken of his army, and for safety of his life compelled to yield up himself to Mustapha. Much trouble he afterwards created to Amurath: at last, being entrapped by the policy of Eivaces Bassa he fled; but being taken, he was brought bound to Amurath, then at Adrianople, by whose order he was hanged from the battlements of one of the highest towers in the city, and there left to the wonder of the world.

3. Herophilus, a farrier, by challenging C. Marius (who had been seven times Consul) to be his grandfather, gained such a reputation to himself, that divers of the colonies of the veteran soldiers, divers good towns, and almost all the colleges made choice of him for their patron. So that C. Cæsar, having newly conquered Cn. Pompeius the Younger in Spain, and admitting the people into his gardens, this man was saluted in the

(16.) Gazetteer.

(1.) Lips. Monit. l. 2. c. 5. p. 188. — (2.) Knowle's Turk. Hist. p. 255, 256, &c. Lips. Monit. l. 2. c. 5. p. 200.

next

next cloisters by almost as great a company: and unless Cæsar had interposed, the republic had had a wound imprinted upon it by so base a hand: but Cæsar banished him from the sight of Italy: yet after his death he returned, and then entered into a conspiracy of killing all the Senators, upon which account, by their command he was executed in prison.

4. In the reign of Augustus Cæsar there was one, who pretended that he was born of his sister Octavia, and that by reason of the extreme weakness of his body, he, to whose care he was intrusted, kept him as his son, and sent away his own son in his room: but while he was thus carried with the full sails of impudence to an act of the highest boldness, he was by Augustus adjudged to tug at an oar in one of the public galleys.

5. In the reign of Tiberius, there was one Clemens, who was indeed the servant of Agrippa Posthumus, the grandchild of Augustus, by Julia, and whom he had banished into the isle Planasia; but soon after, by fraud and fame, became Posthumus himself: for hearing of the death of Augustus, he, with great courage, went to bring forth his master (by stealth) out of the isle, and so to recommend him to the German, or other armies: but sailing slowly, and finding that Agrippa was already slain, he took his name upon him, came into Etruria, where he suffered his hair and beard to grow, then gave out who he was, sometimes shewed himself in private, then went to Ostia, and thence into the city, where he was well received in divers companies. At last Tiberius, having notice thereof, by the help of Salustius Crispus, at a convenient time, caused him to be suddenly apprehended, his mouth stopped, and brought to the palace; where Tiberius asking him "How he came to be Agrippa?" "How came you," said he, to be Cæsar?" He was secretly made away, having expressed great constancy in his torments; for he would not discover one of those that were in the conspiracy with him.

6. Demetrius Soter, who reigned in Syria, being, for a certain and just cause, offended with the people of Antioch, made war upon them; they, fearing the worst, flew to new remedies, set up a base person, whom they saluted for Alexander the son of Antiocus, and encouraged him to seek after his father's kingdom of Syria: what through the hatred of Demetrius, and the desire of novelty, this new Alexander was generally followed and embraced: he admires himself at his new fortune, and the troops he commanded: he fought with Demetrius, and not only overcame, but slew him upon the place. By this means he became the peaceable possessor of all Syria for nine years and ten months; when, giving up himself to all kinds of debauchery, he was set upon by the young son of Demetrius, now grown up, and overthrown and slain.

7. In Germany, anno 1284, in the reign of Rudolphus of Hapsburg, the then Emperor, there arose one who gave out himself to be the old Emperor Frederick, who had been dead more than twenty-two years. The Emperor Rudolphus at that time laid siege to Colmaria; but not a little moved that this impostor had got together a great force, and that divers of the Nobles and cities in the Lower Germany took part with him, he desisted from his siege, came down the Rhine, as one that made haste to pay his obedience to the old Emperor; but having once seized upon him, and demanded, "who? whence? and for what reason he had done such things?" he caused him to be burnt in the town of Witzlar.

8. In the same Germany, anno 1341, there was a notable impostor about Voldemarus, Marquis of Brandenburgh: the Marquis had been abroad and missing, either lost or dead, for thirty one years; when Rudolphus, Duke of Savoy, considered which way he might deprive

(3.) Val. Max. l. 9. c. 15. p. 274. — (4.) Ibid. p. 275. — (5.) Lips. Ex. Polit. l. 2. c. 5. p. 188. Petr. Greg. de Repub. l. 7. c. 18. p. 295.—(6.) Justin. Hist. l. 35. p. 268. Lips. Ex. Polit l. 2. c. 5. p. 190. Petr. Greg. de Repub. l. 7. c. 18. p. 295.—(7.) Lips. Monit. l. 2. c. 5. p. 193.

Ludovicus

Ludovicus Bavarus of his Marquisate of Brandenburgh. To this purpose, he kept privately about him a miller, whom he instructed with all requisite art and subtilty, and gave out that he was the Marquis. Divers castles and towns were hereupon yielded up to him; the Bavarians and their assistants were overthrown by him in one great battle, wherein Rudolphus, Count Palatine of the Rhine, with seventy-nine Knights were taken prisoners. Three years did this miller bear up, till at last he was taken, and adjudged to the flames, to the infamy of his abettors.

9. Baldwin the Eighth was Earl of Flanders and Hannonia, afterwards Emperor of Constantinople, and was slain in a battle against the Bulgarians. Twenty years after his death Bernardus Rainsus, a Campanian, gave himself out to be the Emperor, long imprisoned but now at liberty: the gravity of his countenance, the remembrance of former men and things, the exact knowledge of his pedigree, deceived even the most cautious and circumspect: much trouble he created; till at last, cited before Lewis the Eighth, King of France, and not able to answer such questions as were by him propounded, he was reputed and sent away as an impostor; after which, being taken in Burgundy, he was sent to Joanna, Countess of Flanders, and by her order strangled.

10. The like to this fell out in Spain, when Alphonsus was King of Arragon; a youth of about eleven years of age, and under the government of his mother: There rose up one, who gave out of himself, that "he was that old Alphonsus, twenty-eight years past reported to be slain at Fraga. To colour his absence all that while, he said, that, "out of a weariness of human affairs, he went into Asia, and the Holy Land, where he had fought in the wars, for God and religion: that having now expiated his sins, he was returned to his subjects." The matter took with many, and he had undoubtedly raised some considerable stirs there, but that, being taken at Augusta, he there hanged himself.

11. Adrian was no sooner possessed of the empire, in the year of Christ 121, but he found the same disposition in the Jews to revolt, as they had done in the reign of his predecessor Trajan, and therefore recalled Julius Severus out of Britain, and sent him into Syria, to chastise those mutineers. But when he came, he found them so well fortified, and many in number, and those consisting generally of thieves, robbers, and such-like desperadoes, that he thought it more prudential to protract the war, than hazard the loss of his whole army. That which made the Jews gather together such vast numbers, was, that they were headed by one that called himself the Messiah; and, in allusion to the prophecy of Moses, in Num. xxiv. which says, that "a star shall arise out of Jacob," &c. he took the name of Benchochab, which signifies the son of a star; others say Barchochab, which is the same; for Ben and Bar, in the Hebrew tongue, equally signify a son. This impostor was in possession of fifty castles in Judea, and nine hundred and eighty towns and villages, besides Bethoron, which Severus had besieged now three years and an half; and then it was that Adrian came against it in person. It is almost incredible what resistance the besieged made with many desperate sallies and great loss of blood. Three hundred thousand Jews were killed, besides what perished by the plague and famine. Benchochab was killed in the last sally, after which Bethoron was taken. And now the Jews, finding him neither immortal nor the Messiah, instead of Benchochab, called him Benscosba, the son of a lie. Some of the Jews escaped, and the rest were put to death.

12. Under the usurpation of Oliver Cromwell in 1656, one James Naylor, born in Yorkshire, a great enthusiast, and one of the first and principle ringleaders of the sect called Quakers, having, in process of time, gained a great name among that people, for his pretended sanctity, took upon him to personate Christ, our Saviour, and was attended into the city of Bristol by several

(8.) Lips. Ex. Polit. l. 2. c. 5. p. 194. — (9.) Ibid. p. 195. — (10.) Lips. Monit. l. 2. c. 5. p. 200.—(11.) Jean. Baptist. de Recolés les Impost. Insignes.

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of his deluded proselytes of both sexes, singing Hosanna before him, strewing his way with herbs and flowers, using the same expressions, and paying him the same honour as the Jews did our blessed Saviour when he rode into Jerusalem; for which he was called before the Parliament, then sitting at Westminster, by whom he was sentenced to be whipped, to stand in the pillory before the Royal Exchange, there to be burnt through the tongue, and branded with a hot iron in the forehead, with the letter B, for a blasphemer: all which was executed upon him. But he shewed no concern at the sin or punishment, which being done, one Rich, a merchant, got upon the pillory, embraced the impostor, and licked his forehead with his tongue. From thence he was sent to Bristol, where he was whipped through the streets, and afterwards committed prisoner to the Castle at Guernsey during life, in company with Lambert, to whom he had been a soldier in the late rebellion.

13. Lambert Simnel, the son of a shoemaker, was instructed by one Simond, a Priest, to call himself Edward, Earl of Warwick, lately escaped out of prison, both of them being of equal years and stature; and having got into Ireland with his tutor, he there gave such a fair colour and gloss to his pretences, that not only the Lord Thomas Fitzgerald, Earl of Kildare, and Deputy of Ireland, but many others of the nobility, credited his relation; and more especially those that had a kindness for the house of York were ready to join him, and already saluted young Simnel as King: and to give some kind of reputation to the impostor, they sent into Flanders, to the Lady Margaret, sister to the late King Edward, desiring aid and assistance from her. That Lady, as a Yorkist, and enemy to the house of Lancaster, though she knew him to be a cheat, promised them her assistance. Simnel was proclaimed King of England, and, with a company of beggarly unarmed Irish, sailed into England, and landed at the Pile of Fowdray, in Lancashire. He fought King Henry VII. at a village called Stoke, near Newark upon Trent, where four thousand of his men being slain, and the rest put to flight, young Simnel, and his master Simond the Priest, were both taken prisoners, and had their lives given them; Lambert, because he was but a child, and therefore might easily be imposed upon, and Simond, because he was a Priest. Lambert was taken into the King's kitchen, to be a turnspit, and was afterwards made one of the King's falconers. The Priest was committed to prison, and was never heard of afterwards.—Perkin Warbeck was another impostor in the same reign; but being taken, was exposed, and afterwards hanged.

14. John Buchold, a leader of the Anabaptists, was a butcher in Leyden, and being successful in some encounters, June 24, 1534, was, by his giddy rebellious followers, made King of Munster, and invested with all the regalia of supreme authority. Having hereupon immediately degraded the twelve Counsellors of state, he constituted a Viceroy, a Comptroller of his household, four Huissers, or common Cryers, a Nobleman, a Chancellor, Cup-bearer, Carvers, Tasters, Master-builders, and disposed of all other offices as Princes used to do. Some of his kingly robes were made sumptuous with the gold of the ornaments, which sacrilege had furnished him with. His spurs were gilt with gold, and he had two crowns of solid gold, and a scabbard of the same metal. His scepter was adorned with three golden incirculations, and his titles were, King of Justice and King of the New Jerusalem. He had many Queens, and allowed plurality of wives to all his followers, and took as much state upon him as any potentate in the world; but the city all this time being besieged, and the inhabitants almost famished to death, he was betrayed by one of his followers; the city was delivered up into the possession of the bishop, with the mock king himself, who being brought to the place of execution, was fastened to a stake, and pulled piece-meal by two executioners, with pincers red-hot out of the fire. The first pains he felt he sup-

(12.) Hist. Eng. — (13.) Ibid.

pressed;

pressed, at the second he implored God's mercy. For a whole hour was he pulled and dilacerated with those instruments; and at length, somewhat to hasten his death, he was run through with a sword. His companions suffered the same punishment, and bore it with great courage; all whose carcasses were put into baskets, and hung out of the tower of St. Lambert.

15. One Matthew Ryan, who was taken at Waterford, and transmitted to Kilkenny, being charged with several robberies committed in that county, was tried on the 25th of July, 1740, at the assizes there. When he was apprehended, he pretended to be a lunatic, stripped himself in the gaol, threw away his clothes, and could not be persuaded to put them on again, but went naked to the court to take his trial. He then affected to be dumb, and would not plead; on which the judges of the assize ordered a jury to be impannelled, to enquire and give their opinion, whether he was wilfully dumb and lunatic, or by the hand of God; who in a short time returned, and brought in their verdict, "Wilful and affected dumbness and lunacy." Upon this the judges again desired the prisoner to plead, which by signs he refused; notwithstanding which, they in their great compassion, indulged him till the Monday following. But he still persisting in his obstinacy, the court then ordered him to be pressed to death: and the sentence was accordingly executed on him the Wednesday following; but before he expired, he most earnestly intreated to be hanged, which was refused him.

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16. ✧ John Perch de Scavedra, a native of Cordova or Jaen, in Spain, having amassed more than thirty thousand ducats by forging Apostolical letters, employed them to introduce the inquisition into Portugal. For this purpose he pretended to be the Cardinal Legate of the Holy See, and having established a household, took into his service one hundred and fifty domestics, and was lodged with great respect in the Archiepiscopal palace. He then advanced to Badajoz, on the frontiers of Portugal, and dispatched a secretary to the King to inform him of his arrival, and present to him forged letters from the Pope, the Emperor, the King of Spain, and some other princes, both secular and ecclesiastic, who earnestly requested his majesty to favour the pious designs of the pretended Cardinal Legate. The King, who was overjoyed at this intelligence, returned an answer as to a legate, and sent a nobleman of his court to compliment him, and accompany him to his palace, where he remained about three months; and in the mean time, established the inquisition in the kingdom. After taking leave of his majesty, he quitted Portugal, highly pleased at having succeeded in his design, but he was known on the frontiers of Castile, to have been an old domestic of the Marquis of Villanova, and being arrested, was condemned to the galleys for ten years, and prohibited from ever again writing under the pain of death. This sentence was carried into execution, and he remained several years in the galleys till released from them by a brief of Pope Paul IV. who was desirous of seeing him, in order, no doubt, that he might thank him for the good service he had rendered to the Holy See, by introducing the inquisition into Portugal, where it has since continued.

CHAP. XXXVI.

Of the Ambition of some Men, and their Thirst after Sovereignty.

Heliogabalus sometimes took his courtiers, and commanded them to be tied fast to a great wheel, and then turned and rolled them up and down in the water, taking infinite pleasure to see them sometimes aloft sometimes below, sometimes to taste the sweetness of the air and sometimes to be deeply plunged

(14.) Ross. View of Relig. — (16.) De Lavau Recueil de Diverses Histoires. vol. ii. part 1. p. 12.

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in the water, where of necessity they drank more than enough. Ambitious men daily act the same play, but they personate it tragically; and therefore it was well advised by one of the Kings of France, when his Chancellor shewed him his own lively effigies upon a piece of arras, standing upon the uppermost part of Fortune's wheel: "You would do well," said he, "to pin it fast lest it should turn again." Yet all considerations of this kind are too little to rebate the keenness of some men's soaring minds, who are in continual fevers to be great, though for never so little a time, and at what rate soever*.

1. When Stephen, that good and great King of Poland was dead, and the usual assembly was called for the election of a new King: the Great Cham of Tartary was also there by his Ambassadors, who in his name told them, "That he was a potent Prince, able of his own subjects to lead many myriads of horse into the field, for either the defence or enlargement of Poland; that he was also frugal and temperate; and setting aside all delicate dishes, his manner was to eat horses flesh. In the next place, as to matters of religion (concerning which he had heard they were in dispute) their Pope should be his Pope, and their Luther his Luther." No marvel if this embassy was received with laughter, when they beheld a man ready to part at once with religion and all things sacred, for the very desire he had after rule.

2. After the noble exploits of Sertorius, in Spain, had put those on his part almost in equal hopes with their enemies, Perpenna, too much relying upon the nobility of his descent, ambitiously aspired to the power of Sertorius: to that purpose he sowed the seeds of dissension in the army and amongst the captains; and the conspiracy being ripe, he invited Sertorius, with his officers (confederate with him) to supper, and there caused him to be murdered. Immediately the Spaniards revolted from Perpenna, and by their ambassadors yielded themselves to Pompey and Metellus. Perpenna soon shewed he was a man that knew neither how to command nor to obey: he was speedily broken and taken by Pompey; nor did he bear his last misfortune in such manner as became a general, for having the papers of Sertorius in his hands, he promised to Pompey to shew him letters from Consular persons, and under the hands of the chiefest men in the city, whereby Sertorius was invited into Italy. Pompey burnt the letters, and all Sertorius's papers, not looking upon any of them himself, nor suffering any other, and then caused Perpenna to be dispatched, that he might free the city of a mighty fear; and this was the end of the foolish ambition of Perpenna.

3. Alexander was at the siege of Tyrus when a second time there came to him Ambassadors from Darius, declaring that their master would give him ten thousand talents if he would set at liberty his mother, wife, and children, that were taken by him: moreover if he would marry the daughter of Darius, he would give with her in dowry all the land that lay betwixt Euphrates and the Hellespont. The contents of this embassy were discussed in Alexander's Council, when Parmenio said, "That for his part, were he in Alexander's stead, he would accept of those conditions and put an end to the war." Alexander, on the other side answered, "That were he Parmenio he would do so too; but whereas he was Alexander, he would return such answer as should be worthy of himself:" which was this, "That they should tell their master that he stood in no need of his money, neither would he accept of a part for the whole; that all his money and country was his own: that he could marry the daughter of Darius if he pleased, and could do it without his consent; that if he would experience the humanity of Alexander, he should speedily come to him." After this, he sent other Ambassadors with these offers: "Thanks for his civilities to his captive relations; the greater part of his kingdom; his daughter for his wife; and thirty thousand talents for the rest of the captives.

* Caus. Holy Cour. tom. i. l. 2. p. 57.—(1.) Lips. Monit. l. 2. c. 5. p. 223.—(2.) Plut. in Sertorio. p. 582.

tives. To which he replied, that "he would do what he desired, if he would content himself with the second place, and not pretend to equality with him; but as the world would not endure two suns, neither could the earth endure two Sovereign Emperors, without permutation of the state of all things; that therefore he should either yield up himself to-day, or prepare for war tomorrow.

4. Solon, the Athenian Lawgiver, said of one of his prime citizens, called Pisistratus, "That if he could but pluck out of his head the worm of ambition, and heal him of his greedy desire to rule, that then there could not be a man of more virtue than he.

5. Richard, Duke of Gloucester, afterwards King of England, by the name of Richard the Third, stopped at nothing, how impious or villanous soever, to remove all obstructions between him and the crown. He is said to have murdered King Henry the Sixth in the Tower, and his son Prince Edward at Tewkesbury: he caused his own brother, George Duke of Clarence, to be drowned in a but of malmsey; he was suspected to have made away with Edward the Fourth, his brother and King, by poison: he beheaded Rivers, Vaughan, Grey, and the Lord Hastings, as the known impediments of his usurpation: and the Duke of Buckingham his old friend, when he saw he declined his service in the murder of his nephews, which yet he got performed upon the bodies of those two innocent Princes. But the just judgment of God overtook him for the spilling of all this innocent blood. His only son was taken away by death: his own conscience was so disquieted, that he was in continual fears in the day, and his sleeps disturbed and broken with frightful visions and dreams. At last he was slain in Bosworth Field, his body was found naked amongst the slain, filthily polluted with blood and dirt, and was trussed upon a horse behind a pursuivant at arms, his head and arms hanging down on the one side of the horse, and his legs on the other, like a calf; and was interred at Leicester, with as base a funeral as he formerly bestowed upon his nephews in the Tower.

6. Cæsar Borgia, the son of Pope Alexander, was a most ambitious man; he caused his brother Candianus, then General over the Pope's forces, to be murdered in the streets, and his dead body to be cast into the river Tyber; and then casting off his priestly robes, and the Cardinal's habit, he took upon him the leading of his father's army: and with exceeding prodigality he bound fast to him many desperate ruffians for the execution of his horrible devices. Having thus strengthened himself, he became a terror to all the nobility of Rome: he first drove out the honourable family of the Columnii; and then by execrable treachery poisoned or killed the chief personages of the great houses of the Ursini and Cajetani, seizing upon their lands and estates. He strangled at once four noblemen of the Camertes: drove Guido Feltrius out of Urbin: took the city of Faventia from Astor Manfredus, whom he first beastly abused and then strangled. In his thoughts he had now made himself master of all Latium, but he was cast down when he least feared. Being at supper with his father, prepared on purpose for the death of certain rich cardinals, by the mistake of a servant, he and his father were poisoned by wine prepared for the guests.

CHAP. XXXVII.

Of the great Desire of Glory in some Persons.

Pliny considering with himself the nature of the element of fire, how rapacious and devouring a thing it is, and quickly consumes whatsoever it lays hold on; what store of it is in the world; how 'tis in every house, under every foot in pebbles and flints: above us in fiery meteors, and beneath us in subterraneous passages, began to marvel that all

(3.) Pezel. Mell. tom. 1. p. 333, 338. Clark's Mir. c. 102. p. 472.—(4.) Clark's Mir. c. 2. p. 471.—(5.) Clark's Mir. c. 86. p. 373.—(6.) Clark's Mir. c. 86. p. 377.

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the world was not consumed with fire. When I consider that almost every soul is wrapt about with this ardent desire of glory, how far a man is liable to be transported thereby, and that, as Tacitus has well observed, it is the last garment that a man parts with and strips himself of: I cannot sufficiently wonder that it hath done no more mischief in the world; and that it hath burnt, though destructively in some, yet quite harmlessly in others, as some of the following examples will declare.

1. The Tower of Pharos had the reputationof the world's seventh wonder: it was built by King Ptolemy Philadelphus; but Sostratus, who was employed therein as the chief architect, engraved upon it this inscription: "Sostratus of Gnydos, the son of Dexiphanes, to the Gods protectors for the safety of sailors." This writing he covered with plaister, and upon the plaister he inscribed the name and title of the King: he knew that would soon waste away, and then his own name, written in marble, he hoped would (as he had desired) be celebrated to eternity.

2. Cicero accounted it so great a matter to speak eloquently, and laboured therein with that anxiety, that being to plead a cause before the Centumviri: when the day was come before he was prepared so fully as he desired, and his servant Eros brought him word that the trial was put off to the next day, he was so overjoyed that he gave him his freedom who had brought him so acceptable tidings. So far also was he from dissembling his thirst after glory, that in a long epistle he openly and earnestly entreated Lucceius, a Roman citizen, that he would gratify him in these three things. First, that he would write the conspiracy of Catiline, distinctly from all foreign and external wars, and thereby procure to him an immortal name. Secondly, that he would more studiously adorn that than any other part of his works; and that in some things he would rather consult his love than what the truth itself would bear. And lastly, that he would do this with the greatest expedition, that he himself, while yet living, might enjoy some part of his glory.

3. When Alexander the Great had demolished the walls of Thebes, Phrine, that beautiful and rich courtezan, went to the Thebans, and proffered to rebuild them at her own charges, provided, that to the eternal memory of her name she might be permited to engrave upon them these words: "Alexander overthrew Thebes, and Phrine did in this manner restore it."

4. Thales, the Milesian, was a man of great genius, he found out many admirable things, as in other arts, so also in that of astronomy. When he had found out what proportion the sun's greatness did bear to the greatness of that circle which he finishes in his annual course, and how by the rules of geometry this might be clearly demonstrated, he communicated this experiment of his to a rich man of Priene, that was a curious enquirer into such matters: who admiring the comprehensive wit of Thales, together with the excellency of the invention, bade him ask what reward he would. "I," said Thales, "ask no other reward than the glory of this invention."

5. Erostratus, a young man, seeing he could not make himself famous by any virtuous or praise-worthy action, resolved to perpetuate the memory of himself by performing something of the highest infamy. Having settled his mind upon such a design, he set the Temple of Diana, at Ephesus, on fire; which, for the stately fabric of it, was worthily reputed amongst the wonders of the world. He confessed it was for this only end, that be might he discoursed of in after-times: which occasioned the Ephesians, by a severe decree, to prohibit so much as the mention of his name, that the memorial of him might be utterly abolished: which had accordingly been, but that, Theopompus, an historian of great

(1.) Sand. Relat. l. 2. p. 113.—(2.) Zuin. Theat. vol. 1. l. 2. p. 154. Gauz. de Civ. Conver. l. 2. p. 330. Ful. Ex. l. 8. c. 15. p. 1102.—(3.) Guaz. ibid. l. 2. p. 331.—(4.) Muret Var. Lect. l. 12. c. 12. p. 317.

great eloquence, did make mention of him in his writings.

6. In the reign of Henry VII. there was a commotion begun in Cornwall about the payment of a subsidy lately granted. The ring-leaders in this insurrection where Thomas Flamock, and Michael Joseph, a smith: for which they were soon after hanged, drawn and quartered. It is memorable with what comfort Joseph, the blacksmith, cheered up himself at his going to execution; saying, "That he hoped by this that his name and memory should be everlasting." So dear even to vulgar spirits is perpetuity of name, though joined with infamy: what is it then to noble spirits when it is joined with glory!

7. Platerus speaks of a student in physic that came to Basil on purpose to commence doctor, anno 1598, and falling grievously sick, towards the close of his life, he had an earnest desire that he might die a doctor: to gratify him, therefore, he was privately and in his bed created doctor of physic, with which he was well satisfied.

8. Themistocles was exceedingly enflamed with the love of glory, and the ambition of performing great matters: being but yet young, he importuned, with most earnest entreaties, Epicles, a musician, (in great esteem with the Athenians) to practise his art at his house, not that he himself would learn, but that divers persons might enquire for his house, and by this means discourse of him and it. When the battle of Marathon was fought, and the famous exploits of Miltiades were celebrated, he was observed to be thoughtful for the most part, and to pass the nights without sleep, and to leave off his usual diversions; and when they that were amazed at this change of his life asked him the reason of it: "The trophies of Miltiades," said he, "will not suffer me to sleep." Being chosen Admiral by the people, he referred the dispatch of all kind of affairs that were brought before him, to that day wherein he was to take ship; that so at one and the same time, being busied in so many matters, and called upon by so many several men, he might be looked upon as a person of great authority. And when chiefly by his means Xerxes had received that notable defeat at sea, Themistocles was present at the Olympic games next after, where the spectators, not regarding those that strove for the victories, fastened their eyes upon him all day; and (as admiring his virtue) shewed him to strangers with great applause; he, tickled with glory, turning to his friends, told them, "He had now received the fruits of all his labours for Greece." The same man being asked in the Theatre whose voice it was that pleased him best? "His," said he, "that sings most in my praise."

9. Gabrinius Fundulus, the Tyrant of Cremona, when he was to lose his head at Milan for all his horrible crimes, and was exhorted by some to repent himself of his villanies, and hope in God for pardon; he frowningly replied, "That he did not in the least repent himself of what he had done in the right of war: but it was an especial grief to him, that he had not executed one act, which once he had conceived in his mind to do, which was, that he had determined to throw down headlong the Emperor Sigismund, the Pope, and Balthazar Cossa, from the top of an high Tower (whereinto they were invited) into the Market-place below." And now at the closing up of his life, when he was not able to boast of the fact, yet he boasted of the will and purpose he had to do it, and grieved he had lost the opportunity of doing so famous an exploit.

10. C. Julius Cæsar coming to Gades in Spain, and beholding there, in the Temple of Hercules, the statue of Alexander the Great, he sighed, detesting his own sloth, who (as he said) had done nothing worthy of memory in such an age wherein Alexander had subjected

(5) Solinus, c.43. p. 384. Val. Max. l. 8. c. 14. p. 240. Lon. Theatr. p. 638 Din. Mem. l. 5. p. 346. —(6.) Bak. Chron. p. 349, 350. Polyd. Virg. Din. l. 5. p. 347. Speed's Hist. p. 734.—(7.) Plater. Obs. l. 3. p. 562.—(8.) Plut. in Themist. p. 113. 114. Val. Max. l. 8. c. 14. p. 239. Lips. Mon. l. 2. c 17. p. 404. Fulg. Ex. l. 8. c. 15. p. 1001.—(9.) Jov. Elog. Din. l. 5. p. 347.

the world unto himself. He therefore earnestly desired a speedy dismission from that province which had fallen to him as Questor, that he might seek out occasions for great enterprizes as soon as possible.

11. Pericles was cited to the assembly by the angry Athenians, for that he had spent so much treasure upon public works and ornaments in the city. He mildly replied, "Doth it therefore repent you, O citizens? I shall then make you this proposition: Let my name be inscribed upon each of these works, and I will defray the expenses thereof at my own cost and charge." At this all the assembly cried out, "That he should go on in the name of the gods, and that he should not desist from expenses upon that account." Behold an honourable contest for glory betwixt him and the people.

12. Trajanus the Emperor did openly and almost every where aim at this: for whether he made any new work, or repaired any that was old, even upon the most inconsiderable things he caused his name to be inscribed; insomuch that thereupon some, in a scoffing manner, termed him the Wall-Flower, or Pellitory on the Wall.

13. Alexander the Great took Calisthenes along with him, (a man famous for wisdom and eloquence) on purpose to write the history of his exploits; and by his writings to spread abroad the glory of his name. He also cherished Aristotle upon the same account, and gave him a most liberal and magnificent allowance of eighty talents, towards the completing of that one book of his History of Animals, hoping his name would thereby be perpetuated. When he came to Sigæum, and beheld there the tomb of Achilles, he sighed, and cried out, "O fortunate young man, who hadst a Homer to trumpet out thy fame," So also meeting with a messenger, who by his gesture and countenance seemed to have some joyful matter to relate, "What good news hast thou?" said he; "is Homer alive again? By that saying expressing his ardent desire to have had the most excellent writer to have been the describer of his acts, and the publisher of his praises.

14. Commodus, that blemish of the empire, was yet desirous of a great name and fame abroad, so that he called the city of Carthage, after his own name, Commodiana. He took off Nero's head from the Colossus, and set his own upon it inflead of the other. He also caused some months to be called after him. But we find that fortune hath still opposed them that sought glory in an oblique line. For though in brave persons, such as Alexander, Julius, Augustus, their names do yet continue in cities and months; yet not so to Nero, Caligula, Commodus, and others their like: for soon after their death all those things were extinguished, from whence they hoped for an eternity.

15, Pausanias, one of near attendance upon the person of Philip, King of Macedon, on a time asked Hermocles, "Which way a man may suddenly become famous?" Who replied, "If he did kill some illustrious person; for by this means it would come to pass, that the glory of that man should redound to himself. Hereupon he slew Philip: and indeed he obtained what he sought, for he rendered himself as well known to posterity by his parricide, as Philip did by his virtue.

16. There went a fame of a certain Indian, that he had such a peculiar skill in shooting, that he could at pleasure pass his arrows through a ring set up at a considerable distance: this man was brought prisoner and presented to Alexander the Great, who desired him to give him an instance of his art in that kind. The Indian refused; whereat Alexander was so incensed, that he commanded he should be led away and slain: while he was leading on to the place of his intended punishment, he told the soldiers, "That he had for some time disaccustomed himself from shoot-

(10.) Sueton. l. 1. c. 7. p. 8. Din. l. 8. p. 498. Lips. Mon l. 2. c. 18. p. 405.—(11.) Lips. Mon. l. 2, c. 18. p. 406.—(12.) Lips. Mon. l. 2. c. 14. p. 406.—(13.) Lips. Mon. l. 2. c. 14. p. 407. Ful. Ex. l. 8. c. 15. p. 1099.—(14.) Lon, Theat. p. 636. Fulgos. Ex. l. 8. c. 15. p. 1106.—(15.) Val. Max. l. 8. c. 14. p. 240.

ing, and that fearing (through want of exercise) that he should not perform what he desired, he had therefore refused the Emperors's command. This was told again unto Alexander: who thereupon not only commanded he should be set at liberty, but also gave him many gifts, admiring the greatness of his spirit, that had rather die, than lose any of that reputation he had formerly gained.

17. Nero the Emperor was possessed with a desire (though an inconsiderate one) of eternity, and perpetual fame, and thereupon abolishing the old names of many things and places, he gave them others from his own name. The month April he would have called Neroneus: and he had determined to have named Rome itself Neropolis, or Nero's city.

18. Ælius Adrianus, the Emperor, was of an eager but variable disposition; he covered the impetuousness of his mind with a kind of artifice, feigning continence, courtesy, and clemency; and on the other side dissembling and concealing as he could that burning desire that he had after glory. He envied great wits, both living and dead; he endeavoured to extenuate the glory of Homer; and gave order to celebrate the memory of Antimachus in his stead, whereas many had not so much as heard of his name before. He persecuted even such handicraft-men as excelled in any particular thing, many of which he depressed and crushed, and many of them he caused to be slain. For whereas he himself was desirous to be accounted superexcellent in all things, he hated all others that had made themselves remarkable in any thing. Having bought peace of divers Kings by private presents, he boasted that he had done more sitting still, than others by their forces and arms.

19. Pompey the Great pursued the pirates in the Piratic war into Crete, where, when he found they were opposed by Metellus the Pretor in that island, inflamed with an over desire of glory, he defended them against Metellus with his own forces, that he might have no Roman co-partner with him in the Piratic victory.

CHAP. XXXVIII.

Of the intolerable Pride and Haughtiness of some Persons.

Pride well placed and rightly defined, is of ambiguous signification," says the late incomparable Marquis of Hallifax: one kind of it is as much a virtue as the other is a vice. But we are naturally so apt to choose the worst, that it is become dangerous to commend the best side of it. Pride is a sly insensible enemy, that wounds the soul unseen, and many that have resisted other formidable vices, have been ruined by this subtle invader; for though we smile to ourselves, at least ironically, when flatterers bedaub us with false encomiums; though we seem many times to be angry, and blush at our praises; yet our souls inwardly rejoice, we are pleased with it, and forget ourselves. Some are proud of their quality, and despise all below it; first, set it up for the idol of a vain imagination, and then their reason must fall down and worship it. They would have the world think, that no amends can be made for the want of a great title or an ancient coat of arms. They imagine that with these advantages they stand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and most commonly women, are proud of their fine clothes, and when she hath less wit and sense than the rest of her neighbours, comforts herself that she hath more lace. Some ladies put so much weight upon ornaments, that if one could see into their hearts, it would be found that even the thought of death was made less heavy to them, by the contemplation of their being laid out in state, and honourably attended to the grave. The man of letters is proud of the esteem the world gives him for his knowledge: but he might

(16) Zuin. Theat. vol. 2. l. 5. p. 394. Feltham's Resol. p. 47. Fulg. Ex. l. 8. c. 15. p. 1108. 1109.—(17) Sueton. l. 6. c. 55. p. 268.—(18) Pezel. Mell. Hist. tom. 2. p. 193.—(19) Fulg. Ex. l. 8. c. 15. p. 1104.

easily

easily cure himself of that disease, by considering how much learning he wants. The military man is proud of some great action performed by him, when possibly it was more owing to fortune than his own valour or conduct: and some are proud of their ignorance, and have as much reason to be so as any of the rest; for they being also compared with others in the same character and condition, will find their defects exceed their acquisitions."

1. The order of the Jesuits, which, from very mean beginnings, are grown the wealthiest society in the world, are so swelled with the tumour of pride, that though they are the most juvenile of all other orders in the Roman church, and therefore by their canons are obliged to go last in the show on festivals, never go at all in procession with other orders, because they will not come behind them.

2. Dominicus Sylvius, Duke of Venice, married a gentlewoman of Constantinople: she was plunged into sensuality with so much profusion, that she could not endure to lodge but in chambers full of delicious perfumes; she would not wash herself but in the dews of heaven, which must be preserved for her with much skill: her garments were so pompous, that nothing remained but to seek for new stuffs in heaven, for she had exhausted the treasures of earth: her viands so dainty, that all the mouths of Kings tasted none so exquisite; nor would she touch her meat but with golden forks and precious stones. God, to punish this cursed pride and superfluity, cast her on a bed, and assailed her with a malady so hideous, so stinking and frightful, that all her nearest kindred were forced to abandon her; none stayed about her but a poor old woman, thoroughly accustomed to stench and death; the delicate Seniora was infected with her own perfumes in such a manner, that from all her body there began to drop a most stinking humour, and a kind of matter so filthy to behold, and so noisome to the smell, that every man plainly perceived that her dissolute and excessive daintiness had caused this infection in her.

3. Tigranes, King of Armenia, had ever in his court divers kings that waited upon him, four of which always attended upon his person, as his footmen: and when he rode abroad, they ran by his stirrup in their shirts; when he sat in the chair of state, they stood about him holding their hands together, with countenances that shewed the greatest bondage and subjection imaginable: shewing thereby that they resigned all their liberty, and offered their bodies to him as their lord and master, and were ready to suffer any thing he required.

4. Aldred, Archbishop of York, had a favour to ask from William the Conqueror, and having a repulse therein, the Archbishop, in great discontent, offered to depart. The King, standing in awe of his displeasure, stayed him, fell down at his feet, desired pardon, and promised to grant his suit. The king all this while being at the archbishop's feet, the noblemen that were present put him in mind that he should cause the king to rise: "No," said the prelate, "let him alone, let him find what it is to anger St. Peter."

5. Hannibal was so exalted with the victory he had got at Cannæ, that afterwards he admitted not any of the citizens of Carthage into his camp; nor gave answer to any but by an interpreter. Also, when Maherbal said at his tent door, "That he had found out a way whereby in a few days (if he pleased) he might sup in the Capitol, he despised him." So hard is it for felicity and moderation to keep company together.

6. King Henry the Second of England, anno Dom. 1170, caused his son prince Henry at seventeen years of age to be crowned king, that he might, in his own life-time, participate in the government with him. And on his coronation-day (for honour's sake) placed the first dish on the table himself, while the new king sat down. Whereupon the Archbishop of York said pleasantly to him, "Be merry, my best son, for there is not another prince in the whole world that hath such a servitor at his table." To whom the young king scornfully answered, "Why do you wonder at this?

(1.) Fuller's Holy State.—(2.) Caus. Holy Court. tom. 3. max. 15. p. 418. Camer. Oper. Subscis. cent. 2 c. 38. p 1. 164. Sabell. l. 4. dec. 1. Zuin. vol. 2. l. 4. p. 364.—(3.) Plut. in Lucullo. p. 505.—(4.) Bak. Chron. p. 40.—(5.) Lond. Theat. p. 637.

my father doth not think that he doth more than becomes him; for he being a king only by the mother's side, serveth me who have a king to my father, and a queen to my mother."

7. Frederick the first, surnamed Barbarossa, in prosecution of Pope Alexander the Third, had sent his son Otho to pursue him with seventy-five galleys. The pope had saved himself at Venice, and Otho was made prisoner and carried to Venice by Cian, the Venetian admiral. Whereupon Frederick grew more mild, and accepted conditions of peace prescribed by Alexander, as that he should crave absolution on his knees, and in his own person should lead his army into Asia. So Frederick comes to Venice, and being prostrate at the pope's feet, in a solemn assembly he asks pardon. The pope sets his foot on his neck, and cries with a loud voice, *Super Aspidem, & Basliscum ambulabis*. The emperor moved with this disgrace answers, *Non tibi sed Petro*. The pope replied, *Et mihi & Petro*. This happened at Venice anno 1171, in the presence of the ambassadors of the kings and princes, and of the greatest states in Europe.

8. Simon Thurway, born in Cornwall, bred in our English universities, until he went over unto Paris, where he became so eminent a logician, that all his auditors were his admirers. He was firm in his memory, and elegant in his expression, and was knowing in all things save in himself: for profanely he advanced Aristotle above Moses, and himself above both. But his pride had a great and a sudden fall, losing at the same instant both language and memory, and becoming void of reason and speech. Polydore Virgil saith of him, *Juvene nihil acutius, sene nihil obtusius*: whilst others add, "that he made an inarticulate sound like unto lowing." This great judgment befel him about the year of our Lord 1201.

9. The felicity and virtue of Alexander the Great was obscured by three most evident tokens of insolence and pride; scorning Philip, he would have Jupiter Ammon for his father; despising the Macedonian habit, he put on the Persian; and, thinking it little to be no more than a man, he would needs be adored as a god. Thus dissembling at once the son, the citizen, and the man.

10. Pallas, the freedman of Claudius the emperor, was arrived to that excess of pride, that within doors (to beget a kind of veneration in those of his family) he used no other way to express what he would have done but with a nod of his head, or some sign of his hand: or if things required any further explication than such sign would admit of, he informed them of his pleasure by writing, that he might save the labour of spending himself in speech.

11. Staveren was the chief town of all Friesland, rich, and abounding in all wealth, the only staple for all merchandize, whither ships came from all parts. The inhabitants thereof, through ease, knew not what to do, nor desire, but shewed themselves in all things excessive and licentious, not only in their apparel, but also in the furniture of their houses, gilding the seats before their lodgings, &c. so that they were commonly called "The debauched children of Staveren." But observe the just punishment of this their pride. There was in the said town a widow, who knew no end of her wealth, the which made her proud and insolent: she did freight out a ship for Dantzick, giving the master charge to return her, in exchange of her merchandize, the rarest stuff he could find. The master of the ship finding no better commodity than good wheat, freighted his ship therewith, and so returned to Staveren. This did so discontent this foolish widow, that she said unto the master, that "if he had laden the said corn on the starboard side of the ship, he should cast it into the sea on the larboard:" the which was done, and all the wheat poured into the sea. But the whole town and province did smart for this one

(6.) Polyd. Virg. l. 13. p. 212. Speed's Hist. p. 478.—(7.) M. de Serres Hist. of France, p. 113, 114. Lond. Theat. p. 641. Simps. Ch. Hist. l. 1. cent. 12. p. 114.—(8.) Del. Desq. Magic, p. 245. Polyd. Virg. Hist. Ang. l. 15. p. 284. Bak. Chron. p. 110. Full. Worth. p. 233. (9.) Lond. Theat. p. 637.—(10.) Tacit. Ann. Lips. Mon. l. 2. c. 16. p. 365.

woman's

man's error: for presently, in the same place where the mariners had cast the corn into the sea, there grew a great bar of sand, wherewith the haven was so stopped as no great ship could enter; and at this day the smallest vessels that anchor there must be very careful, lest they strike against this flat or sand-bank; the which, ever since, hath been called Urawelandt; that is, "The Woman's Sand." Hereby the town, losing their staple and traffic by little and little, came to decline. The inhabitants also, by reason of their wealth and pride, being grown intolerable to the nobility, who in sumptuousness could not endure to be braved by them, the said town is become one of the poorest of the province, although it be at this day one that hath the greatest privileges amongst all the Hanse-towns.

12. Plutarch, in the Life of Artaxerxes, tells a story of one Chamus, a soldier, that wounded King Cyrus in battle, and grew thereupon so proud and arrogant, that in a short space after he lost his wit.

13. Alcibiades had his mind exceedingly puffed up with pride, upon the account of his riches and large possessions in land: which, when Socrates observed, he took him along with him to a place where was hung up a map of the world, and desired him to find out Attica in that map; which, when he had done, "Now," said he, "find me out your own lands:" and when he replied, that "they were not all set down," "How is it then," said Socrates, "that thou art grown proud of the possession of that which is no part of the earth?"

14. Parrhasius was an excellent painter, but withal grew so proud, that no man ever shewed more insolence than he. In this proud spirit of his, he would take upon him divers titles and additions to his name: he called himself Abrodiætus; that is, fine, delicate, and sumptuous: he he went clothed in purple, with his chaplets of gold, his staff headed with gold, and his shoe-buckles of the same: he called himself the prince of painters: and boasted, that the art by him was made perfect and accomplished. He gave out, that in a right line he was descended from Apollo. Having drawn the picture of Hercules according to his full proportion, he gave out that "Hercules had often appeared to him in his sleep, on purpose that he might paint him lively as he was." In this vein of pride and vanity, he was put down, in the judgment of all present, by Timanthes, a painter of Samos, who shewed a picture of Ajax, that excelled the one that was made by the hand of Parrhasius.

15. Hugo, the pope's legate, coming into England, a convocation was summoned at Westminster, where Richard, archbishop of Canterbury, being sat at the right hand of the legate, Roger, Archbishop of York, coming in, would needs have displaced him, which, when the other would not suffer, he sat down in his lap: all wondered at this insolence, and the servants of Canterbury drew him by violence out of his ill-chosen place, threw him down, tore his robes, trod upon him, and used him very despitefully: he, in this dusty pickle, went and complained to the king, who was at first angry; but when he was informed of the whole truth, he laughed at it, and said he was rightly served.

16. Chrysippus was an ingenious and and acute person, but withal so lifted up, and so conceited of his sufficiency, that when one craved his advice, to whom he should commit his son to be instructed, his answer was, "To me; for," said he, "if I did but imagine that any person excelled myself, I would read philosophy under him."

17. Metellus, the Roman General, having once by chance overcome Sertorius in a battle, he was so proud of his victory, that he would needs be called Imperator; would have the people set up altars, and do sacrifice to him in every city where he came. He wore garlands of flowers on his head, sitting at banquets in a triumphal robe: he had images of Victory to go up and down the room,

(11.) Grimst. Hist. of the Netherlands. l. 1. p. 30.—(12.) Burt. Mel. par. 1. § 2. p. 117.—(13.) Ælian. Var. Hist. l. 1. c. 28. p. 124.—(14.) Plin. l. 35. c 10. p. 536.—(15.) Bish. Godwin, p. 90. Chetwin's Hist. Collect. cent. 5. p. 158.—(16.) Laert. Vit. Phil. l. 7. p. 228.

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moved by secret engines, carrying trophies of gold, and crowns and garlands; and lastly had a number of young and beautiful boys and girls following, with songs of triumph, that were composed in praise of him.

CHAP. XXXIX.

Of the Insolence of some men in Prosperity, and their abject Baseness in Adversity.

QUEEN Maud, the wife of King Henry the First, hath this commendation left her.

Prospera non lætam fecere, nec aspera tristem;
Aspera risus ei; prospera terror erant.
Non decor effecit fragilem, nec sceptra superbam,
Sola potens humilis, sola pudica decens.

When prosp'rous, not o'erjoyed; when crost, not sad;
Things flourishing made her fear, adverse made glad.
Sober, though fair; lowly, though in throne placed;
Great, and yet humble; beautiful, yet chaste.

People of the disposition of this Princess are as rare as black swans; and few but degenerate into pride or baseness, according as the scene of their fortune turns, and changes to black or white.

1. Lepidus was one of that Triumvirate that divided the Roman empire among them: coming out of Africa, he met with Octavianus Cæsar in Sicily, who had newly been beaten by Sextus Pompeius: here Lepidus, puffed up with pride, that he had now about him twenty legions of soldiers, with terror and threats demanded the chief place of command: he gave the spoil of Messana to his own soldiers; and when Cæsar repaired to him, he rejected him once and again, and caused some darts to be thrown at him; which Cæsar wrapping his garment about his left-hand, with difficulty bore off: speedily therefore he set spurs to his horse, and returned to his own camp, disposed his soldiers in military posture and led them immediately against those of Lepidus: some were slain, and many legions of the adverse part were persuaded to come over to Cæsar's part. Here Lepidus, finding whereunto his former insolence and vanity began to tend, casting off his general's coat, and having put on the habit of mourning, he became a miserable suppliant to that Cæsar whom he had just before despised; who gave him his life and goods, but condemned him to perpetual banishment.

2. The Duke of Buckingham, that great favourite, sent a noble gentleman to Bacon, then Attorney General with this message: "That he knew him to be a man of excellent parts, and, as the times were, fit to serve his master in the keeper's place: but also knew him of a base ungrateful disposition, and an arrant knave, apt in his prosperity to ruin any that had raised him from adversity: yet for all this, he did so much study his master's service, that he had obtained the seals for him, but with this assurance, should he ever requite him as he had done some others, he would cast him down as much below scorn as he had now raised him high above any honour he could ever have expected." Bacon, patiently hearing this message, replied: "I am glad my noble Lord deals so friendly and freely with me: But," saith he, "can my Lord know these abilities in me, and can he think, when I have attaind the highest preferment my profession is capable of, I shall so much fail in my judgment and understanding, as to lose those abilities, and by my miscarriage to so noble a patron, cast myself headlong from the top of that honour to the very bottom of contempt and scorn? Surely my Lord cannot think so meanly of me." Now Bacon was invested in his office, and within ten days after the King went to Scotland. Bacon instantly begins to believe himself King; lies in the King's lodgings; gives audience in the great banqueting-house; makes all other counsellors attend his motions with the same state the King used to come out to give audience to Ambassadors. When any other counsellors sat with him about the King's affairs, he

(17.) Plut. in Vit. Sert. p. 579. Clark's Mir. c. 102. p. 476.
(1.) Oros. Hist. l. 6. c. 18. p. 267.

would

would (if they sat near him) bid them know their distance: upon which secretary Windwood rose, went away, and would never sit more; but dispatched one to the King, to desire him to make haste back, for his seat was already usurped. If Buckingham had sent him any letter, he would not vouchsafe the opening, or reading it in public, though it was said it required speedy dispatch, nor would vouchsafe him any answer. In this posture he lived until he heard the King was returning, and began to believe the play was almost at an end, and therefore did re-invest himself with his old rags of baseness, which were so tattered and poor, at the King's coming to Windsor, that he attended two day's at Buckingham's chamber, being not admitted to any other better place than the room where trencher-scrapers and lacqueys attended, there sitting upon an old wooden chest, with his purse and seal lying by him on that chest. After two days he had admittance, and at his first entrance he fell down flat on his face at the Duke's foot, kissing it, and vowing never to rise till he had his pardon: then was he again reconciled; and since that time so great a slave to the Duke, and all that family, that he durst not deny the command of the meanest of the kindred, nor oppose any thing.

3. Tigranes, King of Armenia, when Lucullus came against him, had in his army twenty thousand bow-men and slingers, fifty-five thousand horsemen, whereof seventeen thousand were men at arms, armed cap-a-pee, and one hundred and fifty thousand armed footmen; of pioneers, carpenters, &c. thirty-five thousand, that marched in the rear. He was so puffed up with the sight of this huge army, that he vaunted, amongst his familiars, that nothing grieved him but that he should fight with Lucullus alone, and not with the whole force of the Romans: He had divers Kings who attended upon his greatness, whom he used in a proud and insolent manner: and when he saw the forces of Lucullus upon the march towards him, he said, "If these men come as ambassadors, they are very many; if as enemies, they are very few." Yet this man, who bore himself so high in time of his prosperity; when he saw his horsemen give way, was himself one of the first that fled out of the field, casting away the very diadem from his head into the plain field, lest any thing about him might retard the swiftness of his flight, deploring with tears his own fate, and that of his sons; and after all this, in great humility he laid down his crown at the foot of Pompey, thereby resigning his kingdom to his pleasure.

4. Perseus, the last King of the Macedonians, as he had many vices, and was above measure covetous, so he was also so puffed up with the pride of the forces of his kingdom, that he carried himself with insolence divers ways: he seemed to contemn all the power of the Romans: he stirred up Gentius, King of the Illyrians, against them, for the reward of three hundred talents; then provoked him to kill the Roman Ambassador; and at last when he saw he had far enough engaged him, refused to pay him the money. This man was at last overcome by, and fell into the hands of Paulus Æmylius; and then he discovered as much baseness in his adversity, as he had done arrogance in his prosperity. For when he came near the Consul, the Consul rose to him as to a great person, who was fallen into adversity by the frowns of fortune, and went to meet him with his friends, and with tears in his eyes. Then it was that Perseus, in an abject posture, cast himself at the feet of the Consul, embraced his knees, and spake words, and made prayers, so far from a man of any spirit, that the Consul could no longer endure them; but looking upon him with a stern and severe countenance, he told him, "He was an unworthy enemy of the Romans, and one that by the meanness of his spirit had cast a dishonour upon his victory."

5. Cardinal Thomas Wolsey, who, from a butcher's son, arrived at the highest honours in the church and state, when he went his last embassy

(2.) Court of K. James, by A. W. p. 131, 132, &c.—(3.) Plut. in Lucullo, p. 509. Clark's Mir. c. 104. p. 500.—(4.) Plut. in P. Æmyl. p. 269.

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into France, had in his retinue nine hundred horse of nobles, gentry, and others: he rode like a Cardinal, very sumptuously, on his mule with a spare-mule and spare-horse trapped in crimson velvet upon velvet, and his stirrups gilt. Before him he had his two great crosses of silver, his two great pillars of silver, the King's broad-seal of England, and his Cardinal's hat, and a gentleman carrying his valence of fine scarlet all over richly embroidered with gold, wherein was his cloak; and his harbingers before in every place to prepare lodging for his train. As he was great in power, so no less in pride and insolence. He told Edward, Duke of Buckingham, that he would sit on his skirts, for spilling a little water on his shoe; and did afterwards procure his head to be cut off. He presumed to carry the great-seal of England with him beyond the sea; he demolished forty monasteries to promote his own buildings: and dared in conference to say familiarly, *Ego et Rex meus*, "I and my King." But when once he was declined in his favour with the King, and commanded to retire, he was upon the way at Putney met by Mr. Norrice, who had some comfortable words to deliver him, from the King, and a ring of gold in token of his good-will to him. The Cardinal at hearing of this, quickly lighted from his mule alone, as though he had been the youngest of his men, and kneeled down in the dirt upon both his knees, holding up his hands for joy of the King's comfortable message. "Mr. Norrice," said he, "considering the joyful news you have brought me, I could do no less than rejoice: every word pierced so my heart, that the sudden joy surmounted my memory, having no regard or respect to the place; but I thought it my duty that in the same place where I received this comfort, to laud and praise God on my knees, and most humbly to render to my sovereign Lord my hearty thanks for the same." Talking thus upon his knees to Mr. Norrice, he would have pulled off a velvet night-cap, which he wore under his scarlet cap; but he could not undo the knot under his chin, wherefore with violence he rent the lace of his cap, and kneeled bare-headed: when Mr. Norrice gave him the ring, he said, "If I were lord of the realm, one half were too small a reward for your pains, and good news: and desired him to accept a little chain of gold, with a cross of the same metal, wherein was a piece of the holy cross, which he wore about his neck next his body, and said he valued at more than a thousand pounds."

CHAP. XL.

Of the vain-glorious Boasting of some Men.

Empty vessels make the greatest sound in a vault, shallow brains the greatest noise in company, and both are equally disesteemed. Those that think to establish a reputation in arts or arms, by vain-glorious boastings, do not only build upon sand, but involuntarily engage both truth and time to demolish it. Men and things may have a commendable esteem in a mediocrity; but straining the point by proud boasts, discovers a sordid disingenuity, and commonly ends in contempt and derision.

The foolish humour of ranting is more peculiar to Spain than any other nation, because they never talk like what they are, but what they fancy themselves to be, witness the following roddomontado of a Castilian Captain: "When I descend into myself, and contemplate my most terrible, horrible terribility, I can hardly contain myself within myself: for I believe that all the public-notaries in Biscay are not able in three years to sum up the account of those miraculous achievements which this Toledo blade, this scourge of Lutherans, this converter of Pagans, this peopler of church-yards, has performed, &c. To conclude, I am that invincible slaughterer of mankind, that transcendant great Captain Basilisco Espheramonte, generalissimo of all the militia of Europe. I am he who uses to swallow mountains, to breathe out whirl-

(*b*) Stow's Ann. p. 532, 547.

winds,

winds, to spit targets, sweat quicksilver, &c.*

1. When Mendoza was Ambassador in France, he would often break out into this prophane ostentation: "God's power is in Heaven, and King Philip's on earth: he can command both sea and land, with all the elements to serve him:" yet that invincible monarch was overcome at last by a regiment of poor contemptible vermin, and, Herod-like, went out of the world by the pediculary disease.

2. When Alcibiades (then but young) was boasting of his riches and lands, Socrates took him into a room, and shewed him the map of the world; "Now," said he, "where is the country of Attica?" When Alcibiades had pointed to it, "Lay me then," said he, "your finger upon your own lands there." When the other told him they were not there described: "And what," said Socrates, "do you boast yourself of that which is no part of the earth?" He that hath most hath nothing to boast of; and great boasts (for the most part) as they betray great folly, so they end in as great derision.

3. Oromazes had an enchanted egg, in which this impostor boasted that he had enclosed all the happiness in the world; but when it was broken; there was found nothing in it but wind.

4. Mr. John Carter, vicar of Bramford in Suffolk, an excellent scholar, and a modest person, being at dinner at Ipswich in one of the magistrate's houses, where divers other ministers were also at the table, one amongst the rest (who was old enough, and had learned enough to have taught him more humility), was very full of talk, bragged much of his parts and skill, &c. and made a challenge, saying, "Here are many learned men: if any of you will propose any question in divinity or philosophy, I will dispute with him, resolve his doubts, and satisfy him fully." All at the table (excepting himself) were silent for a while: then Mr. Carter, when he saw that no other would speak to him, calling him by his name, "I will," said he, "go no further than my trencher to puzzle you: here is a sole; now tell me the reason why this fish that hath always lived in salt water, should come out fresh?" To this the forward gentleman could say nothing, and so was laughed at, and shamed out of his vanity.

5. Ptolemæus Philadelphus was a wise Prince, and learned amongst the best of the Egyptians; but was so infatuated as to boast that he alone had found out immortality, and that he should never die. Not long after, being newly recovered of a sharp fit of the gout, and looking out of his window upon the Egyptians that dined and sported on the banks of the river Nile, with a deep sigh he wished he was one of them.

6. Eunominus the heretick, boasted, that he knew the nature of God: at which time, notwithstanding, St. Basil puzzled him in twenty-one questions about the body of an ant.

7. Paracelsus boasted that he could make a man immortal, and yet himself died at forty-seven years of age.

8. Pompey the Great (at such time as the news of Cæsar's passing the Rubicon came to Rome) boasted that if he should but once stamp with his foot upon the earth of Italy, forthwith armed troops of horse and foot would leap out thence: yet was he put to a shameful flight by that enemy he so much despised.

9. Sigismund, King of Hungary, beholding the greatness of his army which he led against Bajazet the First, hearing of the coming of the Turks army, in his great jollity proudly said, "What need we fear the Turks, who need not fear the falling of the heavens, which if they should fall, yet were we able to hold them up from falling upon us with the very points of our spears and halberds:" yet this insolent man was vanquished, and forced to fly like another Xerxes, being driven to pass the Danube in a little boat: this was at the battle of Nicopolis, anno 1396.

10. Abel, by bribes bestowed in the

(*) Howel's Germ. Dict.—(1.) Ibid.—(3.) Caus. Hol. Court. tom. 2. p. 465.—(4.) Clark. Lives of Ten Eminent Divin. p. 12.—(5.) Athen. Deip. l. 12. c. 9. p. 539.—(6.) Full. Holl. Stat. l. 2. c. 4. p. 57.—(7.) Ibid. c. 3. p. 54.—(8.) Clark's Mirr. c. 102. p. 471.—(9.) Knowles's Turk. Hist. p. 205.

Court of Rome, from the Archdean of St. Andrews got himself to be preferred Bishop there, and was consecrated by Pope Innocent the Fourth: at his return he carried himself with great insolence. They write of him, that in a vain-glorious humour one day, he did with a little chalk draw this line upon the gate of the church:

Hæc mihi sunt tria, Lex, Canon, Philosophia:

Bragging of his knowledge and skill in those professions: and that going to church the next day, he found another line drawn beneath the former, which said:

Te levant absque tria, Fraus, Favor, Vanasophia.

This did so gall him, that taking his bed, he died within a few days, having sat Bishop only ten months and two days: this was about anno 1238.

CHAP. XLI.

Of the Rashness and Temerity of some Persons.

SUCH men as expose themselves to great perils upon light causes, were compared by Augustus to them who fish with a golden hook, where all their gains would not recompense their one loss. An head-strong and immoderate precipitancy in affairs of importance is the mother of all mischief: and when men rush upon the thing without taking any due prospect of what is like to be the event, little is to be expected from such hastiness, besides an unprofitable repentance after irreparable losses.

1. Bishop Audas, an ardent man, and unable to adapt his zeal to the occasion of the times, would needs countenance the humour of the blind multitude, and went out in the midst of the day to destroy the Pyreum, which was a temple wherein the Persians kept fire to adore it. A great sedition was raised, which soon came to the notice of King Ildegerdes. Audas was sent for to give an account of this act: he defended himself with much courage and little success for the Christians benefit. The King condemned him, upon pain of death, to rebuild the temple he had demolished; which he refusing to do, he was presently sacrificed to the fury of the Pagans: a violent persecution followed, which almost proceeded to the subversion of the foundations of the Christian religion in Persia. Men were every where seen to be flayed and roasted, and pierced with swords and arrows, thereby becoming spestacles of pity and terror to all that beheld them.

2. The Emperor Theodosius, the Younger, used to sign petitions very rashly, without so much as reading of them, reposing his confidence in the recommendation and supposed fidelity of others. His sister Pulcheria perceiving it, found out this honest fraud to amend it. She framed a petition, and tendered it to him, wherein she desired that his Empress Eudoxia should be given to her as her slave: he receives the petition, and forthwith subscribes it. She therefore kept Eudoxia with her for some time: the Emperor wondered at it, and sent for his wife: his sister refused to send her, and returned, that she was her's by all the right in the world. She produced her petition with the Emperor's hand to it, at the sight of which he was confounded: she was restored back to him, and it is probable he afterwards learned to read before he signed petitions.

3. Hannibal sailing from Petilia to Africa, was brought into the narrow sea betwixt Sicily and Italy: he, not believing there was so small distance betwixt those two, caused his pilot to be forthwith slain, as one who had treacherously misled him in his course. Afterwards, having more deligently considered the truth of the matter, he then acquitted him, when nothing further than the ho-

(10.) Bish. Spots. Hist. Chur. Scotland, l. 2. p. 44.

(1.) Caus. Hol. Court. tom. 1. Max. 1. p. 342.—(2.) Lips. Monit. l. 2. c. 2. p. 154. Caus. Hol. Court. tom. 1. l. 5. p. 144. Zonar. An. tom. 3. p. 123. Pezel. Mell. Hist. tom. 2. p. 293.

nour of a sepulchre could be allowed to his innocence.

4. Lewis of Bavaria, the Emperor, had made a league, and joined his forces with the cities near the Rhine, against those who, in the dissension of the Princes, wasted Germany. While he was here, the Empress, Mary of Brabant, being at Werd, wrote two letters sealed with one seal, but yet with different wax: that with the black wax was for the Emperor, her lord; that with the red for Henry Ruchon, a commander in the army. But, through the mistake of him that brought them, that with the red wax was delivered to the Emperor, who having read it, suspecting some love design (though without occasion), dissembled the thing; and leaving the army at the Rhine, by as great journeys as he could, night and day he hastened to his wife, whom (unheard) he condemned for adultery, and caused her to lose her head: he stabbed Helica with a penknife, supposing her confederate with his wife; and caused the chief of the ladies of honour to be cast headlong from a tower, anno 1256. Soon after this unadvised cruelty he had a fearful vision in the night, through the fear of which he was turned all gray in a night's space.

5. Otho, the Emperor, when Vitellius came against him, was advised by all his friends to protract the fight, and to delay awhile, seeing that the enemy was equally pressed and cumbered with want of provisions, and the straitness of the places through which they marched. Otho, refusing to listen to this wholesome advice, with an inconsiderate rashness, put all upon the trial of a battle; and so losing at once both his army and empire, he laid violent hands upon himself, and was buried at Brixellum without funeral pomp, or so much as a monument over him.

6. The Athenians were rash even to madness itself, who at one time condemned to death ten of their chief commanders, returning from a glorious victory, for that they had not interred the dead bodies of their soldiers, which they were hindered from doing by the rage and tempestuousness of the sea. Thus they punished necessity when they should have honoured virtue.

CHAP. XLII.

Of such Persons as were discontented in their happiest Fortunes.

It is a fiction of the poets concerning Phaeton, that notwithstanding he was mounted up into Heaven, yet even there he wept, that none would give him the rule and government of those horses that drew the chariot of the Sun his father. There is nothing more in it than this, to let us know that the heart of man widens according to the measure we endeavour to fill it; and that very rarely there is a fortune so considerable in the world, but is attended with some defect or other, as makes us either wish beyond it, or to be sick and weary of it.

1. Abner, an eastern King, as soon as his son was born, gave orders for his confinement to a stately and spacious castle, where he should be delicately brought up, and carefully kept from having any knowledge of human calamities. He gave special command that no distressed person should be admitted into his presence; nothing sad, nothing lamentable, nothing unfortunate, no poor man, no old man, none weeping or disconsolate was to come near his palace. Youthfulness, pleasures, and joy were always in his presence: nothing else was to be seen, nothing else was to be discoursed of in his company. But, alas! in process of time, the prince became sad in the very midst of his joys; being incumbered with pleasures he requested his father to loose the bonds of his miserable felicity: this request of the son crossed the intentions of the father, who was forced to give over his device to keep him from sadness, lest by continuing it, he should make him sad. He gave him his liberty, but charged his attendants to remove out of his way all objects of sorrow; the blind, the maimed,

(3.) Val. Max. l. 9. c. 8. p. 261.—(4.) Schenc. Obs. Medic. l. 1. p. 54.—(5.) Patric de Reg. l. 6. tit. 14. p. 387.—(6.) Val. Max. l. 9. c. 8. p. 262.

ed, the deformed, and the old, must not come near him. But what diligence is sufficient to conceal the miseries of mortality! The Prince, in his recreations, met with an old man, blind and leprous; the sight astonished him, he starts, trembles, and faints, like those that swoon at the apparition of a spirit; and enquires of his followers what that was? and being inwardly persuaded that it was some condition of human life, he disliked pleasures, condemned mirth, and despised life: he rejected his kingdom and royal dignity, and bade adieu to all the blandishments of fortune at once.

2. Caius Caligula used often to complain of the state of his times, that his reign was not made remarkable with any public calamities; how that of Augustus was memorable for the slaughter of the legions under Quintilius Varus; that of Tiberius by the ruin and fall of the theatre at Fidenæ; but his would be buried in oblivion, through the prosperous course of all things; and therefore, he often wished the slaughter of his armies, famine, pestilence, fires, or some opening of the earth, or the like, might fall out in his time.

3. Bajacet the First, after he had lost the city of Sebastia, and therein Orthobules, his eldest son, as he marched with a great army against Tamerlane, he heard a country shepherd merrily diverting himself with his homely pipe, as he sat upon the side of a mountain feeding his poor flock. The King stood still a great while, listening unto him, to the great admiration of his nobility about him; at last, fetching a deep sigh, he broke forth into these words: "O happy shepherd, which hadst neither Orthobules nor Sebastia to lose!" bewailing therein his own discontent, and yet withal shewing that wordly happiness consisteth not so much in possessing of much, which is subject to danger, as enjoying in a little, contentment devoid of fears.

4. Flavius Vespasianus, the Emperor, upon the day of his triumph, was so over-wearied with the slowness and tediousness of the pompous shew as it passed on, that he broke forth into these words: "I am," said he, "deservedly punished, who, old as I am, must needs be desirous of a triumph, as if it was either due to, or so much as hoped for, by any of my ancestors.

5. Octavius Augustus did twice think of resigning the empire, and restoring the republic to its liberty; first, after the overthow of M. Antonius, as being mindful that it was objected against him that he alone was the person that impeded it. Again, he had the same purpose, being wearied out and discontented with sickness; insomuch that, sending for the magistrates and senate to his house, he put into their hands the account of the empire. But afterwards, considering that he could not live private without danger, and that it was a piece of improvidence to leave the supreme power in the hands of many, he persisted in his resolution to retain it himself.

6. C. Marius having lived to seventy years of age, was the first amongst mortals who was created Consul the seventh time, having also the possession of such riches and treasures as were sufficient for many Kings, did yet lament and complain of his hard fate, that he should die untimely, poor, and in want of those things which he did desire.

7. Alexander the Great hearing Anaxarchus the philosopher discoursing, and shewing that, according to the sense of his master Democritus, there were infinite and innumerable worlds, he (sighing) said, "Alas! what a miserable man am I, that have not subdued so much as one of all these!" Whereupon saith Juvenal:

Unus Pellæo Juveni non sufficit orbis,
Æstuat infælix angusto limite mundi.

For one Pellæan youth the world's too small;
As one pent up, he cannot breathe at all.

8. Pope Adrian the Sixth, perceiving that the Lutherans began to spread, and

(1.) Vaug. Flor. Solit. p. 126, 127.—(2.) Sueton. l. 4. c. 31. p. 184.—(3.) Knowles's Turk. Hist. p. 216.—(4.) Brison. Facet. l. 3. c. 36. p. 252.—(5.) Sueton. l. 2. c. 28. p. 69.—(6.) Plut. in Mario, p. 432, 433. Patricii de Reg. l. 5. p. 350.—(7.) Plut. de Tran. Animi, p. 147. Juvenal. Satyr. 9.

the Turks to approach, was so discontented, and so heart-broken, with these and some other things, that he grew quite weary of the honour whereunto he had attained, so that he fell sick, and died in the second year of his papacy, leaving this inscription to be put upon his tomb: *Adrianus sextus hic situs est, qui nihil sibi infelicius in hâc vitâ, quam quod imperaret, duxit:* that is, "Here lieth Adrian the Sixth, who thought nothing fell out more unhappily to him in this world, than that he was advanced to the papacy.

9. Pope Pius the Fifth, when advanced to the papacy, led but an uneasy life therein, as to the satisfaction of his mind in so great a dignity; for he was heard to complain thus of himself: *Cum essem religiosus, sperabam bene de salute animæ meæ, Cardinalis factus extimui, Pontifex creatus pene despero:* "When I was a Monk I had some good hope of my salvation; when I was made Cardinal I had less; but being now raised to the Popedom, I almost despair of it."

10. Dionysius, the elder of that name, was not contented and satisfied in his mind that he was the most mighty and puissant tyrant of his time, but because he was not a better Poet than Philoxenus, nor able to discourse and dispute so learnedly as Plato; as an argument of his great indignation and discontent, he cast theone into a dungeon within the stone-quarries, where malefactors, felons and slaves where put to punishment, and confined the other as a caitiff, and sent him away into the Isle of Ægina.

11. Agamemnon, the general of all the Grecian forces against Troy, thought it an intolerable burden to be a king, and the Commander of so great a people.

12. Seleucus, as it should seem, found some more than ordinary irksomeness in the midst of all royalty; for we read of him, that he was wont to say, "that if men did but sufficiently comprehend how laborious and troublesome a thing it was but to write and read so many epistles, as the variety and greatness of a prince's affairs would require, they would not so much as stoop to take up a royal diadem, though they should find it lying in the highway.

CHAP. XLIII.

Of litigious Men, and bloody Quarrels upon slight Occasions.

When a matter of difference was fallen out betwixt two persons, who were notoriously known to be men of a turbulent and contentious nature, it was brought before King Philip, that he might determine thereof according to his pleasure; who is said to have passed this sentence: "You" (said he to one of them) "I command immediately to run out of Macedon; and you" (said he to the other)" see that you make all imaginable haste after him." A good riddance of such salamanders as delight to live in the fire of contention; who commence quarrels upon trivial accounts, and withal, know no time wherein to end them.

1. Gloucestershire did breed a plaintiff and defendant, who between them (with many altertations) traversed the longest suit that ever I read of in England; for a suit was commenced betwixt the heirs of Sir Thomas Talbot, Viscount Lisle, on the one part, and the heirs of ———, Lord Berkley, on the other, about certain possessions lying in this county, not far from Wotton Under-Edge; which suit began in the end of the reign of King Edward the Fourth, and was depending until the beginning of King James, when it was finally compounded.

2. There was in Padua an ancient house, called De Limino: two brothers of this family being in the country on a summer's day, went abroad after supper, talking of divers things together. As they were standing and gazing upon the

(8.) Prid. Intro. 3. Hist. Interv. 7. § 10. p 144, 145.—(9.) Clark's Mir. c. 88. p. 388.—(10.) Plut. Moral. Lib. de Tran. Anim. p. 147.—(11.) Plut. Lib. de Tran. Anim. p. 147.—(12.) Cœl. Rod. Lect. Anti. l 8. c. 1. p. 343.

(1.) Cam. Brit, Full. Worth. p. 256. Gloucest.

stars that twinkled in the firmament, (being then very clear) one of them began (in merriment) to say to the other, "Would I had as many oxen as I see stars in that sky." The other presently returns, "And would I had a pasture as wide as the firmament;" (and thereupon turning towards his brother) "where then," said he, "wouldst thou feed thine oxen?" "Marry, in thy pasture:" (said his brother.) "But how if I would not suffer thee?" (said the other) "I would," (said he) "whether thou wou'dst or not." What,, (said he) "in despite of my teeth?" "Yea,' (said the other) whatsoever thou couldst do to the contrary." Hereupon their sport turned to outrageous words, and at last to fury. In the end, they drew their swords, and fell to it so hotly, that, in the turn of a hand, they ran one the other through the body, so that they both fell weltering in their blood. The people in the house, hearing the bustle, ran in to them, but came too late: they carried them into the house, where both soon after gave up the ghost.

3. "An extraordinay accident hath of late happened," said Justinianus, "in the confines of Tuscany. John Cardinal de Medicis, son to Cosmo Duke of Florence, a young prince of great estimation, got on horseback to ride a hunting, accompanied with two of his brethren, Ferdinand and Cartia, attended with some others; their dogs having followed a hare a long time in the plains, at last killed her. The brothers thereupon began to debate about the first hold, each of them attributing the honour thereof to his dog: one speech drew on another, and they fell at last to revilin each other. The Cardinal not enduring to be set light by, and being of a haughty nature, gave his brother Cartia (who expostulated with him) a box on the ear: Cartia, carried away with his choler, drew his sword, and gave such a thrust into his brother the Cardinal s thigh, that he presently died. A servant of the Cardinal's (in revenge of his master), gave Cartia a sore wound: so that with the venison, they carried home to the Duke Cosmo one of his sons dead: and for Cartia, his wound was also such, as within a while after he died of it: thus for a matter of nothing, the father lost two of his sons, in a deplorable manner.

4. Sigebert was king of Essex, and the restorer of religion in his kingdom, (which had formerly apostatized after the departure of Mellitus) a valiant and pious Prince, but murdered by two villains; who being demanded the cause of their cruelty, why they killed so harmless and innocent a prince? had nothing to say for themselves, but they did it because his goodness had done the kingdom hurt: that such was his proneness to pardon offenders, that his meekness made many malefactors. The great quarrel they had with him was only his being too good

5. The Chancellor of Theodoricus, Archbishop of Magdeburg, was attending upon the Duke of Saxony, and was sat down with him at his table in the city of Berlin; when the citizens broke in upon them, drew out the Chancellor by a multitude of lictors into the market-place of the city, and there severed his head from his shoulders, with the sword of the public executioner; and all this for no other cause, but that a few days before, going to the bath, he met a matron, courteously saluted her, and jesting, asked her, "If she would go into the bath with him?" which when she refused; he laughingly dismissed her: but this was ground sufficient for the mad multitude to proceed to such extremities upon.

6 In the reign of Claudius Cæsar, Cumanus being then President in Jewry, the Jews came up from all parts to Jerusalem for the celebration of the passover: there were then certain cohorts of the Roman soldiers, that lay about the temple as a guard, whereof one discovered his privy parts, perhaps for no other reason than to ease himself of his urine: but the Jews supposing that the uncircumcised idolator had done this in abuse

(2.) Camer. Oper. Subscis. cent. 1. c. 92. p. 429.—(3.) Ibid. p. 430 —(4.) Beda. l. 3. c. 22. p. 112. Full. Chur. Hist. l. 2. cent. 7. p. 83.—(5.) Lonic Theat. p. 577.

of

of the Jewish nation and religion, were so incensed against the soldiers, that they immediately fell upon them with clubs and stones: the soldiers on the other side defended themselves with their arms, till at last, the Jews, oppressed with their own multitudes, and the wounds they received, were enforced to give over the conflict, but not before there were twenty thousand persons of them slain upon the place.

7. In the reign of Edward the Sixth, there were two sisters-in-law, the one was queen Katharine Parr, late wife to King Henry the Eighth, and then married to the lord Thomas Seymour, Admiral of England; the other was the Duchess of Somerset, wife to the Lord Protector of England, brother to the Admiral. These two ladies falling at variance for precedence (which either of them challenged, the one as queen-dowager, the other as wife to the protector, who then governed the king and all the realm) drew their husbands into the quarrel, and so incensed the one of them against the other, that the protector procured the death of the admiral his brother. Whereupon also followed his own destruction shortly after. For being deprived of the assistance and support of his brother, he was easily overthrown by the Duke of Northumberland, who caused him to be convicted of felony, and beheaded.

8. A famous and pernicious faction in Italy began, by the occasion of a quarrel betwixt two boys; whereof the one gave the other a box on the ear, in revenge whereof the father of the boy that was struck, cut off the hand of the other that gave the blow; whose father making thereupon the quarrel his own, sought the revenge of the injury done to his son, and began the faction of the Neri and Bianchi, that is to say, "Black and White," which presently spread itself through Italy, and was the occasion of spilling much Christian blood.

9. Anno 1568, the king of Siam had a white elephant, which when the king of Pegu understood, he had an opinion of great holiness that was in the elephant, and accordingly prayed unto it. He sent ambassadors to the king of Siam, offering him whatsoever he would desire, if he would send the elephant unto him: but the king of Siam would not part with him, either for love, money, or any other consideration. Whereupon he of Pegu was so moved with wrath, that, with all the power he could make, he invaded Siam. Many hundred thousand men were brought into the field, and a bloody battle was fought, wherein the king of Siam was overthrown, his white elephant taken, and he himself made tributary to the monarch of Pegu.

10. There lived a few years before the long parliament, near Clun Castle in Wales, a good old widow, that had two sons, grown to men's estate, who having taken the holy sacrament on a first Sunday in the month, at their return home, they entered into a dispute touching their manner of receiving it. The eldest brother, who was an orthodox protestant, with the mother, held it was very fitting, it being the highest act of devotion, that it should be taken in the humblest posture that could be, upon the knees: the other, being a puritan, opposed it, and the dispute grew high, but it ended without much heat. The next day, being both come home to dinner from their business abroad, the eldest brother, as it was his custom, took a nap upon the cushion at the end of the table, that he might be more fresh for labour. The puritan brother, called Enoch Evans, spying his opportunity, fetched an axe, which he had provided it seems on purpose, and stealing softly to the table, he chopped off his brother's head. The old mother hearing a noise, came suddenly from the next room, and there found the body and head of her eldest son, both asunder, and reeking in hot blood. "O villain," cried she, "hast thou murdered thy brother?" "Yes," quoth he, "and you shall after him." And so striking her down, he dragged her body to the threshold of the door, and there chopped off her head also, and put them

(6.) Fulgos. l. 9. c. 7. p. 1245. Joseph. Ant. l 20. c. 4. p. 519.—(7.) Fitzherb. Rel. & Pol. part. 1. c. 7. p. 57.—(8.) Ibid. p. 58.—(9.) I. Hughen Linschotens, Voyag. l. 1. c. 17. p. 30.

both in a bag. But thinking to fly, he was apprehended and brought before the next justice of peace, who chanced to be Sir Robert Howard; so the murderer at the assizes afterwards was condemned, and the law could but only hang him, though he had committed matricide and fatricide.

CHAP. XLIV.

Of such as have been too fearful of Death, and over desirous of Life.

A WEAK mind complains before it is overtaken with evil: and as birds are affrighted with the noise of the sling, so the infirm soul anticipates its troubles by its own fearful apprehensions, and falls under them before they arrive. But what greater madness is there, than to be tormented with futurities, and not so much to reserve ourselves to miseries against they come, but to invite and hasten them towards us of our own accord? The best remedy against this tottering state of the soul, is a good and clear conscience; which if a man want, he will tremble in the midst of all his armed guards.

1. What a miserable life tyrants have, by reason of their continual fears of death, we have exemplified in Dionysius the Syracusan, who finished his thirty-eight years rule on this manner: "Removing his friends, he gave the custody of his body to some strangers and barbarians, and being in fear of barbers, he taught his daughters to shave him: and when they were grown up he durst not trust them with a razor, but taught them how they should burn off his hair and beard with the white films of walnut kernels. Whereas he had two wives, Aristomache and Doris, he came not to them in the night before the place was thoroughly searched; and though he had drawn a large and deep moat about the room, and had made a passage by a wooden bridge, himself drew it up after him when he went in. Not daring to speak to the people out of the common rostrum or pulpit for that purpose, he used to make orations to them from the top of a tower. When he played at ball, he used to give his sword and cloak to a boy whom he loved; and when one of his familiar friends had jestingly said, "You now put your life into his hands," and that boy smiled, he commanded them both to be slain, one for shewing the way how he might be killed, and the other for approving it with a smile. At last, overcome in battle by the Carthaginians, he perished by the treason of his own subjects.

2. Heraclides Ponticus writes of one Artemon, a very skilful engineer, but withal saith of him, that he was of a very timorous disposition, and foolishly afraid of his own shadow: so that for the most part of his time, he never stirred out of his house. That he had always two of his men by him, that held a brazen target over his head, for fear lest any thing should fall upon him: and if upon any occasion he was forced to go from home, he would be carried on a litter hanging near to the ground, for fear of falling.

3. The Cardinal of Winchester, Henry Beaufort (commonly called the rich cardinal) who procured the death of the good Duke of Gloucester, in the reign of king Henry the Sixth, was soon after struck with an incurable disease; and understanding by his physicians, that he could not live, murmuring and repining thereat (as Doctor John Baker, his chaplain and privy counsellor, writes), he fell into such speeches as these: "Fye, will not death be hired? Will money do nothing? Must I die that have such great riches? If the whole realm of England would save my life, I am able, either by policy to get it, or by riches to buy it." But the king of terrors is not to be bribed by the gold of Ophir: it is a pleasure to him to mix the brains of princes and politicians with common dust: and how loth soever he was to depart, yet go he must, for he died of that disease, as little lamented as desired.

4. C. Mecænas, the great friend and favourite of Augustus, was so soft and effeminate

(10.) Howell's Letters.
(1.) Lonic. Theatr. p. 356.—(2.) Plut. in Vitâ Pericl. p. 167. Fulgos. l. 9. c. 14. p. 1345. Zuin. Thea. vol. 1. l. 1. p. 61.—(3.) Baker's Chron. p. 270. Grafton, vol. 2. p. 599.

effeminate a person, that he was commonly called Malcinus. He was so much afraid of death, that (saith Seneca) "He had often in his mouth, all things are to endured so long as life is continued, of which these verses are to be read:"

Debilem facito manum,
Debilem pede coxa,
Tuber adstrue gibberum,
Lubricos quate dentes,
Vita dum superest bene est.

"Make me lame on either hand,
And of neither foot to stand,
Raise a bunch upon my back,
And make all my teeth to shake;
Nothing comes amiss to me,
So that life remaining be."

5. The Emperor Domitian was in such fear of receiving death by the hands of his followers, and in such a strong suspicion of treason against him, that he caused the walls of the galleries wherein he used to walk to be set and garnished with the stone phengites, to the end that by the light thereof he might see all that was done behind him.

6. Rhodius being, through his unseasonable liberty of speech, cast into a den by a tyrant, was there nourished, and kept as a hurtful beast, with great torment and ignominy: his hands were cut off, and his face disfigured with wounds. In this wretched case, when some of his friends gave him advice by voluntary abstinence to put an end to his miseries, by the end of his days: he replied, "That while a man lives, all things are to be hoped for by him."

7. Cn. Carbo, in his third consulship, being by Pompey's orders sent into Sicily to be punished, begged of the soldiers, with great humility, and with tears in his eyes, that they would permit him to attend the necessity of nature before he died; and this only that he might for a small space protract his stay in a miserable life. He delayed his time so long, till such time as his head was severed from his body as he sat.

8. A certain king of Hungary being on a time very sad, his brother, a jolly courtier, would needs know of him what ailed him: "Oh, brother," said he, "I have been a great sinner against God, and I fear to die, and to appear before his tribunal." "These are," said his brother, "melancholy thoughts," and withal made a jest of them. The king replied nothing for the present; but the custom of the country was, that if the executioner came and sounded a trumpet before any man's door, he was presently to be led to execution. The king, in the dead time of the night, sent the headsman to sound his trumpet before his brother's door; who hearing it, and seeing the messenger of death, runs, pale and trembling, into his brother's presence, beseeching him to tell him wherein he had offended. "Oh, brother," replied the king, "you have never offended me: but is the sight of my executioners so dreadful? and shall not I, that have greatly and grievously offended God, fear that of his, that must carry me before his judgment-seat?"

9. Theophrastus, the philosopher, is said at his death to have accused nature, that she had indulged a long life to stags and crows, to whom it was of no advantage, but had given to man a short one, to whom yet the length of it was of great concern; for thereby the life of man would be more excellent, being perfected with all arts, and adorned with all kinds of learning: he complained, therefore, that as soon as he had begun to perceive these things he was forced to expire, yet he lived to the eighty-fifth year of his age.

10. Mycerinus, the son of Cleops, King of Egypt, set open the temples of the gods, which his father Cleops and uncle Cephrenes had caused to be shut up; he gave liberty to the people, who were before oppressed, and reduced to extremity of calamity. He was also a lover and doer of justice above all the kings of his time, and was exceedingly beloved of his people. But from the oracle of the city Buti there was this prediction sent him, that he should live but six years, and die in the seventh. He re-

(4.) Zuin. Theat. vol. i. l. 1. p. 38.—(5.) Sueton. l. 12. c. 14. p. 338.—(6.) Zuin. Thea. vol. i. l. 1. p. 78.—(7.) Val. Max. l. 9. c. 13. p. 271.—(8.) Clark. Mir. c. 398. p. 137.—(9.) Laert. in Vit. Philos. l. 5. p. 123. Cicer. Tusc. qu. l. 3. Zuin. Thea. vol. i. l. 1. p. 38.

sented

sented this message ill, and sent back to the oracle reproaches and complaints: expostulating, that, whereas his father and his uncle had been unmindful of the gods, and great oppressors of men, yet had they enjoyed a long life: but he, having lived in great piety and justice, must shut up his days so speedily. The oracle returned, that therefore he died, because he did not that which he should have done: for Egypt should have been afflicted one hundred and fifty years, which the two former kings well understood, but himself had not. When Mycerinus heard this, and that he was thus condemned, he caused divers lamps to be made, which, when night came, he lighted: by these he indulged his genius, and kept himself in constant action night and day, wandering through the fens and woods, and such places where the most convenient and pleasurable reception was; and this he did that he might deceive the oracle; and that, whereas it had pronounced he should live but six years, he intended this way to lengthen them out to twelve.

11. Antigonus observing one of his soldiers to be a very valiant man, and ready to adventure upon any desperate piece of service, yet withal taking notice that he looked very pale and lean, would needs know of him what he ailed? and finding that he had upon him a secret and dangerous disease, he caused all possible means to be used for his recovery: which, when it was effected, the king perceived him to be less forward in service than formerly, and demanding the reason of it, being ingenuously confessed, "That now he felt the sweets of life, and therefore was loth to lose it."

12. The most renowned of the Grecian generals, Themistocles, having passed the hundred and seventh year of his age, and finding such sensible decays growing upon him, as made him see he was hastening to his end, he grieved that he must now depart, when, as he said, it was but now chiefly that he began to grow wise.

13. Titus Vespasianus, the emperor, going towards the territories of the Sabines, at his first lodging and baiting-place was seized with a fever; whereupon, removing thence in his litter, it is said, that putting by the curtains of the window, he looked up to the heavens, complaining heavily that his life should be taken from him who had not deserved to die so soon. For in all his life he had not done one action, whereof he thought he had reason to repent, unless it were one only: what that one was, neither did he himself declare at that time, nor is it otherwise known: he died about the forty-second year of his age.

14. C. Caligula, the emperor, was so exceedingly afraid of death, that at the least thunder and lightning he would wink close with both eyes, and cover his whole head; but if it were greater, and any thing extraordinary, he would run under his bed. He fled suddenly by night from Messina, in Sicily, being affrighted with the smoke and rumbling noise of mount Ætna. Beyond the river Rhine he rode in a German chariot between the straights, and the army marched in thick squadrons together: and when one had said, "Here will be no small disturbance in case any enemy should now appear," he was so affrighted that he mounted his horse, and turned hastily to the bridges: and finding them full and choaked up with slaves and carriages, impatient of delay, he was from hand to hand, and over men's heads, conveyed on the other side of the water. Soon after hearing of the revolt of the Germans, he prepared to fly, and prepared ships for his flight; resting himself upon this only comfort, that he should yet have provinces beyond sea, in case the conquerors should pass the Alps, or possess themselves of the city of Rome.

15. Amestis, the wife of the great monarch Xerxes, buried alive in the ground twelve persons, and offered them to Pluto for the prolonging of her own life.

(10.) Herod. l. 2. p. 139, 140.—(11.) Clark. Mir. c. 79. p. 354.—(12.) Cæl. Rhod. 4. Lect. l. 30. c. 2. p. 1389.—Sueton. l. 11. c. 10. p. 324, 325.—(14.) Ibid. l. 4. c. 51. p. 195.—(15.) Plut. de Superstit. p. 268.

CHAP.

CHAP. XLV.

Of the gross Flatteries of some Men.

As the sun-flower is always turning itself according to the course of the sun, but shuts and closes up its leaves as soon as that great luminary hath forsaken the horizon: so the flatterer is always fawning upon the prosperous till their fortune begins to frown upon them: in this not unlike to other sorts of vermin, that are observed to desert falling houses, and the carcases of the dying. Hope and fear have been the occasions that some persons (otherwise of great worth) have sometimes declined to so low a degree of baseness, as to bestow their encomiums upon them who have merited the severest of their reproofs. Even Seneca himself was a flatterer of Nero, which may make useless wonder at that which follows.

1. Tacitus saith of Salvius Otho, that he did *(adorare vulgus, projicere oscula, et omnia serviliter pro imperio)*, adore the people, scatter his kisses and salutes, and crouch unto any servile expressions to advance his ambitious designs in the attainment of the empire.

2. Tiridates, King of Armenia, when he was overcome by Corbulo (and brought prisoner to Nero at Rome), falling down on his knees, he said, "I am nephew to the great Lord Arsaces, brother to the two great kings Vologesus and Pacorus, and am yet thy servant; and I am come to worship thee no otherwise than I worship my god the Sun. Truly I will be such an one as thou shalt please to make me, for thou art my fate and fortune." Which flattery so pleased Nero, that he restored him to his kingdom, and gave him besides an hundred thousand pieces of gold.

3. Publius Affranius, a notable flatterer at Rome, hearing that Caligula, the emperor, was sick, went to him, and professed that he would willingly die, so that the emperor might recover. The emperor told him, "That he did not believe him;" whereupon he confirmed it with an oath. Caligula, shortly after recovering, forced him to be as good as his word, and to undergo that in earnest which he had only spoken out of base and false flattery; for he caused him to be slain, as he said, lest he should be forsworn.

4. Canute, King of England and Denmark, was told by a court parasite, "That all things in his realm were at his will, and that his pleasure once known none durst oppose." The king, therefore, appointed his chair of state to be set upon the sands, when the sea began to flow, and in the presence of his courtiers said unto it, "Thou art part of my dominion, and the ground on which I sit is mine; neither was there ever any that durst disobey my command that went away with impunity: wherefore I charge thee, that thou come not upon my land, neither that thou presume to wet the clothes or body of me thy lord." But the sea, according to its usual course, flowing more and more, wet his feet: whereupon the king rising up, said, "Let all the inhabitants of the world know, that vain and frivolous is the power of kings, and that none is worthy the name of a king, but He to whose command the heaven, earth, and sea, by the bond of an everlasting law, are subject and obedient." After this, it is said, that the king never wore his crown.

5. The Athenians were the first that gave to Demetrius and Antigonus the title of kings; they caused them to be set down in their public records for saviour gods. They put down their ancient magistracy of the Archontes, from whom they denominated the year, and yearly elected a priest to these saviours, whose name they prefixed to their decrees and contracts. In the place where Demetrius dismounted from his chariot they erected an altar, which they dedicated to Demetrius, the dismounter. They added two tribes to the rest, which they called Demetrius and Antigonus. Above all, that of Stratocles is to be remembered, who was a known designer of the

(1.) Cæl. Antiq. Lect. l. 12. p. 498. Tacit. Hist l. 1. p. 315.—(2.) Xiphil. Clark's Mir. c. 53. p. 211.—(3.) Sueton l. 4. Xiphil. Clark's Mir. c. 53. p. 211.—(4.) Polyd. Virg l. 7. Lips. Monit. l. 2. c. 14. p. 341. Baker. Chro. p. 23. Full. Church. Hist. cent. 11 p 140.

greatest

greatest flattery. This man was author of a decree, that those who by the people were publicly sent unto Demetrius and Antigonus, should not be called ambassadors, but Theori, or, Speakers to the Gods.

6. Valerius Maximus, in the dedication of his book of Memorable Examples to Tiberius the Emperor, thus flatteringly bespeaks him: "Thee, O Cæsar, do I invoke in this my undertaking, who art the most certain safety of our country; in whose hands is the power of sea and land, by an equal consent of gods and men, and by whose celestial providence all those virtues, of which I am to speak, are benignly cherished, and the vices severely punished. For if the ancient orators did happily take their exordiums from the great and best Jupiter; if the most excellent poets did use to commence their writings by the invocation of some deity; by how much the more justice ought my meanness to have recourse unto your favour; seeing that all other divinity is collected by opinion, but yours, by present evidence, appears equal to your grandfather's and father's star, by the admirable brightness of which there is an accession of a glorious splendor to our ceremonies. For as for all other gods, we have indeed received them, but the Cæsars are made and acknowledged by ourselves."

7. Tiberius Cæsar coming into the Senate, one of them stood up, and said, that "It was fit the words of free men should be free also; and that nothing which was profitable should be dissembled or concealed." All men were attentive to an oration with such a preface; there was a deep silence, and Tiberius himself listened, when the flatterer proceeded thus: "Hear, O Cæsar, what it is that we are displeased with in thee, whereof yet no man dare openly make mention: you neglect yourself, and have no regard to your own person; you waste your body with continual cares and travails for our sakes, taking no rest or repose either day or night.

8. Alexander the Great had an imperfection in his neck, that obliged him to carry it more on one side than the other; which was so exactly imitated by all his great officers, that his whole court could not shew a man without a wry neck.

9. Dionysius's flatterers ran against one another in his presence, stumbled at and overturned whatever was under foot, to shew they were as purblind as their sovereign.

10. King Henry VIII. of England, anno 1521, cut his hair very short, and all the English put themselves into the same cut, though the fashion at that time was to wear their hair very long.

11. Queen Anne, wife of King James I. had a wen in her neck, to cover which she wore a ruff; and, if we may credit tradition, that first began the fashion of wearing ruffs in England.

CHAP. XLVI.

Of such as have been found guilty of that for which they have reproached or disliked others.

Amongst others who came to be spectators of the Olympic games, there was an old man of Athens: he passed to and fro, but no man offered him seat-room. When he came where the Spartan Ambassadors sat, they (who had been taught to reverence age) rose up, and gave him place amongst them: "Well" said the old man, "the Grecians know well enough what they ought to do, but the Spartans alone are those who do it." The following examples afford too many too nearly allied to the Grecians in this.

1. The married clergy of England would not hear of being divorced from their wives; the Bishops, therefore, were forced to call in the aid of the Pope. John de Crema, an Italian Cardinal, elated with youthful blood, and a gallant equipage, came over into England, to bluster the clergy out of their wives. He made a most pompous oration in the commendation of virginity, as one who, in his own person, knew well how to value such a jewel, by the loss

(5.) Plut. in Demetrio, p. 893.—(6.) Val Max. in Prolog p. 1.—(7.) Plut. de Adulat. et. Amic. Disc. p. 194, 195.—(8.) Lips. Monit.—(9.) Mont. Ess.—(10.) Camer. Oper. Sub. — (11.) Trenchfield.

thereof;

thereof; for the same night at London he was caught in bed with an harlot.

2. When Didymus, the grammarian, objected against a story, and endeavoured to make the vanity and falsehood thereof appear, one of his own books was brought to him, and the page laid open before him, where he had related it as a truth.

3. M. Crassus, gaping after the Parthian riches, leading against them a gallant army, and passing through Galatia, he found Deiotarus, the King thereof, though in extremity of old age, building a new city: wondering at this, he thus sneered at the King: "What is this," said he, "that I see? the twelfth hour is just upon the stroke with thee, and yet thou art about to erect a new city." Deiotarus smiling, replied: "Nor is it over early day with my Lord-General, as it should seem, and yet he is upon an expedition into Parthia." Crassus was then in the sixtieth year of his age, and by his countenance seemed to be older than indeed he was.

4. Seneca, that wrote so excellently of moral virtue, and the commendation thereof, yet himself allowed his scholar Nero, to commit incest with his own mother Agrippina: and when he wrote against tyranny, himself was tutor to a tyrant: when he reproved others for frequenting the emperor's court, himself was scarce ever out of it: and when he reproached flatterers, himself practised it in a shameful manner towards the empress and the freed-men: whilst he inveighed against riches and richmen, he heaped together infinite riches by usury and unjust dealings: and whilst he condemned luxury in others, himself had five hundred costly chairs made of cedar, the feet of them ivory, and all other furniture of his house answerable thereunto.

5. Pericles, the Athenian, might do what he pleased in his country, and therefore made a law, that no man's natural or illegitimate son should be reputed amongst the number of the citizens, or be admitted to their privileges: it fell out afterwards that all his own sons lawfully begotten died: but he had a bastard who was yet alive, him he would have to enjoy the freedom of the city, and so was the first violator of that law which himself had made.

6. In the reign of Theodosius the Elder, Gildo was the Prefect of Africa, who, upon the death of the Emperor, seized upon that province for his own, and sought to bring Masselzeres, his brother, into society with him in his disloyalty; but he flying the country, the tyrant slew his wife and children: whereupon he was sent for by Arcadius and Honorius, who succeeded in the empire, to go against Gildo, his brother, for the recovery of that province. He went, and overthrew Gildo in battle, and having put him to death, easily regained all that was lost; which he had no sooner done, but he fell into the same treasonable disloyalty which he had formerly so much disapproved, and he himself rebelled against the emperor who had employed him.

7. C. Licinius, surnamed Hoplomachus, petitioned the prætor that his father might be interdicted from having to do with his estate, as being one that prodigally wasted and consumed it. He obtained what he desired: but not long after, the old man being dead, he himself riotously spent a vast sum of money, and all those large lands that were left unto him by his father.

8. C. Licinius Stolo (by whose means the plebeians were enabled to sue for the consulship), made a law, that no man should possess more than five hundred acres of land: after which he himself purchased a thousand, and to dissemble his fault therein, he gave five hundred of them to his son: whereupon he was accused by M. Popilius Lænas, and was the first that was condemned by his own law.

9. Henry, the son of the emperor

(1.) Baker. Chro. p. 60. Full. Chur. Hist. cent. 12. p. 23. Bish. Godw. p. 83.—(2.) Zuin. Thea. vol. 1. l. 1. p. 36.—(3.) Cœl. Rhod. l. 12. c. 9. p. 541.—(4.) Xiphil. in Vitâ Mero. p. 79. Clark's Mirr. c. 72. p. 315.—(5) Fulgos. Ex. l. 8. c. 6. p. 1023.—(6.) Ibid. 1024.—(7.) Val. Max. l. 8. c. 6. p. 222.—(8.) Ibid.

Henry the Fourth, in the quarrel of the pope, rose against his own father; but when (his father being dead) he himself was emperor, he then maintained the same quarrel about investiture of bishops against the pope, which his father before did.

CHAP. XLVIII.

Of such Persons as could not endure to be told of their Faults.

Diseases are sometimes more happily cured by medicines made up with bitter ingredients, than they are with such sweet potions as are more delightful to the palate; but there are a sort of patients so wilful that they can be wrought upon by no persuasions to take them down. A just and home reproof, (though not very tasteful) where it is well digested, is of excellent use to remove some maladies from the mind; the worst of it is, that there are but few to be found (especially amongst the great ones) who can endure to be administered to in this kind.

1. Cambyses, King of Persia, on a time desired to be truly informed by Prexaspes, his beloved favourite, what the Persians thought of him: who answered, "That his virtues were followed with abundant praise from all men: only it was by many observed, that he took more than usual delight in the taste of wine." Inflamed with this taxation, he made this reply, "And are the Persians double-tongued, who also tell me that I have in all things excelled my father Cyrus? Thou Prexaspes shalt then witness, whether in this report they have done me right; for if at the first shot I pierce thy son's heart with an arrow, then it is false that hath been spoken, but if I miss the mark, I am then pleased that the same be counted true, and my subjects believed:" he immediately directed an arrow towards the innocent child, who falling down dead at the stroke, Cambyses commanded the body to be opened, and his heart being broached upon the arrow, this monstrous Tyrant, greatly rejoicing, shewed it to the father, with this saying instead of an epitaph: "Now, Prexaspes, you may resolve yourself that I have not lost my wits with wine, but the Persians theirs, who make such report."

2. Yu, king of China, had a Colao, who at the royal audience would not fail to tell him freely of his faults: one day when the King had given more cause, or that the excess was on the Coloa's part, the audience being ended, the King returned into the palace very much offended, saying, "He would cut off the head of that impertinent fellow." The Queen asked him the cause of his displeasure; the King answered, "There is an unmannerly clown that never ceaseth to tell me of my faults, and I am resolved to send one to take off his head." The Queen took no notice of it, but retired to her apartment, and put on a particular garment, proper only for festivals and visits, and in this habit she came to the King; who wondering at it, asked her the cause of this novelty? she answered, "Sir, I am come to wish your majesty much joy:" "Of what," replied the King? "That you have a subject," said she, "that feareth not to tell you of your faults to your face; seeing that a subject's confidence in speaking so boldly, must needs be founded upon the opinion he hath of the virtue and goodness of his prince's mind, who can endure to hear him."

3. Aratus, the Sycionian, who by his valour freed and restored his country to its liberty, was taken away from this life by king Philip with a deadly poison; and for this only cause, "That he had with too great a freedom reprehended the king for his faults.

4. Anno 1358, John, king of Spain, was extremely in love with a young woman his concubine, and it was to that degree, that for her sake he committed things unworthy of a king: killed some

(9.) Guil. Mal. p. 64.

(1.) Releigh, Hist. l. 3. c. 4. § 3. p. 37. Herod. l. 3. p. 175. Wieri Oper. p. 821. lib. de Irâ. Pezel. Mell. tom. 1. p. 39, 40.—(2.) Alvarez. semed. Hist. China. part. 1. c. 24. p. 120.—(3.) Zuin. Theatr. vol. 2, l. 7. p. 510.

princes

princes of his own blood with his own hands; and at last he was so besotted with the love of this woman, that he would have all the cities subject to the crown to swear fealty unto her, and to do her homage. The gentlemen of Seville did much marvel at this commandment, so that having consulted together, they appointed twelve gentlemen to go as their ambassadors to the king; and gave them in charge modestly to reprehend the king, to reprove him of those things which he did, and to try by all submission and humility, to withdraw him from that humour of having honour done to his minion: saying, "They were bound by oath to his queen, and could not transfer their fealty to another till they were absolved." The ambassadors of Seville went, and modestly shewed the king his imperfection: the king gave ear, and for answer (taking his beard in his hand) he said, "By this beard I certify you that you have not well spoken," and so sent them away. Some few days after the king went to Seville, and remembering the reprehension which he received from the ambassadors, he caused them all to be massacred in one night in their own houses.

5. Vodine, bishop of London, feared not to tell king Vortigern, that for marrying a heathenish lady, Rowena, daughter to Hengist, he had thereby endangered both his soul and his crown. The king could not endure this liberty, but his words were so ill-digested by him, that they shortly cost the bishop his life.

6. Cambyses, king of Persia had slain twelve Persians of principle rank: when king Crœsus thus admonished him: "Do not, O king," said he, "indulge thine age and anger in every thing; restrain yourself; it will be for your advantage to be prudent and provident, and foresight is the part of a wise man: but you put men to death upon slight occasions, your countrymen, and spare not so much as young children. If you shall persist to do often in this manner, consider if you shall not give occasion to the Persians to revolt from you. Your father, Cyrus, laid his strict commands upon me, that as often as occasions should require, I should put you in mind of those things which might conduce to your profit and welfare." Cambyses snatched up a bow, with intention to have shot Crœsus through; but he ran hastily away. Cambyses thus prevented, commanded his ministers to put him to death: but they supposing the king would repent himself, and then they should be rewarded for his safety, kept him privately alive. It was not long ere Cambyses wanted the counsel of Crœsus: when his servants told him that he yet lived, Cambyses rejoiced hereat, but caused them to be put to death, who had disobeyed his commandment in preserving him whom he had condemned to death.

7. Sabinus Flavius being one of the conspirators against Nero, and asked by him, "Why he regarded the military oath so little as to conspire his death?" Answered him, that "he was faithful to him while he deserved to be loved, but he could not but hate him since he was his mother's, brother's, and wife's, murderer; a waggoner, a minstrel, a stage-player, and an incendiary, of the city:" than which speech, saith the history, nothing could have happened to Nero more vexatious: for though he was used to do wickedly, yet was he impatient, and could by no means endure to hear of the villanies he did.

8. Telemachus, a monk, when the people of Rome were attentively gazing upon the sword-plays, which at that time were exhibited, reproved them for so doing; whereupon the people were so moved and exasperated against him, that they stoned him to death upon the place. Upon this occasion the emperor Honorius, in whose reign this fell out, put down for ever all sword-playing in the theatre.

9. Alexander the Great, writing to Philotas, one of his brave captains, and the son of the excellent Parmenio, sent him word in his letter, that "the oracle of Jupiter Ammon had acknowledged him to be his son:" Philotas wrote back, that "he was glad he was received

(4.) Lord Remy's Civil Considerat. c. 84. p 210.—(5.) Speed's Hist. p. 290.—(6.) Pezel. Mell. tom. i. 1. p. 40.—(7.) Trenchfield Hist. improved, p. 90.—(8.) Zuin. Theat. vol. 2. l. 7. p. 483.

into the number of the gods; but withal, that he could not but be sensible of the miserable condition of those men who should live under one who thought himself more than a man." This liberty of speech, and reproof of his, Alexander never forgot, till such time as he had deprived him of his life.

10. John, bishop of Bergamum, a grave and devout person, did freely reprove a king of the Lombards for his wickedness: the impious king could not endure it, but caused him to be set upon a fierce horse, which used to cast his riders, and to tear them in pieces. In this manner he sent home the good bishop, expecting soon after to have the news of his death brought to him. But no sooner was the holy prelate mounted, than the horse laid aside his fierceness, and carried him home in safety.

11. Oraetes, the prefect of Sardis, was reproved by Mitrobates, that he had not added the isle of Samos to the king's dominions, being so near unto him, and over which Polycrates then tyrannized. Oraetes, by craft, first seized upon Polycrates, and crucified him; and when Cambyses was dead, mindful of this freedom, he slew Mitrobates, with his son Cranape.

CHAP. XLIX.

Of the base Ingratitude of some unworthy Persons.

Hippocratidas received letters from a nobleman his friend, wherein he craved his advice what he should do with a Spartan, who knew of a conspiracy that was formed against his life, but covering all in silence, had not given him the least intimation thereof. His counsel was in this manner: "If," said he, "thou hast formerly obliged him with any great benefit, kill him immediately; if not, yet send him out of the country, as a man too timorous to be virtuous." Thus the ancients adjudged ingratitude to be punished with death; and very worthily, at least in the person of him who follows.

1. Humphry Banister was brought up and exalted to promotion by the Duke of Buckingham his master; the Duke being afterwards driven to extremity, by reason of the seperation of his army, which he had mustered against King Richard; the Usurper, fled to this Banister, as his most trusty friend, not doubting to be kept secret by him, till he could find an opportunity to escape. There was a thousand pounds proposed as a reward to him that could discover the Duke; and this ungrateful traitor, upon the hopes of this sum, betrayed the Duke his benefactor into the hands of John Metton, sheriff of Shropshire, who conveyed him to the city of Salisbury, where King Richard was, and soon after the Duke was put to death. But as for this perfidious monster, the vengeance of God fell upon him, to his utter ignominy, in a visible and strange manner; for presently after his eldest son fell mad, and died in a boar's sty; his eldest daughter was suddenly stricken with a leprosy; his second son became strangely deformed in his limbs, and lame; his youngest son was drowned in a pool; and he himself, arraigned and found guilty of a murder, was saved by his clergy. As for his thousand pounds, King Richard gave him not a farthing, saying, that "he who would be so untrue to so good a master, must needs be false to all others."

2. Two young men of Sparta being sent to consult the Oracle of Apollo at Delphos, in their journey lodged at the house of one Scedasus in Leuctra, a good man, and much given to hospitality. This Scedasus had two daughters, beautiful virgins, upon whom these young men cast wanton eyes, and resolved, at their return, to visit the same house: they did so, found Scedasus from home, yet as kind entertainment from his daughters as they could desire: in requital of which, having found an opportunity, they ravished them both, murdered them, and then threw them into a pit, and departed. Not long after Scedasus

(9.) Quint, Curt. Clark's Mir. c. 110. p. 547.—(10.) Plut. in Vit. Pontif. Clark's Mir. c. 110. p. 540.—(11.) Herod. l. 3. Zuin. Theat. vol. xii. l. 3. p. 2765.
(1.) Beard's Theat. l. 2. c. 3, p. 237. Stowe's An. p. 465. Grafton, vol. ii. p. 815.

came

came home, and missing his daughters, looked up and down for them; at last, a little dog that he had came whining to him, and ran out of doors, as if it were inviting him to follow him: he did, and the dog brought him to the pit into which they were thrown. He drew out his daughters, and hearing by his neighbours that the two young Spartans had been again at his house, he concluded they were the murderers. Hereupon he went to Sparta, to complain to the magistrates of this barbarous cruelty. He first opened his cause to the Ephori, and then to the Kings; but to both in vain: he therefore complained to the people, but neither did he find any redress there: wherefore with hands lifted up to heaven, he complained to the gods, and then stabbed himself. Nor was it long before the Spartans were defeated in a great battle by the Thebans in that very Leuctra; and by the same deprived of the Empire of Greece, which they had many years possessed. It is said that the ghost of Scedasus appeared unto Pelopidas, one of the chief Captains amongst the Thebans, encouraging him to give them battle in those very plains of Leuctra, where he and his daughters lay buried; telling him, that "their death should be there revenged."

3. Pope Adrian the Sixth, having built a fair college at Lovian, caused this inscription to be written upon the gates of it, in letters of gold, *Trajectum plantavit, Lovanium rigavit, Cæsar dedit incrementum* (with an unworthy allusion to that of the Apostle Paul to the Corinthians): "Utrecht planted me (there he was born): Lovian watered me (there he was bred up in learning): and Cæsar gave increase (for the Emperor had preferred him)." One that had observed this inscription, and withal his ingratitude, to meet at once with that and his folly, wrote underneath, *Hic Deus nihil fecit*, "Here God did nothing."

4. When Tamerlane had overcome and taken prisoner Bajazet the great Turk, he asked him, "Whether he had ever given God thanks for making him so great an Emperor?" Bajazet confessed, "That he had never so much as thought upon any such thing." To whom Tamerlane replied, "That it was no wonder so ungrateful a man should be made a spectacle of misery," "For," saith he, "you being blind of one eye, and I lame of one leg, what worth was there in us, that God should set us over two such mighty empires, to command so many men far more worthy than ourselves?"

5. It is remarkable that is reported by Zonaras and Cedrenus of the emperor Basilius Macedo, who being hunting (as he much delighted in that exercise) a great stag turned furiously upon him, and fastened one of the branches of his horns into the emperor's girdle, and lifting him from his horse, bore him a distance off to the great danger of his life; which when a gentleman of the train espied, he drew his sword and cut the emperor's girdle, by which means he was preserved and had no hurt at all. But observe his reward: "The gentleman for this act was questioned, and adjudged to have his head struck off, because he presumed to expose his drawn sword so near the person of the emperor; and he suffered according to his sentence.

6. Cicero flying for his life was pursued by Herennius, and Popilius Lena: this latter, at the request of M. Cælius, he defended with equal care and eloquence, and from a hazardous and doubtful cause sent him home in safety. This Popilius afterwards (not provoked by Cicero in word or deed) of his own accord, asked Antonius to be sent after Cicero, then proscribed, to kill him. Having obtained licence for this detestable employment, with great joy he speeded to Cajeta, and there commands that person to stretch out his throat, who was (not to mention his dignity) the author of his safety, and deserved the most grateful returns from him. Yet he did with great unconcernedness cut off the head of Roman eloquence, and the renowned right hand of peace. With that burden

(2.) Lon. Theat. p. 460. Plut. p. 288. in Pelopid. Fitz. of Rel. & Pol. par. 1. c. 20. p. 195. Plut. Amat. narrat. c. 3. p. 119.—(3.) Clark's Mir. c. 88. p. 388. Luther Coll. Mensal. p. 305.—(4.) Clark's Mir. c. 63. p. 318, 319.—(5.) Zon. Annal. tom. 3. p. 153. Lon. Theatr. p. 337. Heyw. Hierarch. l. 8. p. 528.

he returned to the city, nor while he was so laden did it ever come into his thoughts, that he carried in his arms that head which had heretofore pleaded for the safety of his.

7. Parmenio had served, with great fidelity, Philip the father of Alexander, as well as himself, for whom he had first opened the way into Asia. He had depressed Attalus the king's enemy; he had always, and in all hazards the leading of the king's vanguard: he was no less prudent in counsel than fortunate in all attempts: a man beloved of the men of war, and to say the truth, that had made the purchase for the King of the Empire of the East, and of all the glory and fame he had. After he had lost two of his sons in the king's wars, Hector and Nicanor, and another in torment upon suspicion of treason, this great Parmenio Alexander resolved to deprive of life by the hands of murderers, without so much as acquainting him with the cause: and would choose out no other to expedite this unworthy business, but the greatest of Parmenio's friends, which was Polydamus, whom he trusted most and loved best, and would always have to stand at his side in every fight. He and Cleander, dispatched this great man as he was reading the king's letter in his garden in Media. So fell Parmenio, who had performed many notable things without the king, but the king without him did never effect any thing worthy of praise.

8. Philip, king of Macedon, had sent one of his court to sea, to dispatch something he had given him in command; but a storm came and he was shipwrecked, but saved by one that lived thereabout the shore in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end dismissed by him, and furnished with somewhat to bear his charges. At his return he tells the king of his wreck and dangers, but nothing of the benefits he had received. The king told him he would not be unmindful of his fidelity and dangers undergone in his behalf. He taking the occasion, told the king he had observed a little farm on the shore, and besought him he would bestow that on him, as a monument of his escape, and reward of his service. The king orders Pausanius the governor to assign him the farm to be possessed by him. The poor man being thus turned out, applied himself to the king, told him what humanity he had treated the courtier with, and what ungrateful injury he had returned him in lieu of it. The king, upon hearing of the cause, in great anger commanded the courtier presently to be seized, and to be branded in the forehead with these letters, *Hospes ingratus*, "The ungrateful guest," restoring the farm to its proper owner.

9. When the enmity broke out betwixt Cæsar and Pompey, Marcellinus a Senator, (and one of them whom Pompey had raised) estranged himself so far from his party unto that of Cæsar's, that he spake many things in the Senate against Pompey, who thus took him up: "Art thou not ashamed Marcellinus, to speak evil of him, through whose bounty, of a mute thou art become eloquent; and of one half-starved, art brought to such a plenty as that thou art not able to forbear vomiting?" Notably taxing his ingratitude, who had attained to all his dignity, authority, and eloquence, through his favour, and yet abused them all against him.

10. Henry Keeble, Lord Mayor of London, 1511, besides other benefactions in his life-time, rebuilt Aldermary church, which was run to ruin, and bequeathed at his death one thousand pounds for the finishing of it: yet within sixty years after, his bones were unkindly, nay, inhumanly cast out of the vault wherein they were buried: and his monument plucked down for some wealthy person of the present times to be buried therein. "Upon which oc-

(6.) Plut. in Ciceron. p. 885. Val. Max. l. 5. c. 3. p. 138. Lon. Theat. p. 333. Hak. Apol. l. 4. c. 10. § 4. p. 433. Bruson facetiar. l. 3. c. 11. p. 191. — (7.) Q. Curt. l. 7. p. 187, 188. Raleigh's Hist. part 1. l. 4. c. 2. § 17. p. 168.—(8.) Cæl. Rhod. l. 7. c. 28. p. 327. Lon. Theat. p. 336. Bruson facetiar. l. 3. c. 11. p. 192.—(9.) Cæl. Rhod. l. 21. c. 9. p. 975. Lon. Theat. p. 337.

casion,"

casion," saith Dr. Fuller, "I could not but rub up my old poetry, which is this:

Fuller to the Church.

Ungrateful church, o'errun with rust,
Lately buried in the dust,
Utterly thou had'st been lost,
If not preserv'd by Keeble's cost;
A thousand pounds, might it not buy
Six foot in length for him to lye;
But outed of his quiet tomb,
For later corpse he must make room?
Tell me where his dust is cast:
Though 't be late, yet now at last
All his bones with scorn ejected,
I will see them re-collected:
Who fain myself would kinsman prove
To all that did God's Temples love.

The Church's answer.

Alas! my innocence excuse,
My Wardens they did me abuse,
Whose avarice his ashes sold,
That goodness might give place to gold.
As for his reliques, all the town
They are scattered up and down.
See'st a church repaired well?
There a sprinkling of them fell.
See'st a new church lately built?
Thicker there his ashes spilt.
Oh, that all the land throughout,
Keeble's dust were thrown about:
Places scatter'd with that seed
Would a crop of churches breed.

11. Anno 1565, upon the fifth of February, one Paulus Sutor, of the village of Bresweil, near the city of Basil, came into the house of Andreas Hager, a bookseller: he was then old and sick, and had been the other's godfather at the font, and performed to him all the good offices that could be expected from a father. Being entered his house, he told him that he was come to visit him, as one that esteemed him as his father. But as soon as the maid that attended upon the sick man was gone out of the parlour, he caught up a hammer, gave him some blows, and then thrust him through with his knife. As soon as the maid returned, with the same fury he did the like to her; and then seizing the keys, he searched for the prey intended: he found eight pieces of plate, which afterwards, being in want of money, he pawned to a priest of St. Blasius, who suspecting the man, sent the plate to the Senate at Basil, by which means the author of the detestable murder was known: he was searched after, taken at the village of Hagenstall, brought prisoner to Basil, where he had his legs and arms broken upon the wheel, and his head being (while yet alive) tied to a part of the wheel, he was burnt with flaming torches till, in horrible tortures, he gave up the ghost.

12. Furius Camillus was the great safety of Rome, and the sure defence of the Roman power; a person whom the Romans had styled the second Romulus for his deserts: yet being impeached by L. Apuleius, a tribune of the people, as having secretly embezzled a part of the Veientine spoils, by a hard and cruel sentence he was adjudged to banishment; and that at the very time when he was in tears for the loss of a son of admirable hopes, when he was rather to be cherished with comfort, than oppressed with new miseries. Yet Rome, unmindful of the merits of so great a man, to the funerals of the son added the condemnation of the father, and all this for fifteen thousand asses, which was the poor sum he was charged with, and banished for.

13. In later times, that great and famous captain, Gonsalvo, after he had conquered the kingdom of Naples, and driven the French beyond the mountains, and brought all the Italian princes to stand at the Spaniards devotion, was most ungratefully called home by his master the King of Spain, where he died obscurely, and was buried without any solemnity or tears.

14. Miltiades, a renowned captain of the Athenians, after that glorious victory at Marathon, and other great services, having miscarried in an enterprize, whereof the consequence was of small value, was fined fifty talents; and being not able to pay it, was kept bound in prison (though sore wounded in the thigh) till

(10.) Full. Worth. c. 11. p. 33.—(11.) Lon. Theatr. p. 338.—(12.) Val. Max. l. 5. c. 3. p. 136. Hak. Apol. l. 4. c. 10. § 4. p. 434.—(13.) Clark's Mir. c. 74. p. 321.

his son Cymon, to redeem his father, paid the money, and set him at liberty; but he soon after died of his wounds.

15. Theodatus was adopted, and made partner and successor in the kingdom by Amalasuntha, queen of the Goths, as soon as she was deprived of her son Athalaricus; who, in reward of so great and noble a favour, sent her to an island in the Vulsinian lake, where she was put into prison, and not long after strangled by his order; putting her to an unworthy death, by whose bounty he had received a kingdom.

16. Cardinal Charles Caraffa and Duke John his brother were they that managed all affairs under Pope Paul the Fourth. He being dead, Pius the Fourth was made Pope, and that chiefly by the favour and diligence of these Caraffas; and as a reward of their good service, he made it his first business to overthrow them: he sent the cardinal and his brother the duke, together with count Alifane, and many others of their kindred and friends, to prison, in the castle of St. Angelo: there were they nine months in durance, and expectation of death. At last, by order from the pope, the cardinal was hanged, the duke and count beheaded, and their dead bodies exposed as a public spectacle to the people.

17. Anaxagoras was of singular use to Pericles, the Athenian, in the government of the commonwealth, but being now burdened with old age, and neglected by Pericles, who was intent upon public affairs, he determined by obstinate fasting to make an end of himself. When this was told to Pericles, he ran to the philosopher's house, and with prayers and tears sought to withdraw him from his purpose, intreating him to live for his sake, if he refused to do it for his own. The old man being now ready to expire, "O Pericles," said he, "such as have need of the lamp use to pour in oil:" upbraiding him with the neglect of his friend who had been of such advantage to him.

18. Belisarius was general of all the forces under the emperor Justinian the First, a man of rare valour and virtue: he had overthrown the Persians, Goths, and Vandals; had taken the kings of these people in war, and sent them prisoners to his master; he had recovered Sicilia, Africa, and the greater part of Italy. He had done all this with a small number of soldiers, and less cost: he had restored military discipline by his authority, when long lost; he was allied to Justinian himself; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy, he refused it. This great man, upon some jealousy and groundless suspicion, was seized upon, his eyes put out, all his house rifled, his estate confiscated, and himself reduced to that miserable state and condition, as to go up and down in the common road with this form of begging: "Give one halfpenny to poor Belisarius, whom virtue raised, and envy hath overthrown."

19. Scipio Nasica deserved as much by the gown as did either of the Africans by arms: he rescued the commonwealth out of the jaws of Tiberius Gracchus; was the prince of the senate, and adjudged the most honest person in all Rome: yet his virtues being most unjustly undervalued, and disesteemed by his fellow-citizens, under pretence of an embassy, he retired to Pergamus, and there spent the rest of his life; his ungrateful country not so much as finding him wanting, or desiring his return.

20. P. Lentulus, a most famous man, and a great lover of his country, when in Mount Aventine he had frustrated the wicked attempts of C. Gracchus, and in a pious fight (wherein he had received many dangerous wounds) had put to flight the traitor's army, he bore away this reward of that and other his gallant actions, that he was not suffered to die in that city, the laws, peace, and liberty whereof he had by this means settled. So that forced by envy and slander to remove, he obtained of the senate an

(14.) Lon. Theat. p. 334. Clark's Mir. c. 73. p. 317. — (15.) Lon. Theat. p. 334. Fulg. l. 5. c. 3. p. 611 — (16.) Lips. Monit. l. 1. c. 5. p. 58, 59. — (17.) Plut. in Pericle, p. 162. Zuin. vol. i. l. 2. p. 204, 205.—(18.) Ful. l. 5. c. 3. p. 612. Lon. Theat. p. 336.—(19.) Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. § 4. p. 435.

employment

employment abroad, and in his farewell-oration prayed the immortal gods, "That he might never return to so ungrateful a people:" nor did he, but died abroad.

21. Achmetes, the great bassa, was, by the confession of all men, the best soldier, and most expert captain among the Turks; Bajazet made him the general of his army against his brother Zemes, where the conduct and valour of the general brought Bajazet the victory. At his return to court this great captain was invited to a royal supper, with divers of the principal bassas, where the emperor, in token they were welcome and stood in his good grace, caused a garment of pleasing colour to be cast upon every one of his guests, and a gilt bowl full of gold to be given to each of them: but upon Achmetes was cast a gown of black velvet: all the rest rose and departed, but Achmetes, who had on him the mantle of death, (amongst the Turks) was commanded to sit still, for the emperor had to talk with him in private. The executioners of the emperor's wrath came, stripped and tortured him, hoping that way to gain from him what he never knew of (for bassa Isaac, his great enemy, had secretly accused him of intelligence with Zemes); but he was delivered by the Janizaries, who would, no doubt, have slain Bajazet, and rifled the court, at his least word of command: but though he escaped with his life for the present, he not long after was thrust through the body as he sat at supper in the court, and there slain. This was that great Achmetes by whom Mahomet, the father of this Bajazet, had subverted the empire of Trabezond; took the great city of Caffa, with all the country of Taurica Chersonesus; the impregnable city of Croja, Scodra, and all the kingdom of Epirus; a great part of Dalmatia, and at last Otranto, to the terror of all Italy.

CHAP. XLVIII.

Of the Perfidiousness and Treachery of some Men, and their just Rewards.

There is nothing under the sun that is more detestable than a treacherous person, he is commonly followed with the execrations and curses of those very men to whom his treason hath been most useful. All men being apt to believe, that he who hath once exposed his faith to sale, stands ready for any chapman as soon as an occasion shall present itself. It is seldom that these perfidious ones do not meet with their just rewards from the hands of their own patrons: however, the vengeance of Heaven (where the justice of men fails) doth visibly fall upon them.

1. Charles, duke of Burgundy, gave safe conduct to the constable the earl of St. Paul; and yet, notwithstanding, after he found that Lewis XI. king of France, had taken St. Quintins, and that he did solicit him either to send him prisoner to him, or else to kill him within eight days after his taking, according to the agreement heretofore made betwixt them; he basely delivered him up to Lewis, whom he knew to be his mortal enemy, and by whom he was beheaded. But the duke, who heretofore was great and mighty with the greatest princes in Christendom, who had been very fortunate and successful in his affairs, from thenceforth never prospered in any thing he undertook: but was betrayed himself by one whom he trusted most, the earl of Campobrach; lost his soldiers, his formerly-gained glory, riches, and jewels, and finally his life, by the Switzers, after he had lived to see himself deserted of all that entered into any league with him.

2. The emperor, Charles IV. made war upon Philip, duke of Austria, and both ar-

(20.) Val. Max. l. 5. c. 3. p. 137. Hak. Apol. l. 4. c. 10. § 4. p. 435. — (21.) Knowles's Turk. Hist. p. 443, 444.
(1.) Ph. de Com. l. 4. c. 12. p. 133. Ibid. l. 5. c. 8. p. 155, 156.

mies were got near together with a resolution to fight; but the emperor, perceiving he was far surmounted in force by the enemy, determined to do that by subtility which he could not by strength. He caused three of the duke's captains to be sent for, and agreed with them to strike a fear into their master, that might cause him in all haste to retire. Upon their return they told the duke, "That they had been out, and particularly viewed the power of the emperor, and found it thrice as great as his own; that all would be lost if he did not speedily retreat; and that he had no long time to deliberate." "Then," said the duke, "let us provide for ourselves, waiting for some better opportunity: it is no shame for us to leave the place to a stronger than ourselves." So Philip fled away by night, no man pursuing him. The traitors then went to the emperor to receive their reward, who had made provision of golden ducats, all counterfeit, the best not worth six-pence, and caused great bags of the same to be delivered to them, and they merrily departed. But when employing their ducats they found them to be false, they returned to the emperor, and complained of the treasurer and master of the mint. The emperor looking on them with a frowning countenance, said, "Knaves as you are, get you to the gallows, there to receive the reward of your treason: false work, false wages, an evil-end befal you." They, wholly confounded, withdrew themselves suddenly, but whither is not known.

3. The Bohemians having gotten the victory, and slain Uratislaus, they set the country on fire; and after finding a young son of his, they put him into the hands of Gresomislas, the prince, called also Neclas, who pitying the child, his cousin, committed him to the keeping of the earl Duringus, whose possessions lay along by the river Egra; and a person who formerly had been much favoured by Uratislaus. This earl, (thinking to insinuate himself into the favour and good liking of Neclas) as the child was one day playing upon the ice, came upon him, and with one blow of his scimitar smote off his head: and hastening to Prague, presented it to Neclas all bloody, saying, "I have this day made your throne sure to you, for either this child or you must have died: you may sleep henceforth with security, since your competitor to the crown is disposed of." The prince retaining his usual gravity, and just indignation at so cruel a spectacle, said thus unto him, "Treason cannot be mitigated by any good: I committed this child to thee to keep, not to kill. Could neither my command, nor the memory of thy friend Uratislaus, nor the compassion thou oughtest to have had of this innocent, turn away thy thoughts from so mischevious a deed? What was thy pretence? to procure me rest? Good reason I should reward thee for thy pains: of three punishments, therefore, choose which thou wilt; kill thyself with a poniard, hang thyself with a halter, or cast thyself headlong from the rock of Visgrade." Duringus, forced to accept of this decree, hanged himself in an halter upon an elder-tree not far off: which ever after, so long as it stood, was called "Duringus's elder-tree."

4. In the war with the Falisci, Camillus had besieged the Falerians; but they, secure in the fortifications of their city, were so regardless of the siege, that they walked, gowned as before, up and down the streets, and oftentimes without the walls. After the manner of Greece they sent their children to a common school, and the treacherous master of them used to walk with them day by day without the walls: he did it often; and by degrees he trained them so far onward, that he brought them unawares into the danger of the Roman stations, where they were all taken. He bids them lead him to Camillus: he was brought into his tent, where standing in the middle, "I am," said he, "the master of these boys; and having a greater respect to thee than to my relations, I am come to deliver thee the city in the pledges of these children." Camillus heard him, and looking upon it as a base action, he turned to them about him, and looking upon him, "War,"

(2.) Camer. Oper. Subc. cent. 1. c. 7. p. 60.—(3.) Ibid. cent. 2. c. 60. p. 254.

said

said he, "is a cruel thing, and draws along with it a multitude of injuries and wrongs: yet to good men there are certain laws of war, nor ought we so to thirst after victory, as to purchase it at the price of unworthy and impious actions. A great captain should rely upon his own virtue, and not attain his ends by the treachery of another." Then he commanded the lictors to strip the school-master, and having tied his hands behind him, to deliver rods into the hands of his scholars to whip and scourge the traitor back into the city. The Faliscans had before perceived the treason, and there was an universal mourning and outcry within the city for so great a calamity; so that a concourse of noble persons, both men and women, like so many mad creatures, were running to and fro upon the wall: when the children came driving with lashes their master before them, calling Camillus their preserver and father. The parents, and the rest of the citizens, were astonished at what they beheld; and having the justice of Camillus in great admiration, they called an assembly, and sent ambassadors to let him know, "That, subdued by his virtue, they rendered up themselves and theirs freely into his hands."

5. Agathocles was very prosperous in Africa, had taken all the rest of the cities, and shut up his enemies in Carthage, about which he lay. He invited Ophellas, the Cyrenian, to join with him, promising, that the crown of Africa should be his: Ophellas, won with this hope, came to him with great forces, and was, together with his army, cheerfully received, and provided for by Agathocles: but soon after, great part of his army being gone forth to forage, and Ophellas but weak in the camp, he was fallen upon, and slain in the fight, and his whole army, by vast promises, won to the colours of Agathocles. But observe how successful this treachery proved: It was not long before Agathocles was forced to fly out of Africa, his army lost, and two of the sons slain, by the fury of the mutinous soldiers; and, which is worthy of observation, this was done by the hands of them that came with Ophellas, and in the same month, and day of the month, that he had treacherously slain Ophellas, his friend and his guest.

6. Ladislaus Kerezin, a Hungarian, traiterously delivered up Hiula (a strong place) to the Turks; and when he expected to receive many and great presents for this his notable piece of service, certain witnesses were produced against him by the command of Selymus himself, who deposed, "That the said Ladislaus had cruelly handled certain Musselmen that had been prisoners with him:" whereupon he was delivered to some friends of theirs, to do with him as they should think good. They enclosed this traitor in a tun, or hogshead, set full of long sharp nails within-side, and rolled it from the top of a high mountain, full of steep downfalls, to the very bottom; where, being run through every part of the body with those sharp nails, he ended his wretched life.

7. Leo Armenius, emperor of Constantinople was slain by some conspirators in the temple there, and Michael Balbus set up to succeed him in his room. He also being dead, Theophilus, his son, was advanced to the imperial palace of his father, who was no sooner confirmed in his empire, but he called together the the whole senate into his palace, and bid those of them that assisted his father in the slaughter of Leo, to separate themselves from the rest; which when they had cheerfully done, turning to the præfect over capital offences, he commanded him to seize and carry them away, and to execute condign punishment upon them.

8. When the emperor Aurelian marched against Thyana, and found the gates of the city shut against him, he swore he would make such a slaughter, that he would not leave a dog alive in the whole city. The soldiers, enticed with the hope of spoil, did all they were able to take it; which one Heracleon perceiving, and fearing to perish with the rest, betrayed the city into their hands. Au-

(4.) Plut. in Camillo, p. 134. Din. Mem. l. 3. p. 212. Bruson. Exempl. l. 5. c. 6 p. 356.—(5.) Diod. Sicul. l. 20. p. 674, 686. — (6.) Camer. Oper Subsc. cent. 2. c. 61. p. 259. Heyl. Cosm. p. 544.—(7.) Zonar. An. tom. 3. p. 146. Din. Mem. l. 3. p. 215.

relian, having taken it, caused all the dogs in the city to be slain, but gave to all the citizens a free pardon as to life, except only the treacherous Heracleon, whom he caused to be slain, saying, "He would never prove faithful to him, that had been the betrayer of his own country.

9. Solyman the Magnificent employed one in the conquest of the Isle of Rhodes, promising the traitor to give him for his wife one of his daughters, with a very great dowry. He, after his service done, demanding that which was promised, Solyman caused his daughter to be brought in most royal pomp, assigning him the marriage of her, according to his desert. The traitor could not keep his countenance, he was so transported with joy. "Thou seest," said Solyman, "I am a man of my word: but forasmuch as thou art a Christian, and my daughter, thy wife that shall be, is a Mahometan by birth and profession, you cannot so live in quietness; and I am loth to have a son-in-law that is not a Mussulman both within and without; and therefore it is not enough that thou abjure Christianity in words, as many of thy sect are wont to do, but thou must fortwith doff thy skin, which is baptized and uncircumcised." Having so said, he commanded some that stood by to flay alive the pretended son-in-law; and that afterwards they should lay him in a bed of salt, ordaining, that if any Mahometan skin came over him again, in place of the Christian, that then, and not before, his promised spouse should be brought unto him to be married. The wretched traitor, thus shamefully and cruelly divided, died in most horrible torments.

10. The Venetians put to death Marinus Falierus, their duke, for having conspired against the state; and whereas the pictures of their dukes, from the first to him that now liveth, are represented and drawn according to the order of their times, in the great hall of the general council; yet, to the end that the picture of Falierus, a pernicious prince, might not be seen amongst others of those illustrious dukes, they caused an empty chair to be drawn, and covered over with a black veil; as believing that those who carried themselves disloyally to the commonwealth, cannot be more severely punished, than if their names be covered with a perpetual silence, and secret detestation.

11. The Saracens were shamefully forced to leave the siege of Constantinople, by Constantius Pogonatus; and a tempest also lighting upon their navy, had reduced them to such terms, that they besought him for peace; which was granted them upon these conditions: "That the truce should continue for thirty years; and that the Arabians, or Saracens, as a tribute, should pay to the emperors of Constantinople three thousand pieces of gold, eight slaves, and as many excellent horses." But Justianus, the successor of Pogonatus, forming an army of thirty thousand choice youth, broke the league, and undertook an expedition against these Arabians, pretending that the tribute-money bore not the stamp of the Romans, but the Arabians. The Arabians, fastening the tables of their league to a standard, bore them as an ensign amongst them; and seeing they could prevail nothing at all with the emperor by entreaties, they admitted all to a trial with him in battle, wherein the emperor was overthrown with a great slaughter, and compelled to a shameful and dishonourable flight: with a few of his servants, he hardly escaped. Soon after, by a sedition amongst his subjects, he was thrust out into exile, and the principal of those his counsellors, who had persuaded him to this wickedness, were publicly burnt.

12. King Edgar, hearing of the admirable beauty of Elfrida, the only daughter of Ordgarus, duke of Devonshire, founder of Tavistock Abbey in that county, sent his great favourite, earl Ethelwold, who could well judge of beauty, to try the truth thereof; with commission that, if he found her such as fame reported, he should bring her to him, and he would make her his queen. The

(8.) Fulg. l. 6. c. 5. p. 765. Bruson. Ex. l. 5. c. 6. p. 354.—(9.) Camer. Oper. Subscis. cent. 2. c. 61. p. 259.—(10.) Ibid. p. 260.—(11.) Zonar. Annal. tom. 3. p. 135, 136. Din. l. 3. p. 164, 165.

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young earl, upon sight of the lady, was so surprised, that he began to woo her for himself; and had procured her father's good-will, incase he could obtain the king's consent. Hereupon the earl posted back to the king, relating to him, that "the maid was fair indeed, but nothing answering to the fame that went of her:" yet desired the king that he might marry her, as being her father's heir, thereby to raise his fortune. The king consented, and the marriage was solemnized. Soon after, the fame of her beauty began to spread more than before, so that the king, much doubting that he had been abused, meant to try the truth himself: and thereupon; taking occasion of hunting in the duke's park, came to his house: whose coming Ethelwolfe suspecting, he acquainted his wife with the wrong he had done both her and the king: and therefore, to prevent the king's displeasure, entreated her, by all the persuasions he could use, to cloath herself in such attire as might be least fit to set her forth. But she, considering that now was the time to make the most of her beauty, and longing to be a queen, would not be accessary to her own injury, but decked herself in her richest ornaments: which so improved her beauty, that the king was struck with admiration at the first sight, and meant to be revenged of his perfidious favourite; yet dissembling his passion till he could take him at advantage, he then, with a javelin, thrust him through; and having thereby made the fair Elfrida a widow, took her to be his wife.

13. Rhomilda was the wife of prince Sigulphus: her husband being slain by Cacanus, king of the Henetians, and she herself besieged by the same enemy, she yet, nevertheless, fell so far in love with him, that upon the promise of marriage, she agreed to deliver into his hands the city of Friol: this she did, and Cacanus burnt it, slew the men and carried the women and children captives into Austria. He also took Rhomilda to his bed, for one night only, and then delivered her to be a bused by twelve Henetians; and soon after caused her to be impaled upon a sharp stake.

14. Bassianus Caracalla made an expedition into the East, against the king of the Parthians; and desparing to subdue him by force, he fraudulently solicited him to enter with him into a league of amity. The other, not trusting the Romans, and supposing that their faith and friendship would be but short and unstable, sent back his ambassadors, with a refusal of what they came about. Caracalla sent them back again to the king, to remonstrate to him, "That a perpetual and firm peace and amity betwixt both nations would be mutually advantageous; and that, to the establishment of it, there wanted nothing but that he would consent to a marriage betwixt Caracalla and his daughter." The king did willingly hearken and consent to it. The day of the nuptials being come, the Parthians (not suspecting any thing of hostility) in honour of the king's son-in-law went out to meet him unarmed; and many of them, leaping from their horses, mixed themselves with the Romans in great alacrity: when, on a sudden, the signal being given, on every side the Roman soldiers, being in good order, and armed, set upon the others, unprovided and naked, and cruelly slew many of them, Artabanus hardly escaping in the throng and tumult. But he, mindful of the injury, and greedy of revenge, flew to arms against these truce-breakers, and, in a just battle with them, which lasted three days, not without great slaughter, he compelled them to sue for peace, to restore the prisoners they had taken, and also to pay him a considerable sum of money.

15. In the reign of Maximinus there was a revolt of the soldiers, and of the Osroheni, who by accident lighting upon Carcino (not thinking of any such thing, and altogether unwilling to it) they forced him to be their leader, clothed him with the purple, and saluted him emperor. Not long after, he sleeping

(12.) Bak. Chron. p. 16, 17. Mon. Angl. tom. 1. p. 256. Speed's Hist. p. 388.—(13.) Dinoth. l. 3. p. 214. Camer. Oper. Subc. cent. 1. c. 7. p. 59. Druson. Ex. l. 5. c. 6. p. 355.—(14.) Din. l. 3. p. 163, 164.

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in his tent, was treacherously slain by Macedonius his bed-fellow, who thinking it would be very acceptable to Maximinus, presented him with the head of Carcino. Maximinus was indeed well pleased with the gift (being thereby freed of so great a danger;) but withal, he caused Macedonius to be slain, as the betrayer of his friend

16. Tarpeia, the daughter of Tarpeius, the warden of the capitol, agreed to betray it into the hands of the Sabines, upon this condition, "That she should have for her reward that which they carried upon their left arms," meaning the golden bracelets they wore upon them. Being let in by her according to compact, Tatius, the Sabine king (though well pleased with carrying the place) yet abhorring the manner in which it was done, commanded the Sabines to deliver her all they carried on their left arms; and himself in the first place, pulling his bracelet from his arm, cast that, together with his shield, upon her, and all the rest doing in the same manner; hurt on every side with gold and bucklers, she was oppressed and overwhelmed at once with the multitude and weight of her rewards, and so miserably died.

17. A. Vitellius being saluted emperor by the soldiers in Germany (against Galba then reigning), having afterwards overcome Otho, amongst his writings he found a roll of one hundred and twenty men, who had petitioned Otho, for a reward, as having being present or assisting in the murder of Galba; but though Vitellius was Galba's enemy, yet he thought it unfit, not only that such men should receive a reward, but that they should be suffered to live, seeing that they had set the life of their prince to sale. He therefore caused diligent search to be made for them, and as many as he could lay hands upon he caused to beslain.

18. Guntramus, king of the Burgundians, when he warred against Gondoaldus (who under a false name, as if he were his brother, had seized upon part of Burgundy, and usurped the title of a king) contracted with Sagitarius and Monnialus (two bishops whom Gondoaldus used as his entire friends) about the slaying of Gondoaldus: which done, he caused the bishops also, who had been his ministers therein, to be slain, lest a villanous example should remain, upon which any man should presume to betray him, whom he had once owned and acknowledged for his lord.

19. The city of Sfetigrade defended against Amurath the Second, was then watered but with one great well in the midst of the city, into which a traiterous person (who had contracted for a mighty reward, to cause the city to be yielded up to the Turks) had cast a dead dog; this had been no great matter to other men, but he well knew that the garrison consisted of the soldiers of Dibra, who as they were the most valorous of all Epirus, so were they more superstitious than the Jews about things clean and unclean: and he knew these would starve, die any manner of death, or yield up the city, rather than drink of that polluted drink; nor was he deceived, for it was straight yielded up on certain conditions. He that corrupted the water, was rewarded with three suits of rich apparel, fifty thousand aspers, and a yearly pension of two thousand ducats: but short was his joy, for after he had a few days vainly triumphed in the midst of Amurath's favours, he was suddenly gone, and never afterwards seen or heard of, being secretly made away (as was supposed) by the commandment of Amurath, whose noble heart could not but detest the traitor, although the treason served well for his purpose.

20. Luther was once asked, "Whether if one had committed a murder, and confessed it to the priest, in case the magistrate should otherwise hear of it, and cite the priest for a witness, the priest was bound to reveal what he had learned by confession?" Luther answered, "No," and added this example:

(15.) Herod. l. 7. p. 330. Fulg. l. 6. c. 5. p. 765. Bruson. Ex. l. 5. c. 6. p. 354.—(16.) Plut. in Romulo, p. 27. Liv. decad. l. 1. p. 5. Zon. Annal. tom. 2. p. 55 —(17.) Fulg. l. c. 6. 5. p. 765.—(18.) Ibid. 776.—(19.) Knowles's Turk. Hist. p. 329. Barlet. Hist. of Scanderbeg, l. 5. p. 1. 81, 186.

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"At Venice a woman had privately killed one that had lain with her, and thrown his body into the sea; and then having confessed all to a monk, received from him a schedule in testimony of her absolution. Afterwards, corrupted with money, he betrayed her: the woman produces the schedule of the monk's absolution, and thereby would excuse herself." The senate therefore gave sentence, "That the monk should be burnt, and the woman banished:" this judgment of the prudent senate, Luther did highly applaud.

21. On the 11th. of December, 1754, about eight o'clock in the morning, the dey of Algiers was assassinated in his palace, and the grand treasurer mortally wounded, by six soldiers, desperadoes, whilst the dey and the treasurer were distributing the pay to the soldiery, in the court-yard of his palace. The assassins were at last cut to pieces; though not so soon but that things hung in the balance for more than half an hour, whether the government should be subverted or not. The treasurer is since dead of his wounds: he had a pistol ball in his collar bone, two deep wounds in his arm, two cuts with a sabre across his head, his right-hand cut off, and the other cleft down to his wrist. One of the rebels, after receiving the pay, and taking the dey's hand to kiss according to custom, drew a concealed dagger, and thrust it through the dey's breast, then fired a pistol, which wounded the dey in the side. The dey rose, and walked a few yards, calling to his attendants, &c. "If amongst so many of them, they could not destroy such a villain: and then dropt. Another at the same time assassinated the treasurer. The first conspirator, after killing the dey, took off his (the dey's) turban, and putting it on his head, seated himself where the dey had sat: and thinking himself secure, from the sanction of the seat, (which, although he had just violated it, from a vulgar notion prevailing here, he perhaps thought, if he could once attain, he should be acknowledged sovereign) he began to harangue the divan, and the dey's secretaries, who were all seated near him: telling them, that he would govern them: that he would make war with some powers, this country being at peace with too many; and that he would do justice to all: brandishing his drawn sabre in his hand. He bid them order the dey's band of music, who were there, to play, and the drums to beat: which the divan was forced to order. He had sat thus unmolested for more than a quarter of an hour, whilst the five others were at work, with their pistols and sabres. When, in this crisis (for had he sat but a quarter of an hour longer, the guns had been fired, and he had been acknowledged sovereign) one of the chiauses, or messengers in the palace, took courage, and snatching up a carbine, fired it at him and killed him. This example was followed by some other chiauses, and his five accomplices were also soon destroyed.

Though there appeared but six actors, it is believed there must have been more at hand, but that the rest, who were perhaps ready to join on the first appearance of success, finding afterwards that things went ill, stole off in the crowd: for the dey was at that time giving the pay to no less than 300 soldiers, in his court-yard. Yet, as incredible as it seems, that six men should attempt such an action, 'tis much more so, that it should have been, as it was, very near succeeding. For 'tis acknowledged on all hands, and even the new dey, since made, declared, "That had the conspirator kept his seat a few minutes longer, all would have been lost, and government subverted."

These men seemed to have laid their scheme, and founded their hope on a circumstance, which one would have thought would have rendered the attempt absolutely impossible, but which, however, had brought it very near being accomplished, viz. The number of soldiers then receiving their pay? who indeed enter without any arms, when they receive it; but when the conspirators fell to work, the soldiers not imagining such an attempt could be made by six men, without numbers at hand to back them, un-

(20.) Lon. Theatr. p. 577.

certain for some time what course to take, ran all away by a private back-door to their barracks, lest they might be suspected to be of the number of the conspirators; and the guard of the dey's palace, who always wait without the gates compleatly armed, might come in upon them. But the gates having been shut by some of the conspirators, the guard could not get in to the dey's defence, or perhaps had not the courage to attempt it; as they concluded, on hearing the pistol-shots and the confusion, that all the soldiers within were confederates, and had come secretly armed for that purpose. Many more persons were wounded beside the hasnague or treasurer.

Ali Bashaw, the aga of the Spahis, or generalissimo, was immediately sent for, and placed in the seat of the murdered dey. The cannons were fired, and, in one hour's time, from the most disturbed situation imaginable, perfect tranquillity was restored to the city.

CHAP. XLIX.

Of Voluptuous and Effeminate Persons.

Tiberius the emperor is said to have instituted a new office at Rome, for the invention of new pleasures: over whom he appointed as their Præfect, T. Cæsonius Priscus: had he wanted officers he might have been more than sufficiently supplied out of these that follow.

1. Plotius, the brother of L. Plotius, twice consul, was proscribed by the triumvirate, and in his palace at Salernum, where he lay hid, he was betrayed to his murderers by the smell of his sweet unguents and perfumes which he had upon him.

2. Sinyndirides, the Sybarite, was of that softness and effeminacy, that he excelled therein all those of his nation, though the world itself had not a more luxurious generation than they. This man upon a time had cast himself upon a bed prepared for him of the leaves of roses: and having there taken a sleep, at his rising complained that he had pustules made upon his body by reason of the hardness of his bed. The same person was moreover so addicted to his belly, that when he went to Sicyone, as a servant to Agarista, the daughter of Clisthenes, he took along with him a thousand cooks, a thousand fowlers, and as many fishermen.

3. Demetrius Poliorcetes when he had taken divers cities by siege, exacted yearly from them one thousand two hundred talents, the least part of which went to the army, the greatest he consumed in all kinds of luxury: both himself and the pavements where he resided flowed with unguents; and throughout every part of the year, the fresh leaves of flowers were strewed for him to walk upon. A man immoderate and excessive in his amours, and his great endeavour was to seem beautiful, and to that purpose he studiously composed his hair into curls, and sought by art to have it of a golden colour.

4. Straton of Sydon, and Nicocles the Cyprian, strove not only to excel all other men in luxury and effeminate pleasures, but there was also an emulation betwixt themselves, enkindled by the relations they heard of each other; their feasts were attended with musical women, and harlots of faces selected for beauty, were to sing and dance before them while they feasted: but they could not long indulge themselves in these kind of delights, for both of them perished by a violent death.

5. Sardanapalus, king of Assyria, was the most effeminate of all men; he was continually hid in the apartments of the women, and there sat disguised amongst them, in a habit like unto theirs: where he also was busied with the distaff as they. Upon his sepulchre he caused a statue to be cut attired like a woman, holding her right hand over her head, with some of the fingers close, after the

(21.) Gazetteer, Dec. 1754.

(1.) Solin. c. 45. p. 402.—(2.) Ælian. Var. Hist. l. 9. c. 24. p. 250. Id. 12. c. 124. p. 316. (3.) Ibid. l. 9. c. 9. p. 238.—(4.) Ibid. l. 7. c. 2. p. 199.

manner

manner of one that is ready to give a fillip, and by it these words were engraven,

> "Sardanapalus, the son of Anacyndaraxes, hath built Anchiala and Tarsus in one day. Eat, drink, and be merry, the rest is not worth the fillip of a finger."

Cicero saith, "That Aristotle lighting upon this tomb and inscription, said, "it should have been written upon the grave of a beast not upon the tomb of a king."

6. Muleasses, King of Tunis, was a man of pleasure: it is said of him, "That his manner was to shut his eyes, that he might catch the harmony of musick more deliciously, as having learned that two senses are not at once to be gratified in the highest manner." Jovius says of him, "That having fought (but unfortunately) with his son Amida, for the recovery of his kingdom, being all disfigured with dust and sweat, and his own blood, amongst a numerous crowd of them that fled, he was known to his enemies by nothing so much as the sweetness of his perfumes: thus betrayed he was brought back, and had his eyes put out by his son's command.

7. The city Sybaris is seated two hundred furlongs from Crotona, betwixt the two rivers of Crathis and Sybaris, built by Iseliceus: the affairs of it were grown to that prosperity, that it commanded four neighbour-nations, and had twenty-five cities subservient to its pleasure: they led out three hundred thousand men against them of Crotona: all which power and prosperity were utterly overturned by means of their luxury. They had taught their horses at a certain tune to rise on their hinder feet, and with their fore-feet to keep a kind of time with the musick: a minstrel, who had been ill-used amongst them, fled to Crotona, and told them, "If they would make him their Captain, he would put all the enemies horse (their chief strength) into their hands: it was agreed: he taught the known tune to all the minstrels in the city; and when the Sybarites came up to a close charge, at a signal given, all the minstrels played, and all the horses fell to dancing, by which being unserviceable, both they and their riders were easily taken by the enemy.

8. The old inhabitants of Byzantum were so addicted to a voluptuous life, that they hired out their own houses familiarly, and went with their wives to live in taverns: they were men greedy of wine and extremely delighted with musick: but the first sound of a trumpet was sufficiently almost to put them beside themselves: for they had no disposition at all to war, and even when their city was besieged, they left the defence of their walls that they might regale with wine and feasting.

CHAP. L.

Of the libidinous and unchaste Life of some Persons, and what Tragedies have been occasioned by Adulteries.

IN an ancient emblem, pertaining to John Duke of Burgundy, there was to be seen a pillar which two hands sought to overthrow: the one had wings; and the other was figured with a tortoise; the word, *Utcunque*; as much as to say, "by one or other." There are persons who take the same course in their prohibited amours; some strike down the pillars of chastity by the sudden and impetuous violence of great promises, and unexpected presents; others proceed therein with a tortoise's pace, with long patience, continual services, and profound submissions: yet when the fort is taken, whether by storm or long siege, there is brought in an unexpected reckoning sometimes, that drenches all their sweets in blood, and closes up their unlawful pleasures in the sables of death.*

1. A certain merchant of Japan, who had some reason to suspect his wife, pretended to go into the country; but returning soon after, surprised her in the very act. The adulterer he killed: and

(5.) Athe. Deip. l. 12. c. 7. 530. Camer. Oper. Subc. Cent. 1. c. 97. p. 450. Oros. Hist. l. 1. c. 19. p. 25. Cicer. Tusc. Quest. l. 5.—(6.) Camer. Oper. Subsc. Cent. 2. c. 30. p. 128, 129. Id. Cent. 1. c. 20. p. 107.—(7.) Ibid. p. 127. Ibid.—(8.) Ælian. Var. Hist. l. 3. c. 14. p. 100.

* Caus. Hol. Court, Treat. of Passions, § 8. p. 18.

having tied his wife to a ladder, he left her in that half-hanging posture all night. The next day he invited all the relations on both sides, as well men as women, to dine with him at his own house; sending word, that the importance of the business he had to communicate to them, excused his non-observance of the custom they have to make entertainments for the women distinct from those of the men. They all came, and asking for his wife, were told that she was busy in the kitchen; but dinner being well nigh past, they entreated the husband to send for her? which he promised to do. Whereupon rising from the table, and going into the room where she was tied to the ladder, he unbound her, put a shroud upon her, and into her hands a box, wherein were the members of her gallant covered with flowers: saying to her, "Go and present this box to our common relations, and see whether I may upon their mediation grant you your life: she came with that equipage into the hall where they sat at dinner, falling on her knees, presented the box with the precious reliques in it to the kindred; but as soon as they had opened it, she swooned: her husband perceived that it went to her heart, and to prevent her returning again (now she was going) cut off her head; which raised such an horror in the friends, that they immediately left the room, and went to their several homes.

2. Schach Abbas, king of Persia, coming to understand that one of his menial servants, who was called Jacupzanbeg, Kurtzi Tirkenan (that is to say, he whose office it was to carry the king's bow and arrows) had a light wife, sent him notice of it with this message, "That if he hoped to continue at court in his employment, it was expected he should cleanse his house." This message, and the affliction he conceived at the baseness of his wife, and his reflection that it was known all about the court, put him into such a fury, that going immediately to his house (which was in the province of Lenkeran) he cut in pieces not only his wife, but also her two sons, four daughters, and five chamber-maids, and so cleansed his house by the blood of twelve persons, most of them innocent.

3. The Egyptians do not presently deliver the dead bodies of the wives of eminent persons to conditure and embalming, nor the bodies of such women, who in their life-time were very beautiful, but detain them after death, at least three or four days, and that upon this reason. There was once one of these embalmers impeached by his companion, that he had abused a dead body, committed to his care to be salted and embalmed. Dr. Brown, in his vulgar errors, speaking of the like villanies used by these pollinctors, elegantly writes, "deformity needeth not now complain, nor shall the eldest hopes be ever superannuated, since death hath spurs, and carcases have been courted."

4. After king Edred, (not any of his sons) but his nephew Edwin, the eldest son of king Edmund, succeeded, and was anointed and crowned at Kingston upon Thames, by Otho, archbishop of Canterbury, in the year 955. This prince, though scarce fourteen years old, and but a child in years, the very day of the coronation, and in sight of his lords, as they sat in counsil, shamefully abused a lady of great estate, and his near kinswoman; and to mend the matter, shortly after slew her husband, the more freely to enjoy his incestuous pleasure. For this and other infamous acts, a great part of his subjects hearts were so turned against him, that the Mercians and Northumbrians revolted and swore fealty to his younger brother Edgar, with grief whereof, after four years reign, he ended his life, and was buried in the church of the New Abbey of Hide at Winchester.

5. Eugenius the Third, king of Scotland, made a beastly law, which appointed the first night of the new-married woman to belong to the lord of the soil. This infamous law was repealed by king Malcolm, anno 1057, granting the hus-

(1.) Mandelst. Trav. l. 2. p. 191.—(2.) Orleans. Trav. l. 6. p. 330.—(3.) Herodot. l. 2. p. 121. Korum. de Mirac. Mort. l. 7. c. 22 p. 15.—(4.) Baker's Chron. p. 15. Speed's Hist. p. 385.

band

band liberty to redeem the same by payment of an half-mark of silver, which portion they call *marchetas mulierum*, and is yet disponed by superiors in the charters they give to their vassals.

6. Augustus, though of so great a fame for a good emperor, was yet so lustfully given, that if he saw any beautiful lady, he caused her to be privately brought to him, without all respect of nobility, dignity or honesty. The philosopher Athenodorious was very intimate with him, yet not acquainted with his libidinous practices: but one day understanding that Augustus had sent a litter, closed with his seal, for a certain noble lady, whose husband lamented exceedingly, and the chaste woman was a'so moved extremely thereat; he besought them both to be patient, and forthwith conveyed himself secretly into the litter in the place of the lady, with a sword in his hand: when the litter was brought, Augustus coming, as his manner was, to open it himself, Athenodorus rushed forth upon him, with his drawn sword in his hand: "And (said he) "art thou not afraid that some one should kill thee in this manner?" Augustus was much amazed at this unexpected accident, yet gently bore with the boldness of the philosopher, thanking him afterwards, and making good use of so good a warning.

7. There was a surgeon of no mean city, who, neglecting his own, followed the wife of another man; and when on a time he had mounted his horse, with a purpose to ride to her, his wife asked him, "whither he went?" who, in derision, replied, "To a brothel-house." These words, spoken in such a petulent levity, were not unheard by Divine Justice; for, when he had performed with the adulteress what he intended, and was mounting his horse to return, one of his feet catched, and was entangled in the reins; which the horse being frighted at, he ran away, as if mad, shook him off the saddle, one of his feet hanging in the stirrup; he drew him in such a manner along the way, that his brains were beat upon the stones, nor could he be stopped, till he had dragged him into a brothel-house, and made good those words that before he had spoken with inconsiderate perverseness.

8. Hostius was a man of a most profligate baseness: after what manner he abused himself with both sexes, and what glasses he caused to be made, on purpose to enlarge the imagination of his impurities by the delusion of his eyes, I had rather it should be declared by the pen of Seneca than mine; but it is proper to remember, that the villanies of this monster had a due recompence, even in this world: for when he was slain by his own servants, Augustus, the emperor, judged his death unworthy of revenge.

9. The duke of Anjou coming to assist the Netherlands against the Spaniards, while his army was upon the frontiers to enter into Hainault, it happened that one captain Pont was lodged in the house of a rich farmer, named John Mills, of whom he demanded his daughter Mary to wife; but being denied, he chased the whole family out of the house, keeping only this poor virgin, whom he ravished, and caused three or four of his soldiers to do the like: this done, he set her at the table by him, and derided her with obscene speeches: she, big with revenge, as the captain turned his head to speak with a corporal, catched up a knife, and stabbed him therewith to the heart, so that he fell down presently dead. The soldiers took and bound her to a tree, and shot her to death.

10. Paulina was the wife of Saturninus, illustrious, as well for the chastity of her life, as the nobility of her birth. Decius Mundus, none of the meanest of the knights of Rome, was inflamed with her incomparable beauty, so that he offered her two hundred thousand drachms for a single night; she despising his gifts, he determined to famish himself. Ide, the freed-woman of his father, was aware of this, and told him, that for fifty thousand drachms she

(5.) Bish. Sports. Hist. Churc. of Scotland, l. 2. p. 29.—(6.) Camer. Oper. Subcis. Cent. 1. c, 49. p. 220.—(7.) Lonic Thea. p. 482.—(8.) Senac. Nat. Quæst. l. 1. c. 16. p. 439. Cæl. Rhod. l. 4. c. 3. p. 631—(9) Syms. Chur. Hist. l. 1. cent. 16. p. 220.

would procure him the embraces of Paulina; which having received, and knowing Paulina vemently addicted to the worship of Isis, she delivered twenty-five thousand drachms to some of the priests: declared the love of Decius, solicited their help, and, that done, she promised to deliver them as much more in gold. The elder of these priests, thus corrupted, goes to Paulina, and being admitted to a private conference, tells her, that "the god Anubis was taken with her beauty, and commanded that she should repair to him." She obtained leave of her husband to go the more easily, for that he knew she was of approved chastity. To the temple she went: and when it was time to rest, she was locked in by the priests, and there, in the dark, was encountered by Mundus, whose pleasure that night she obeyed, supposing that she had gratified the god. He went thence before the Priests, that were conscious of the abuse, were risen. Paulina magnified her happiness to her husband and equals. Upon the third day after Mundus met her: "It was well done, Paulina," said he, to save me two hundred thousand drachms, and yet withal to fulfil what I desired: for I am not ill-satisfied that you despised Mundus, and yet embraced him under the pretext of Anubis:" and so departed. Paulina now first apprehending the abuse, tore her garments and hair, discovered all to her husband, conjuring him not to suffer sogreat a villany to pass unpunished.

Her husband informed the emperor Tiberius of the matter, who having caused strict examination to be had of all persons concerned, he commanded all those impostor priests to be crucified, together with Ide, the inventress and contriver of this mischief. He ordered the temple to be pulled down, and the statue of Isis to be cast into the river Tyber, As for Mundus, he condemned him to perpetual banishment; in part (as he said) excusing him because of the rage of his love.

11. Sir Robert Carr, sometime favourite to King James I. who created him viscount Rochster, and earl of Somerset, living in open adultery with the young earl of Essex's Lady, to prevent the scandal, and enjoy their pleasures with the greater freedom, procured the lady to be solemnly, though unjustly, divorced from her husband; and then, at the expence of Sir Thomas Overbury's life, Somerset married her. The wedding was honoured with the presence of the king, queen, and nobility, with all imaginable pomp and gallantry. The city of London also made an entertainment for the bride and bridegroom; and happy were they who could shew the greatest respect to their persons, and honour to their nuptials; but before the conclusion of the year, Somerset and his lady were apprehended, and convicted, and condemned to die, for procuring sir T. Overbury to be poisoned in the tower. All men expected, according to king James's asseveration, "not to spare any one that was concerned in that murder," that they would both have been executed; but on the contrary, they were pardoned, and set at liberty, with the allowance of four thousand pounds a year out of the earl's confiscated estate. They retired to a private life in the country: and now that love, that made them break through all opposition, either on her side declining to some new object, as was commonly reported, or his inclining to reluctancy, they lived in the same house as strangers to each other. The lady died before them, an infamous death, of a disease in the offending parts, too unseemly for any modest pen to mention: of the earl I will say no more, but tha the would have passed for a good man, if he had not doated on so ill a woman, whose lewdness brought him to ruin.

CHAP. LII.

Of the Incestuous Loves and Marriages of some Men.

IT is the saying of St. Augustine: "That the commixture of brothers and sisters,

(10.) Joseph. Anti. Judaic. l. 18. c. 4. p. 467. Wier. Oper. de Præstig. Diem. l. 3. c. 24. p. 242, 243. Lonic. Thea. p. 468. Lavat. de Spect. Part 1. c. 6. p. 23, 24. Zona. Ann. tom. fol. 46. Purch. Pil. tom. 1, l. 6, c. 4. p. 732.—(11.) Kingston's Hist. Eng.

sisters, the more ancient it is in respect of the compulsion of necessity, the more damnable it is now afterwards become through the prohibition of religion." Amongst those where religion hath had but little to do, whole nations are at this day at once both polluted and delighted with all sorts of incestuous connections. The Persians and Parthians approve of incest in their royal families, by reason of which it is often committed, but seldom so punished as in the following history:

1. About a league and a half from the city of Amadabat, the metropolis of Guzuratta, we were shewed a sepulchre, which they call *Beti Chuit*, that is to say, The daughter's shame discovered: there lieth interred in it a rich merchant, a Moor, named Hajam Majom, who falling in love with his own daughter, and desirous to shew some pretence for his incest, went to an ecclesiastical judge, and told him in general terms: "That he had in his youth taken pleasure to plant a garden, and to dress and order it with great care, so that now it brought forth such excellent fruits, that the neighbours were extremely desirous thereof; that he was every day importuned to communicate unto them, but that he could not yet be persuaded to part therewith; and that it was his design to make use of them himself, if the judge would grant him, in writing, a licence to do it. The kadi (who was not able to dive into the wicked intentions of this unfortunate man) made answer, "That there was no difficulty in all this: and so immediately declared as much in writing. Hajam shewed it his daughter; and finding, nevertheless, that neither his own authority, nor the general permission of the judge, would make her consent to his brutal enjoyments, he ravished her. She complained to her mother; who made so much noise about it, that the king, Mahomet Begeran, coming to hear thereof, ordered him to lose his head.

2. Semiramis, queen of the Assyrians, was a woman of incessant and insatiable lust; to gratify which, she selected the choice young men in her army, and after she had done with them, commanded them to be slain. She had also incestuous society with her son, and covered her private infamy with a public impiety; for she commanded that, without any regard of reverence had unto nature, it should be held lawful for parents and children to marry each other as they pleased.

3. Ptolemeus, king of Egypt, did first violate the chastity of his own sister, and afterwards made her his wife; nor was it long before he as basely dismissed her, as he had impiously received her: for having sent her away, he then took to wife the daughter of that sister whom he had but lately divorced. He murdered the son he had by his sister, as also his brother's son: being therefore become hateful for his incests and murders, he was expelled the kingdom by those of Alexandria, anno ab U. C. 622.

4. Cambyses, king of Persia, falling in love with his own sister, sent for the judges of his kingdom, and inquired of them if there were any law that permitted him to marry his own sister: to whom (fearing to exasperate the natural cruelty of his disposition) they replied: "That they found not any such law as he had mentioned; but they found another law, whereby the kings of Persia were enabled to do as they pleased:" whereupon he married her, and after that another of his sisters also.

5. In the family of the Arsacidæ (that is, the kings of Parthia) he was looked upon as no lawful heir of the kingdom and family, who was not conceived in incestuous conjunction of the son with the mother.

6. Luther, in his comment upon Genesis, tells, that at Erford there was a young man (the son of a widow-woman of good quality) who had often solicited his mother's maid to admit him to her bed: she, wearied with his continual importunity, acquainted her mistress with it. The mother, intending to chastise her son, bade the maid to appoint him an hour, and agreed amongst themselves

(1.) Mandelsl. Trav. l. 1. p. 32, 33. — (2.) P. Orosii Hist. l. 1. c. 4. p. 14. — (3.) Ibid. l. 5. c. 10. p. 194. — (4.) Herodot. l. 3. p 173, 174. — (5.) Sabel, Ex. l 3. c. 9. p. 166.

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to exchange beds. The mother lay expecting the son, intending to give him a very severe chiding; but, while she thus went about to deceive the young man, she herself was, by the delusion of satan, deceived also; for taking flame she silently admitted her son, and, unknown by him, was at that time got with child: at the usual time she was delivered of a daughter, which was brought up by her as one that was fatherless and motherless. When this girl was grown up, the young man, her son, fell in love with her; and, notwithstanding the mother laboured with anxiety against it, would needs have her to his wife; so that, though unwittingly, the young man lay at once with his sister and daughter, as well as his wife. The mother, through grief, being ready to lay violent hands upon herself, confessed the whole to the priest; and divines being acquainted with the case, agreed, that seeing the whole was unknown to both, they should not be divorced, lest their consciences should be burdened.

7. C. Caligula familiarly polluted all his sisters; and at any great feast he evermore placed one or other of them by turns beneath himself, while his wife sat above. He is believed to have defloured his sister Drusilla, while a virgin, and he himself but a boy; and was one time surprised with her by his grand-mother Antonia, in whose house they were brought up together. Afterwards, when she was married to L. Cassius Longinus, a consular person, he took her from him, and kept her openly as if she had been his lawful wife. When he lay sick, he ordained her his heir, and his successor in the empire; for the same sister deceased, he proclaimed a general cessation of law in all courts, and a time of solemn mourning; during which, it was a capital crime to have laughed, bathed, or supped together with parents, wife, or children. And being impatient of this sorrow, he fled suddenly out of the city; and having passed through all Campania, he went to Syracuse, and from thence returned with his hair and beard overgrown: neither at any time after, in his speeches to the people or the soldiery, about the most weighty affairs, would he swear otherwise than by the name or deity of Drusilla.

8. Strabo reporteth of the Arabians, that they admitted incest with sister and mother. Adultery with them is death, but that only is adultery which is out of the same kindred; otherwise for all of the same blood to use the same woman is their incestuous honesty. When fifteen brothers (king's sons) had, by their continual company, tired their one and only sister, she devised a means to rid herself, or at least to ease her somewhat of that trouble. And whereas the custom was, that he which went in left his staff at the door to prohibit others entrance, she got like staves, and always having one at the door, was disburdened of their importunity; every one that came, thinking some other had been there before them: but they being once all together, one of them stole from his fellows, and finding this staff at the door, accused his sister to his father of adultery, whereof, by discovery of the truth, she was cleared.

9. Artaxerxes Mnemon, king of Persia, fell in love with his own daughter, a beautiful virgin, called Atossa: which his own mother Parysatis perceiving, persuaded him to marry her, and so to take her for his wife: and though the Persian laws forbad such incestuous marriages; yet by the counsel of his wicked mother, and his own lust, he had her for his wife, after which time he never prospered in any thing he took in hand.

10. Lucretia, the daughter of Pope Alexander the Sixth, not only lay with the pope her father, but also with her brother, the duke of Candy: which duke was also slain by Cæsar Borgia, for being his rival in his sister's bed. Of this Lucretia is this epitaph extant:

Hic jacet in tumulo, Lucretia nomine, sed re
Thais, Alexandri filia, sponse, nurus.

Here Lucrece lies, a Thais in her life,
Pope Sixtus' daughter, daughter-in-law, and
wife.

(6.) Lonic. Theat. p. 486. Luthe. Coll. Mensal. p. 257.—(7.) Sueton. l. 4. c. 24. p. 179.—(8.) Purch. Pil. tom. 1. l. 3. c. 1. p. 260.—(9.) Diodor. Sic. Clark's Mir. c. 71. p. 313.—(10.) Sandys in l. 10. Ovid. Metam. p. 199.

11. "When

11. "When we came to the court of the king of Quedea, we found that (with a great deal of pomp, excellent music, dancing, and largess to the poor) he was solemnizing the funerals of his father, whom he himself had stabbed, on purpose to marry his own mother, after he had already gotten her with child. As a remedy in these evils he made proclamation, that on pain of a most rigorous death, no person whatever should be so daring as to speak a word of that which had passed: and it was told us, how for that cause he had already put to death divers principal personages of his kingdom, and a number of merchants."

CHAP. LIII.

Of such as have been warned of their approaching Death, and yet were not able to avoid it.

When Alexander the Great (then in India) had been told by an oracle, that he should die by poison at Babylon, and that within the compass of the next eight months; he was importunate to know further, who was the person that should give him that poison? But he had no other answer than this: "That the fates cannot be deceived." So it seems: for when the appointed time is come, 'tis easy to observe how some push on themselves by a wilful and presumptuous foolhardiness; and to others, their very caution and circumspection hath proved as fatal to them, as any other thing.

1. Advertisements were come from all parts, both within and without the realm, from Spain, Rome, Lorrain and Savoy, to give notice to Henry of Lorrain, duke of Guise (in the reign of Henry the third of France), that a bloody catastrophe would dissolve that assembly he had then occasioned of the estates. The almanacks had well observed it: it was generally noised in the estates, that the execution should be on St. Thomas's day, the very eve before the duke's death: the duke himself sitting down to dinner, found a scroll under his napkin, advertising him of a secret ambush of the king and his: but he writ underneath with his own hand: They dare not," and threw it under the table. Seeing, therefore, that no warning would abate his confidence, nor awake his security, his murder was performed in this manner: "Upon December 23, 1588, the king assembles his council, having before prepared seven of his gentlemen that were near his person to execute his will. The duke of Guise came, and attending the beginning of the council, sends for an handkerchief. Pericart, his secretary, not daring to commit this new advertisement to any man's report, ties a note to one of the corners thereof, saying: "Come forth and save yourself, else you are but a dead man." But Larchant, the captain of the king's guard stayed the page that carried it, and caused another to be given to him by St. Prix, the chief groom of the king's chamber. The spirit of man doth often prophesy the mischief that doth pursue him: the duke in the council feels strange alterations, and extraordinary distemperatures, and amidst his distrust a great fainting of his heart. St. Prix presents unto him some prunes of Brignolles, and raisins of the sun: he eats, and thereupon the king calls him into his cabinet, by Revol, one of the secretaries of state, as it were to confer with him about some secret of importance: the duke leaves the council to pass into the cabinet, and as he lifts up the tapestry with one hand to enter, they charge him with swords and daggers, and so he was slain.

2. Certain it is that some good while before the duke of Buckingham's death, by the knife of Felton, Sir Clement Throckmorton, a gentleman then living, advised him to wear a privy-coat: whose council the duke received very kindly; but gave him this answer, "That against any popular fury, a shirt of mail would be but a silly defence; and as for any single man's assault he took himself to be in no danger."

3. The night before king William the Second was killed, a certain monk dreamed that he saw the king gnaw the image of Christ crucified with his teeth; and that as he was about to bite away the legs

(11.) Ferdinand Mendez. Pinto's Voyages, c. 8. p. 22.
(1.) De Serre's Gen. Hist. of France, p. 821.—(2.) Reliq. Wott. p. 114.

of the same image, Christ with his feet spurned him down to the ground; and that, as he lay on the earth, there came out of his mouth a flame of fire, with abundance of smoak: this being related to the king by Robert Fitz Hammon, he made a jest of it, saying: "This monk would fain have something for his dream, go give him an hundred shillings, but bid him look that he dream more auspicious dreams hereafter." Also the same night the king himself dreamed, that the veins of his arms were broken, and that the blood issued out in great abundance, and many other like passages there were: by which it seems he had friends somewhere, (as well as Julius Cæsar) that did all they could to give him warning: but that as Cæsar's, so his evil genius would not suffer him to take it: for king William, notwithstanding he was forewarned by many signs, would go out a hunting in the New Forest: yet something moved with the many presages, he staid within all the forenoon: but about dinner-time an artificer came, and brought him six cross-bow arrows, very strong and sharp, whereof four he kept himself, and the other two he delivered to Sir Walter Tyrrel, a knight of Normandy, his bow-bearer: saying: "Here Tyrrel, take you two, for you know how to shoot them to good purpose:" and so having, at dinner, drank more liberally than his custom, as it were in contempt of presages, out he rides to the New Forest, where Sir Walter Tyrrel shooting at a deer, at a place called Charingham, the arrow glanced against a tree, or as some say, grazed upon the back of the deer, and flying forward hit the king upon the breast, with which he instantly fell down dead. Thus died William Rufus in the the forty-third year of his age, and the thirteenth of his reign: his body was drawn in a collier's cart, with one horse, to the city of Winchester, where the day following he was buried in the cathedral church of St. Swithin.

4. The lord Hastings, by Richard the Third, the then protector, was arrested of high treason; who wished him to make haste and be confessed, for he swore by St. Paul, his usual oath, that he would not touch bread nor drink till his head was off: so he was led forth unto the green before the chapel within the Tower, where his head was laid down upon a log of timber, and there stricken off. In this man's death we may see how inevitable the blows of destiny are: for the very night before his death the lord Stanley sent a secret messenger to him at midnight, in all haste, to acquaint him of a dream he had, in which he thought that a boar with his tusks so gored them both in the heads, that the blood ran about their shoulders; and forasmuch as the protector gave the boar for his cognizance, the dream made so fearful an impression upon his heart, that he was thoroughly resolved to stay no longer, and had made his horse ready, requiring the lord Hastings to go with him, and that presently, to be out of danger before it should be day. But the lord Hastings answered the messenger: "Good Lord! leaneth your master so much to such trifles, to put such faith in dreams, which either his own fears create, or else they rise in the night, by reason of the day's thoughts? Go back therefore to thy master and commend me to him, and pray him to be merry, and have no fear, for I assure him I am as sure of the man he speaks of, as of mine own hand:" the man he meant was one Catesby, who deceived him, and was himself the first mover to rid him out of the way. Another warning he had the same morning in which he was beheaded: his horse twice or thrice stumbled with him almost to falling, which, though, it often happen to such to whom no mischance is toward, yet hath it of old been observed as a token foregoing some great misfortune.

5. The night before Henry the Second, king of France, was slain, queen Margaret his wife dreamed that she saw her husband's eye put out: there were justs and tournaments at that time, into which the queen besought her husband not to enter because of her dream: but he was resolved, and there did things worthy of himself: when almost all was now done, he would needs run the tilt with a knight who refused him, his name was Montogomery: the king was bent

(3.) Bak. Chron. p. 53, 54. — (4.) Ibid. p. 320, 321.

upon

upon it, they shivered their lances in the course, and a splinter of one of them took the king so full in the eye, that he thereby received his death-wound.

6. Crœsus, king of Lydia, had two sons, the one dumb and of little use, the other a person of excellent accomplishments above all the rest of his companions; his name was Atys: concerning this son Crœsus dreamed that he was transfixed with a javelin, headed with iron: being awake, and having considered of it, he takes a wife for his son, and whereas he was before general of all the Lydian forces, he would not suffer him henceforth to head them: all spears, javelins, lances, and such like, he removed from the walls into inward chambers, lest any should fall upon his son and kill him. About this time, near the mount Olympus in Mysia, there was a wild boar of extraordinary bigness, destroying the labours of the Mysians: and though they had divers times assaulted him, yet were they destroyed, and he no way hurt. They therefore sent ambassadors to Crœsus to beseech him to send them his son, with a party of select young men, together with some dogs, that the boar might be slain. Crœsus, remembering his dream, refused to send his son, but granted all the rest. His son, hearing their embassy and his refusal, expostulated with him the cause why he would not suffer him to go with the rest? He thereupon tells him his dream: the young man replied, "That seeing it was upon the point of a weapon that he should die, he need not fear to send him to the Mysians, for his dream was not that he should die by teeth, tusks or the like." Crœsus hereupon changed his determination: and having resolved his son should go this expedition, he called for Adrastus, a valiant person, who had fled out of Phrygia to him, and told him, that to his care he would entrust his son, in case they should be suddenly set upon by robbers in the way. To Mysia they went, found out the boar, and having enclosed him round, cast darts and javelins at him: here Adrastus threw a javelin at the boar, but, missing his aim, he unfortunately therewith so wounded the prince that he presently died: and Adrastus, unable to bear the grief of his error, slew himself.

7. Alexander the Great was admonished by the Chaldeans, that he should not enter Babylon, as being a place fatal to him, and not only so, but he had in his sleep the image of Cassander, his murderer, presented to him: he thought he was killed by him, and that he was advised to be a more careful preserver of his own life. Afterwards, when Cassander came first into his sight (for he had never before seen him) he enquired whose son he was: when he was told it was the son of Antipater, though he knew it was that face whose image had appeared to him in the night, he repeated a Greek verse, which would have no credit given to dreams: and so clearing his mind of that suspicion he had conceived, gave opportunity to Cassander to administer that poison which was already prepared for him.

8. The night before the death of Julius Cæsar, he was told by Calphurnia, his wife, that she had then newly dreamed that she saw him lay dead in her bosom, and being in great perplexity and fright with her vision, she endeavoured, by the most importunate entreaties, to deter him from going the next morning to the senate-house: he had also notice by Spurina to beware of the ides of March, in which he was slain: nay, in the morning, as he passed to the senate, one trust into his hand a note of all the conspirators, which he also shuffled amongst the rest of his papers and never looked upon it.

9. Aterius Ruffus, a knight of Rome (when a great sword-play was to be peformed by the gladiators of Syracuse) dreamed the night before, that one of those kind of fencers, which are called *Retiarii*, (which use nets in the theatre to entangle their adversaries with, that they should neither offend nor defend) gave him a mortal wound: which dream he told to such of his friends that sat near him. It happened presently after

(5.) Lonic. Theatr. p. 410. Bak. Chron. p. 475. — (6.) Herodot. l. 1. p. 14, 15. Val. Max. l. 1. c. 7. p. 23. Heyw. Hier. l. 4. p. 225. — (7.) Val. Max. l. 1. c. 7 p. 22. Petr. Greg. de Repub. l. 21. c. 3. p. 762.—(8.) Val Max. l. 1. c. 7. p. 19, 20. Sueton.

that one of those *Retiarii* was forced by his adversary to the place where Aterius and his friends were seated as spectators; whose face he no sooner beheld, but he started and told his friends, that he was the man from whose hands he had dreamed he received his death, and would ther upon have departed: his friends endeavoured to detain him by discussing his fear, and so occasioned his murder; for the *Retiarius* having then compelled his adversary to that very place, and overthrown him, while he was busy to thrust his sword through him as he lay prostrate, he so wounded Aterius that he died upon the spot.

10. Mauritius, the emperor, dreamed that both himself and his whole stock were killed by one Phocas, not without some fearful apprehensions: he told this dream of his to Philippicus, his son-in-law. Exact enquiry is made if any could be found of that name; and in so numerous an army as he had then, there was but one, and he a notary: he, therefore, supposed himself secure enough from one of so low and mean a fortune. But before he took any further course therein, there was a mutiny in the army, upon the detention of their pay; in that tumult Phocas was saluted emperor: the army returning towards Constantinople, Mauritius fled to Chalcedon, where both he and his whole progeny, by the commandment of Phocas, were put to death.

11. Acchias, the Theban tyrant, being at a feast, where were present all sorts of merriment and mirth, there was brought him a letter, wherein he was certified of a plot that was upon his life: he never read it, but gave order, that as a thing serious it should be deferred to the morrow: but neglecting that warning, he did not live to read it, for he was slain that night.

12. It is a very memorable thing, which (from the mouth of a very credible person who saw it) George Buchanan relates, concerning James the Fourth, king of Scotland: that intending to make a war with England, a certain old man of a venerable aspect, and clad in a long blue garment, came unto him, at the church of St. Michael at Linlithgow, while he was at his devotion, and leaning over the canons seat, where the king sat, said, "I am sent unto thee, O king, to give thee warning, that thou proceed not in the war thou art about, for if thou dost, it will be thy ruin;" and having so said, he withdrew himself back into the press: the king after service was ended enquired earnestly for him, but he could be no where found, neither could any of the standers-by feel or perceive how, when or where he passed from them, having as it were vanished in their hands; but no warning could divert his destiny, which had not been destiny if it could have been diverted. His queen also had acquainted him with the visions and affrightments of her sleep, that her chains and armlets appeared to be turned into pearls, that she had seen him fall from a great precipice, and that she had lost one of her eyes: but he answered these were but dreams, arising from the many thoughts and cares of the day: he marched on therefore and fell with a number of his nobility, at the battle of Flodden-field, September 9th, 1513.

13. There was an Italian called David Risio, who had followed the Savoyan ambassador into Scotland, and in hopes of bettering his fortune gave himself to attend the queen Mary at first in the quality of a musician: afterwards growing in more favour, he was admitted to write her French letters, and in the end preferred to be principal secretary of state; had only the queen's ear, and governed all the affairs at court. To that excess of pride and arrogance he was grown, that he would out-brave the king in his apparel, in his domestic furniture, in the number and sorts of his horses, and in every thing else. This man had warning given him, more than once, by John Damiott, a French priest, who was thought to have some skill in magic, to do his business, and begone, for that he could not make good his part: he answered disdainfully, "The Scots are given more to brag than fight." Some few days before his death,

(9.) Val. Max. l. 1. c. 7. p. 21, 22. Lonic. Theatr. p. 408. Heyw. Hier. l. 4 p. 225.—(10.) Fulgos. l. 1. c. 5. p. 124.—(11.) Zuin. Theatr. vol. 3. l. 3 p. 698.—(12.) Baker's Chron. p. 374. Drum. Hist. of Scotland, p. 143. 144.

being

being warned by the same priest to take heed of the bastard; he replied, "That whilst he lived he should not have credit in Scotland, to do him any hurt;" for he took earl Murray to be the man, of whom he was advertised to take heed; but the first stroke was given by George Douglass, base son to the earl of Angus, after whom every man inflicted his wound till he was dispatched: this was in the year 1565.

CHAP. LIII.

Of such as have unwittingly or unwarily procured and hastened their own Deaths and Downfal.

The ancients erected no altars to death, because it is inexorable, and no way to be prevailed upon, or to be escaped by any of us; agreeable to this is that of Mr. Benlow's in his divine poem:

"Time posts on loose-reign'd steeds: the Sun ere't face
To West, may see thee end thy race:
Death is a noun, yet not *declin'd* in any case."

No certainly we cannot *decline* it, for we run into the jaws of death, by the very same ways we endeavour to avoid it. The sons of Esculapius sometime dig our graves, even then, while they are contriving for our health; rather than fail we bespeak our coffins with our own tongues, not knowing what we do; as in the following examples.

1. King Charles the Ninth, of France, had resolved upon the murder of the chief lords of the Huguenots. This secret of council had been imparted by the duke of Anjou to Ligneroles, his familiar friend: he being one time in the king's chamber, observed some tokens of the king's displeasure; at the insolent demands of some Huguenot lord, whom he had newly dismissed with shew of favour: Ligneroles, either moved with the lightness incident to youth, which often over-shoots discretion, or moved with ambition not be ignorant of the nearest secrets, told the king in his ear, "That his majesty ought to quiet his mind with patience, and laugh at their insolence, for within a few days, by that meeting, which was almost ripe, they would be all in his net, and punished at his pleasure:" with which words the king's mind being struck in the most tender sensible part of it, he made shew not to understand his meaning, and retired to his private lodgings, where full of anger, grief, and trouble, he sent to call the duke of Anjou, and charged him with the revealing this weighty secret: he confessed he had imparted the business to Ligneroles, but assured him he need not fear he would ever open his lips to discover it: "No more he shall," answered the king, "for I will take order that he shall be dispatched before he have time to publish it." He then sent for George de Villequier, viscount of Guerchy, who he knew bore a grudge against Ligneroles, and commanded him to endeavour by all means to kill him that day; which was accordingly executed by him and count Charles of Mansfield, as he hunted in the field.

2. Candaules, the son of Myrsus, and king of Lydia, doated so much upon the beauty of his own wife, that he could not be content to enjoy her, but would needs enforce one Gyges, the son of Dascylus, to behold her naked body; and placed the unwilling man secretly in her chamber, where he might see her preparing for bed. This was not so closely carried, but that the queen perceived Gyges at his going forth; and understanding the matter; took it in such high disdain, that she forced him the next day to requite the king's folly with treason: so Gyges being brought again into the same chamber by the queen, slew Candaules, and was rewarded, not only with his wife, but the kingdom of Lydia also, wherein he reigned thirty-eight years.

3. Fredegundis was a woman of admirable beauty, and for that reason entertained by Childerick, king of France,

(13.) Spots. Hist. Chur. Scot. l. 4. p. 194.
(1.) Davil. Hist. of civil wars in France. l. 5. p. 357.—(2.) Herod. l. 1. p. 5. Raleigh's Hist. World, part. 1, l. 2. c. 25. p. 510. Just. Hist. l. 1. p. 21. Petr. Greg. de Repub. l. 20. c. 1. p. 751.

over

over whose heart she had gained such an empire that she procured the banishment of his queen Andovera, and the death of his mother Galsuinda: yet neither was she faithful to him, but prostituted herself to Landrick de la tour, duke of France, and mayor of the palace. Upon a day the king being to go a hunting, came up first into her chamber, and found her dressing her head with her back towards him; he, therefore, went softly and struck her gently on the back part with a hunting spear: she not looking back, "What dost thou do, my Landric," said she, "it is the part of a good knight, to charge a lady before rather than behind." By this means the king found her falsehood, and went to his proposed hunting; but she perceiving herself discovered, sent for Landric, told him what had happened, and therefore enjoined him to kill the king for his and her safety, which undertook and affected that night, as the king returned late from his hunting.

4. Muleasses, the king of Tunis, was skilled in astrology, and had found, that by a fatal influx of the stars, he was to loose his kingdom, and also to perish by a cruel death: when, therefore, he heard that Barbarossa was preparing a navy at Constantinople, concluding it was against himself; to withdraw from the danger, he departed Africa, and transported himself into Italy; to crave aid of Charles the emperor against the Turks, who he thought had a design upon him. In the mean time he had committed the government of his kingdom to Amida, his son, who, like an ungrateful traitor, assumed to himself the name and power of the king; and having taken his father upon his return, put out his eyes. Thus Muleasses drew upon himself that fate he expected, by those very means by which he hoped to have avoided it.

5. There was an astrologer, who had often and truly predicted the event of divers weighty affairs, who having attentively fixed his eyes upon the face of Joannes Galeacius, and contemplated the same: "Dispose, sir," said he, "of your affairs with what speed you may, for it is impossible that you should live long in this world." "Why so?" said Galeacius. "Because," replied the other, "the stars, whose sight and positions on your birth-day I have well observed, do threaten you, and that not obscurely, with death before such time as you shall attain to maturity. Well," said Galeacius, "you, who believe in these positions of these birth-day stars, as if they were so many gods, how long are you to live through the bounty of the fates?" "I have a sufficient tract of time alloted for my life," replied the astrologer. "But," said Galeacius, "that for the future (out of a foolish belief of the bounty and clemency of the fates) thou mayest not presume further upon the continuance of life, than perhaps it is fit, thou shalt die forthwith, contrary to thy opinion: nor shall the combined force of all the stars in heaven be able to save thee from destruction, who presumest in this manner to dally with the destiny of illustrious persons." and thereupon commanded him to be carried to prison, and there strangled.

6. Though the mushroom was suspected, yet was it wine wherein Claudius, the emperor, first took his poison; for being in liquor, he lamented the destiny of his marriages, which he said were ordained to be all unchaste, but should not pass unpunished. This threat being understood by Agrippina, she thought it high time to look about her, and by securing him with a ready poison, she provided to secure herself: so Cladius stands indebted to his unweary tongue for his untimely death.

7. Herod, overcome with pain, troubled with a vehement cough, and almost pined with fasting, was determined to hasten his own death; and taking an apple in his hand, he called for a knife; and then, looking about him, lest any stander-by should hinder him, he lifted up his arm to strike himself: but Achaibus his cousin ran hastily unto him, and stayed his hand; and presently there was great lamentation made throughout all

(3.) M. de Serr. Hist. Franc. p. 23. Lips. monit. l. 2. c. 2. p. 148. Fulgos. l. 9. c. 9. p. 1275. Fabia. Hist. tom. 1. p. 109—(4.) Jov. Elog. p. 359. Dinoth. memor. l. 6. p. 412.—(5.) Wieri Oper. lib. de Irâ. p. 148.— (6.) Feltham Resolv. cent. 2. c. 29. p. 220.

the king's palace, as if the king had been dead. His son Antipater, then in prison, having speedy news hereof, was glad, and promised the keepers a piece of money to let him go: but the chief of them did not only deny to do it, but also went and immediately acquainted the king with it. Herod hearing this, commanded his guard to go and kill Antipater, and bury him in the castle called Hircanium. Thus was that wicked man cast away by his own temerity and imprudence, who, had he had more patience and discretion might probably have secured both his life and the kingdom to himself; for Herod outlived his death but five days.

8. Anthony being at Laodicea, sent for king Herod, to answer what was objected against him touching the death of young Aristobulus. He was a violent lover of his wife Mariamne; and suspecting that her beauty was one cause of his danger, before he went he committed the care of his kingdom to Joseph his uncle, withal, leaving order to kill Mariamne his wife, in case he should hear that any thing evil had befallen him. He had taken his journey; and Joseph, in conversation with the queen, as an argument of the great love the king bore her, acquainted her with the order he had left with him. Herod having appeased Anthony, returned with honour; and speaking to the queen of the truth and greatness of his love, in the midst of embraces, Mariamne said to him, "It was not the part of a lover to give commandment, that if any thing should befall thee otherwise than well with Anthony, I should presently be put to death." No sooner were these words out of her mouth, but the king entered into a strange passion, and giving over his embraces, he cried out with a loud voice, and tore his hair; saying, that "he had a most evident proof that Joseph had committed adultery with her, for that he would not have discovered those things which had been spoke to him in secret, except they had grealy confided in one another:" and in this emotion, or rage of jealousy, he was hardly restrained from killing his wife; yet he gave order that Joseph should be slain, without admitting him audience, or justification of his innocency. Thus Joseph, by his imprudent revealing of a dangerous secret, unwarily procured his own death.

9. The emperor Probus, a great and excellent prince, having well nigh brought the empire into a quiet and peaceable, from a troublesome and turbulent posture, was heard to say, that "he would speedily take such a course, that there should be no more need of an army." This speech was so disliked by the soldiers, that they conspired against him, and procured his death.

CHAP. LIV.

Of Men of unusual Misfortunes in their Affairs, Persons, or Families.

The Ancients accounted him for a fool, who being himself but a man, would yet upbraid another of his kind with his calamity or misfortune. For what reason can any man have to boast of his own estate, or to insult over another's unhappiness, when how pleasant a time soever he hath for the present, he hath yet no assurance that it shall so continue with him until the evening; and though he be ever so near unto good fortune, yet he may possibly miss it; as did the three princes in the following example.

1. Anastasius, emperor of Constantinople, being greatly hated, and foreseeing he could not make much longer abide in the world, he began to reflect on his successors, desiring to tranfer to the throne one of his three nephews, whom he had bred up; having no male issue to succeed him. There was difficulty in the choice, and he having a mind very superstitious, put that to the lot which he could not resolve by reason; for he caused three beds to be prepared in the royal chamber, and made his crown to be hanged within the tester of one of those beds; being resolved to give it to him who should by lot place himself under it: this done, he sent for his nephews, and, after he

(7.) Josephus of the Jewish wars, l. 1. c. 21. p. 606.—(8.) Jos. Antiq. l. 15. c. 4. p. 388.—(9.) Imperial Hist p. 290.

had magnificently entertained them, commanded them to repose themselves, each one choosing one of the beds prepared for them; the eldest accommodated himself according to his fancy, and he hit upon nothing; the second did the same; he then expected the youngest should go directly to the crowned bed; but he prayed the emperor he might be permitted to lay with one of his brothers; and by this means not any of them took the way to the empire, which was so easy to be had, that it was not above a pace distant. Anastasius amazed, well saw God would transfer the diadem from his race; and indeed Justin succeeded, although a stranger to his blood.

2. Anne Momorancy was a man of an exquisite wit and mature wisdom, accompanied with a long experience in the changes of the world; by which arts he acquired, happily for himself and for his posterity, exceeding great wealth, and the chief dignities of the kingdom, himself having attained to be constable of France. But this man, in his military commands, had always such ill fortune, that in all the wars of which he had the government, he ever remained either a loser, or grievously wounded, or a prisoner; which misfortunes were the occasion that many times his fidelity was questioned; even in that last action, where fighting he lost his life, he wanted not accusers.

3. Thomas Tusser, while as yet a boy, lived in many schools, Wallingford, St. Paul's, and Eton, whence he went to Trinity Hall in Cambridge: when a man, he lived in Staffordshire, Suffolk, Norfolk, Cambridgeshire, &c. He was successively a musician, schoolmaster, servingman, husbandman, grazier, and poet; more skilful in all, than thriving in any vocation: he traded at large in oxen, sheep, dairies, and grain of all kinds, to no profit: whether he bought or sold, he lost; and when a renter, impoverished himself, and never enriched his landlord: yet hath he laid down excellent rules of husbandry and housewifery; so that the observer thereof must be rich in his own defence. He spread his bread with all sorts of butter, yet none would stick thereon: yet I hear no man charge him with any vicious extravagance, or visible carelessness; but impute his ill success to some occult cause in God's counsel.

4. The emperor Sigismund passing a river, his horse stood still, and pissed in it; which, when one of his servants perceiving that rode not far before him, he said jestingly, "The horse had directly the same quality with his master." Cæsar heard him, and bade him explain the meaning of what he had said. "The horse," said he, "pisses in a river where there is no want of water; and and so Cæsar is liberal to them that are otherwise rich." The emperor observed, that "he was modestly taxed; for that as yet he had given nothing to him, who had been his old servant;" and thereupon replied, that "he had indeed been always a faithful servant, but that the gifts of princes are not so properly theirs that deserve well, but theirs to whom they are destined by fate; and that he would convince him of the same as soon as he had some leisure." Afterwards Cæsar commanded two boxes to be made, of the same bigness and form; in the one he put gold, in the other lead of the same weight, and caused his servant to be called, and bad him choose which box he would: he took them up, poised both in his hands, and at last fixed upon that box that had the lead in it; which when the emperor saw, at the opening of the box: "Now," said he, "thou mayest plainly see, that not my good-will has been hitherto wanting, but that it was through thine own ill fortune that hitherto thou hast had no reward from me.

5. It was observed, as it were, in the destiny of King Henry the Sixth of England, that although he was a most pious man, yet no enterprize of war did ever prosper where he was present.

6. Franciscus Busalus, a citizen of Rome, was so extremely unfortunate in his children, that he saw two of his sons fall dead by mutual wounds they had

(1.) Caus. Hol. Court. tom 2. § 5. p. 287.—(2.) Davil. Hist. of Civil Wars of France, l. 4. p. 230.—(3.) Full. Worth. p. 331. Essex.—(4.) Lonic, Theat. p. 685. Canon. Chro. l. 3. p. 528.—(5.) Bak. Chro. p. 283.

received at each other's hands; two other of his sons beheaded, for a sedition which they had been authors of; a fifth son of his slew his mother-in-law; and his daughter poisoned herself in the presence of her husband.

7 Helvius Pertinax (commonly, but corruptly, called Ælius) was so variously exercised with the chances of inconstant fortune, and so often from a good, thrust down into an adverse condition, that by reason hereof he was called fortune's tennis-ball.

8. Robert the Norman, son to William the Conqueror, was chosen king of Jerusalem, but he refused this honourable proffer; whether he had an eye to the kingdom of England, now void by the death of William Rufus, or because he accounted Jerusalem would be encumbered with continual war. But he who would not take the crown with the cross, was fain to take the cross without the crown; and it was observed, that afterwards he never prospered in any thing he undertook. He lived to see much misery in prison, and poverty; and he felt more, having his eyes put out by king Henry his brother; and at last found rest, when buried in the new cathedral church of Gloucester, under a wooden monument, bearing better proportion to his low fortunes than high birth; and since, in the same choir, he hath got the company of another prince, as unfortunate as himself, king Edward the Second.

9 Tiberius being at Capreas, fell into a lingering disease, and his sickness increasing more and more, he commanded Euodus, whom he most honoured amongst all his freemen, to bring him the young Tiberius and Caius, because he intended to talk with them before he died, and it should be at the break of day on the morrow. This done, he besought the gods of that place, to give him an evident sign whereby he might know who should succeed him: for though he vehemently desired to leave the empire to his son's son, (that was Tiberius), yet made he more account of that which God should make manifest to him. He there conceived a presage, that he who the next day should enter first to salute him, it should be he who in the empire should necessarily succeed him. And having settled this thing in his fancy, he sent unto the young Tiberius's master, charging him to bring him unto him by break of day, supposing that the empire should be his. But by the evil fortune of Tiberius it fell quite contrary to his grandfather's expectation. For being in this thought he had commanded Euodus, that as soon as day should arise, he should suffer him of the two young princes to enter in unto him, who should arrive the first. Who walking out met with Caius at the door of the chamber, and saying to him that the emperor had called for him, suffered him to enter; Tiberius the mean while being at breakfast below. When the emperor beheld Caius, he suddenly began to think of the power of God, who deprived him of the means to dispose of the empire according as he had determined with himself; so Caius was declared successor in the empire; and no sooner was the old emperor dead, but the young unfortunate Tiberius was destroyed.

10. Antiochus was overcome in battle by his brother Seleucus; whereupon he fled to Artamenes, king of Cappadocia, his brother-in-law; where, after some days, he found there was a conspiracy against him to betray his life. He got him therefore away from thence with all speed, and put himself into the protection of Ptolomæus, his enemy; supposing that he might better rely upon his generosity, than any kindness he could expect from his brother. But Ptolomæus, at his first arrival, put him into custody under special guards. Here he remained awhile, till by the help of a certain harlot, he escaped from his prison, and recovered his liberty; but this unfortunate prince had not travelled far before he was set upon by thieves, and by them murdered.

11 Ferdinand Mendez Pinto, a Portuguese,

(6.) Joh. Textor. Officin. l. 2. c. 23. p. 98.—(7.) Vos. Instit. Orator. l. 4. c. 6. § 10. p. 97.—(8.) Fuller's Holy War, l. 2. c. 1. p. 44. Camb. Brit. p. 255.—(9.) Joseph. Ant. l. 18. c. 8. p. 476. 477.—(10.) Brus. Facet. l. 3. c. 22. p. 223.

tuguese, in the book of his travels and adventures sets forth of himself, that nothing being to be met with in his father's house besides poverty and misery, an uncle of his put him into the service of a lady at Lisbon, when he was about twelve years old; where he remained but a year and a half, before he was constrained by an accident to quit her house and service, for the safety of his life. With this unfortunate beginning he put himself upon travel, and the seeing of remote parts, where all along fortune continued so extremely unkind to him, that in the space of twenty-one years, wherein he was abroad (besides the hardships and variety of evil accidents that strangers are liable unto), he suffered shipwreck five times, was thirteen times a captive, and sold for a slave seventeen times in the Indies, Æthiopia, Arabia, China, Tartary, Madagascar, Sumatra, and divers other kingdoms.

CHAP. LVI.

Of the Loquacity of some Men, their Inability to retain intrusted Secrets, and the Punishment thereof.

The city of Amyclas is said to have perished through silence, and it was in this manner: Divers rumours and false reports had been brought the magistrates concerning the coming of an enemy against them; by reason of which the city had several times been put into disorderly and tumultuous frights; they therefore set forth an edict, that for the future no man should presume to make any such report; by this means, when the enemy came in earnest, no man durst discover it for fear of the law; so they were suddenly oppressed and overthrown. But how numberless are they who have perished through the intemperance of the tongue!

1. Fulvius, one of the favourites and minions of Augustus the emperor, having heard him, towards his latter days, lamenting and bewailing the desolate estate of his house, in that he had no children of his own; and that of his three nephews, or sister's children, two were dead, and Posthumous, who only remained alive, upon an imputation upon him, was confined, and living in banishment; whereupon he was forced to bring in his wife's son, and declare him his successor in the empire: notwithstanding, upon a tender compassion, he was some time in deliberation with himself, and resolved to recal his sister's son from banishment. Fulvius, I say, being privy to these moans and designs of his, went home, and told his wife all that he had heard: she could not hold, but went to the empress Livia, wife of Augustus, and reported what her husband Fulvius had told her: whereupon Livia, in great indignation, did sharply expostulate with Cæsar, in these terms: "Seeing," said she, "you had so long projected such a thing as to call home your nephew, why sent you not for him at the first, but exposed me to hatred and enmity with him, who shall be emperor after your decease?" The next morning betimes, when Fulvius came, as his manner was, to salute Cæsar, and give him good-morrow, after he had said, "God save you, Cæsar:" he resaluted him with this: "God make you wise, Fulvius." Fulvius soon found him, and conceived presently what he meant thereby; he retired then to his house with all speed, and having called his wife: "Cæsar," said he, "is come to the knowledge that I have not concealed his secret; and therefore I am resolved to make away with myself by my own hands." "And well worthy," said she, "for justly have you deserved death, who, having lived so long with me, knew not all this while the incontinency of my tongue, nor would beware of it; yet suffer me to die first upon your sword:" and so killed herself before her husband.

2. A barber, who kept a shop at the end of the suburbs called Pyræum, had no sooner heard of the defeat of the Athenians in Sicily, from a certain slave fled from thence out of the field, but leaving his shop in confusion, he ran

(11.) Ferd. Mend. Pinto's Voyages, c. 1. p. 1, 2.
(1.) Plut. Mor. Lib. de Futil. Loquacit. p. 199.

directly

directly into the city, to carry the tidings:

For fear some other might the honour win,
And he, too late, but second should come in.

Now upon the broaching of these unwelcome tidings, there was a great stir within the city; the people assembled in the market-place, and search was made for the author of this rumour; hereupon the barber was taken before the body of the people and examined; but he knew not so much as the name of the party of whom he heard the news. The whole assembly was so moved to anger, that they cried out: "Away with the villain, set the varlet upon the rack; have him to the wheel who hath devised this story of his own head." The wheel was brought, the barber was stretched upon it: mean while came certain news of the defeat: then the assembly broke up, leaving the barber stretched at length upon the wheel till it was late in the evening, when he was let loose; and no sooner was he at liberty, but he inquired of the executioner "what they heard abroad of the general Nicaias? and in what manner he was slain?"

3. The temple of Juno at Sparta was robbed, and within it was found an empty flaggon: great running there was, and a concourse of people resorted thither, and men could not tell what to make of the flaggon; when one that was there said: "My conceit of the flaggon is, that these church-robbers had first drunk the juice of hemlock before they entered into this business, and afterwards brought wine with them in this flaggon, that, in case they were not taken in the fact, they might save their lives by drinking a good draught of wine, the nautre of which is, as you know, to dissolve the strength of that poison; but if they were taken, they might, by the means of that hemlock, die an easy death, before they were put to death by the magistrate." The whole company that heard these words, concluded that such a reach as this came not from one that barely suspected the matter, but knew that it was so indeed: whereupon they flocked round about him: one asked: "Who, and whence, he was?" a second, "Who knew him?" a third, "How he came to the light of all he had delivered?" And, in short, they handled the matter so well, that they, in the end, forced him to confess that he was one of them that committed the sacrilege.

(2.) Plut. Moral. Lib. de Futil. Loquacit. p. 200, 201. — (3.) Ibid. p. 291.

END OF BOOK IV.

THE

WONDERS OF THE LITTLE WORLD,

OR

A GENERAL HISTORY OF MAN.

BOOK V.

CONTAINING

HISTORICAL EVENTS.

CHAP. I.

The Succession of the Roman and Western Emperors.

1. JULIUS Cæsar, the last of dictators, and first of emperors; in memory of whom the following emperors were called Cæsars; his exploits are famous in the Gallick, German, British, and civil wars, in which he was victorious in fifty set battles. He reformed the calendar; from whom we retained the Julian account. His motto was *Semel quam semper*; and he was murdered in the senate with twenty-three wounds, four years after the battle of Pharsalia, and forty-four years before the birth of Christ.

2. C. Octavianus Cæsar, to him the senate gave the name of Augustus: he added to the Roman empire the provinces of Noricum, Pannonia, Rhætia, a great part of Spain, and all Egypt. In the forty-second of his reign the Lord Christ was born. His motto was, *Festina lente, sat cito si sat benè:* having reigned fifty-six years he died at Nola in Campania, aged seventy-six years, A. D. 13.

3. Tiberias Nero, son-in-law of Augustus, subdued many German nations, and added Galatia and Cappadocia to the empire: in the fifteenth year of his reign our Saviour suffered. His motto was, *Melius est tondere, quam deglubere;* he reigned twenty-two years, and died at Misenum, aged seventy-eight, A. D. 37.

4. C. Caligula, the son of Germanicus, His motto was, *Oderint dum metuant:* he was slain by Cassius Cherea and Cornel. Sabinus, after he had lived twenty-nine and reigned three years, A. D. 40.

5. Claudius Cæsar: in his time fell the famine predicted by Agabus. His motto was, *Generis virtus Nobilitas.* He was poisoned by his wife Agrippina with a Mushroom, after he had reigned thirteen years, A. D. 54.

6. Domitius Nero, he was the author of the first great persecution: he fired Rome, and charged it upon the christians. His motto was, *Quævis terra artem alit:* despairing of safety, he slew himself after he had reigned thirteen years, A. D. 68.

7. Sergius Sulpitius Galba, elected by the French and Spanish legions: his mot-

(1.) Sueton. Heyl. Spmpson. Joseph. &c. (2.) Ibid.—(3.) Ibid.—(4.) Ibid.—(6.) Ibid.

to was, *Legendus est miles, non emendus:* he was slain by the soldiers, aged seventy-three, after having reigned seven months, A. D. 69.

8. M. Salvius Otho, made emperor by the Prætorian soldiers: his motto was, *Unus pro multis;* he stabbed himself in the thirty-eighth year of his age, having reigned but ninety-five days, A. D. 69.

9. Aul. Vitillius was elected by the German legions: his motto was, *Bonus est odor hostis, melior civis occisi:* he was slain by the soldiers in the fifty-seventh year of his age, having reigned eight months, or thereabouts, A. D. 69.

10. Flavius Vespasianus, chosen by the Syrian and Judæan armies; he brought Achaia, Lycia, Rhodes, Samos, Thrace, and Syria Comagene, under the form of Roman provinces: his motto was, *Bonus odor lucri ex re qualibet:* he died of a flux, aged sixty-nine, having reigned nine years, A. D. 79.

11. Titus Vespasianus, the conqueror of the Jews: his motto was, *Princeps bonus orbis amor:* he is supposed to be poisoned by his brother Domitian in the forty-first year of his age, after having reigned but two years and two months, A. D. 81.

12. Flavius Domitianus raised a second persecution against the christians: his motto was, *Fallax bonum regnum:* he was stabbed by Stephanus, in the forty-fifth year of his age, having reigned fifteen years, A. D. 96.

13. Nerva Cocceius, a noble senator: his motto was, *Mens bona regnum possidet:* he died of a weakness in the stomach in the sixty-sixth year of his age (the seventy-third, according to Dr. Blair), having reigned one year and four months, A. D. 28.

14. Ulpius Trajanus, a Spaniard, made Dacia a province of the empire; subdued Armenia, Mesopotamia, and Assyria, and caused the third persecution: his motto was, *Qualis Rex talis Grex:* he died suddenly, aged sixty-four, having reigned nineteen years, six months, A. D. 117.

15. Ælius Adrianus: his motto was, *Non mihi sed populo:* hedied aged seventy-two, having reigned twenty-two years, A. D. 138.

16. Antoninus Pius: his friendship was sought by the very Indians: his motto was, *Melius est servare unum, quam occidere mille:* he died of a fever, aged seventy-five, after reigning twenty-three years, A. D. 161.

17. Antonius Philosophus associated with him his brother L. Verus, by whom he subdued the Parthians: he raised the fourth persecution: his motto was, *Regni clementia custos:* he reigned nineteen years; and died, A. D. 180, aged fifty-nine.

18. L. Anton. Commodus: his motto was, *Pedetentim & paulatim:* he was strangled in the thirty-first year of his age, after he had reigned thirteen years, A. D. 192.

19. P. Ælius Pertinax, made emperor against his will: his motto was, *Militemus:* he was slain by the prætorian guards in the seventieth year of his age, having reigned six months, A. D. 193.

20. Didius Julianus bought the empire of the soldiers: his motto was, *In pretio pretium:* he was slain by the soldiers, having reigned but sixty-six days, A. D. 193.

21. Septimius Severus; he raised the fifth persecution: his motto was, *Laboremus:* he died at York in the sixty-sixth year of his age, having reigned seventeen years eight months, A. D. 211.

22. Bassianus Caracalla, his motto was, *Omnis in ferro salus:* he was slain by Macrinus, aged forty-three, having reigned six years six months, A. D. 218.

23. Opilius Macrinus, made emperor by the soldiers: his motto was, *Ferendum ac sperandum:* he was slain in the city of Chalcedon, aged fifty-four, having reigned three months, A. D. 218.

24. Antoninus Heliogabalus, a prodigious glutton: his motto was, *Suus sibi quisque hæres optimus:* he was murdered by the prætorian soldiers, aged nineteen, having reigned near four years, A. D. 221.

(7.) Sueton—(8.) Ibid.—(9.) Ibid.—(10.) Ibid.—(11.) Ibid.—(12.) Ibid.—(13.) Symps. Ch. Hist. cent. 1. p. 17.—(18.) Ibid. cent 2. p. 23.—(19.) Ibid. p. 24.

25. Aurel. Severus Alexander: his motto was, *Quod tibi hoc Alteri*: was slain by the soldiers, aged twenty-nine, having reigned thirteen years and nine days, A. D. 235.

26. Maximinus, a Thracian of obscure birth; he raised the sixth persecution: his motto was, *Quo major hoc laboriosior*: he was slain in his tent by the soldiers at the siege of Aquileia, having reigned three years, A. D. 238.

27. M. Antonius Gordianus, elected by the senate: his motto was, *Pro patria mori pulchrum*: he and his son cut off Pupienus and Balbinus, and Gordianus, nephew to the former, succeeded; the two former, made away by the soldiery; young Gordianus held the empire alone: his motto was, *Princeps miser quam latet veritas*: he was accounted to have reigned six years, and was then slain by Philip, A. D. 244.

28. Julius Philipus, supposed by some to be a christian: his motto was, *Malitia Regno idonea*: he reigned five years, and was slain by the soldiery, A. D. 249.

29. Decius, author of the seventh persecution: his motto was, *Apex Magistratus autoritas*: he was slain by the Goths, after he had reigned two years, A. D. 251.

30. Trebonianus Gallus, with his son Volusianus: his motto was, *Nemo amicus idem & adulator*: they were both slain in battle, having reigned three years, A.D. 254.

31. Æmilianus's motto was, *Non Gens, sed Mens*: he was slain by the soldiery, when he had reigned three months. A. D. 254.

32. Valerianus, author of the eighth persecution: his motto was, *Non acerba sed blanda*: at seventy years of age he was taken by Sapores the Persian, and flayed alive, A. D. 260.

33. Galienus, son of the former; in his time stood up the thirty tyrants that were confounded by one another: his motto was, *Prope ad summum, prope ad exitum*: he was slain after he had reigned six years with his father, and eight years alone, A. D. 268.

34. Claudius's motto was, *Rex viva lex*: having reigned two years he fell sick, and dying, left the empire to his brother Quintilius, A. D. 269.

35. Quintilius, finding himself too weak to retain the empire, voluntarily bled to death after he had reigned seventeen days, A. D, 269. To whom succeeded

36. Valerius Aurelianus, author of the ninth persecution: his motto was, *Quo major eo placabiliar*: he reigned six years, and was slain near Byzantium, A. D. 275.

37. Annius Tacitus, elected by the senate; his motto was, *Sibi bonus, aliis malus*: he died of a fever in Tarsus, having reigned but six months, and left all to his brother

38. Florianus, who died voluntarily bleeding, having reigned but two months; to whom succeeded

39. Aurelius Probus: he subdued the Germans and Persians: his motto was, *Pro stipe labor*; he was murdered by the soldiers, A. D. 282, having reigned six years and three months.

40. Carus, with his two sons, Carinus and numerianus: their mottos were, *Bonus dux, bonus comes*: that of Carinus were, *Cedendum multitudini*: and Numerianus had *Esto quod audis*. The father was slain by lightning, Carinus in battle, and Numerianus by his father-in-law, Arrius Aper: all three reigned about three years.

41. Aulus Valer. Diocletianus, he began to reign, A. D. 284. He raised the tenth persecution: his motto was, *Nil difficilius quam benè imperare*; he resigned the empire, and lived privately: he reigned twenty years with Maximinianus and five Cæsars, one of which was

42. Constantius Chloris; a virtuous and valiant prince, and a great favourer of the Christians. Many of his servants about him were professed Christians; those he told, that unless they would sacrifice to idols, they must resolve to quit his service: a day of trial was appointed, and then such as sacrificed he turned away, saying, "That such as were unfaithful to God, could never be otherwise to him:" but the others, who could not be drawn to sacrifice, these he kept with him, and both commended and honoured: his motto was, *Virtus dum patitur vincit*: he died at York, A.D. 306.

43. Flavius Constantinus, son of Chlorus,

rus, sirnamed Magnus, or the Great, the first emperor who countenanced the gospel, and embraced it publicly, which he is said to have done on this occasion. At the time that he was saluted emperor in Britain, Maxentius was chosen at Rome by the Prætorian soldiers, and Licinius named successor by Maximus, the associate of his father Chlorus. Being pensive and solicitous upon these distractions, he cast his eyes upward towards heaven, where he saw in the air a light pillar in the form of a cross, whereupon he read these words, *In hoc vince*, "In this overcome." The next night our Saviour appeared to him in a vision, commanded him to bear that figure in his standard, and he should overcome all his enemies: this he performed, and was accordingly victorious. From this time he not only favoured the Christians, but became a zealous professor of the faith and gospel: his motto was, *Immedicable vulnus ense rescindendum:* he died on Whitsunday, A.D. 337, aged sixty-five, having reigned thirty-one years.

44. Constans, the youngest son of Constantinus the Great, after killing his brother Constantine, who wanted to deprive him of his dominions, in the third year of his reign, remained sole emperor of the west: his motto was, *Crescente superbia decrescit fortuna:* he took the part of Athanasius against Constance his brother, emperor of the east, who encouraged Arius, and was killed by the treachery of Magnentius, an officer in whom he confided, A. D. 350.

45. Valentinian, emperor of the west, his brother Valens ruling in Constantinople and the eastern parts, was a good and virtuous prince, restored to the church her liberties and possessions: his motto was, *Princeps servator justus:* he died suddenly, A. D. 375, aged sixty-five.

46. Valentinian the second, youngest son of the former Valentinian; he was strangled by Arbogastus, A. D. 392, aged twenty years.

47. Honorius, the second son of Theodosius the emperor; in his time Alarick, with the Goths, invaded Italy, sacked Rome, and made themselves masters of the country: his motto was, *Male partum male disperit:* he began to reign A. D. 395, and died A. D. 423, aged thirty-nine.

48. Valentinian the Third: during his time Atila and the Huns brought destruction into Italy; and the Vandals seized upon Africk, as they did on Italy and Rome also, after his decease. He was murdered by Maximinus, a Roman, whose wife he had trained to the court, and ravished, A. D. 455, aged thirty: his motto was, *Omnia mea mecum porto.*

49. Maximinus having slain Valentinian the Third, succeeded in the empire: but on the coming of the Vandals, whom Eudoxia, the former empress, had drawn into Italy, he was stoned to death by his own soldiers, two months after he had usurped the empire.

50. Avitus, chosen emperor in a military tumult, abdicated the throne ten months afterwards, and died bishop of Plaisana, in Lombardy.

51. Majorinus was a valiant prince, and great encourager of learning: he was deposed and murdered, A. D. 461, having reigned four years.

52. Severus reigned four years, and died A. D. 465. After him there was an interregnum of two years.

53. Anthemius, at the end of five years, was slain by Recimer, a Suevian born, the chief commander of the army: this man had an aim at the empire himself, but he died as soon as he had vanquished and slain Anthemius, A. D. 471.

54. Olybrius was an emperor of four months only.

55. Glycerius, another of as little note, and almost as short a reign.

56. Julius Nepos was deposed, A. D. 474, after reigning a few months, by Orestes, a noble Roman, who gave the empire to his son, called at first Momillus: but, after his assuming the imperial title, he was called, as in contempt:

57. Augustulus, the last of the emperors who resided in Italy, vanquished by Odoacer, king of the Heruli and Turingians, A. D. 475, after reigning nine months. Thus an Augustus raised this empire, and an Augustulus ruined it. After this the Goths and Lombards and other nations, obtained the dominion of the west: yet, notwithstanding their prevailing power for about three hundred years,

years, they all of them abstained from the name, dignity, and style of emperors, till at length, A. D. 800.

58. Carolus Magnus was anointed and crowned emperor by Leo the third in Rome: a prudent and godly prince, favoured the Christians; died in the seventy-second year of his age, at Aix-la-Chapelle, and was buried at Aken, A. D. 814.

59. Ludovicus Pius, commonly called Louis le Debonnaire, from his gentle and meek behaviour: he gave away that right, "That no man should be elected pope without the consent and allowance of the emperor;" and thereby opened a door to all mischief, which after followed: he had a troublesome reign of twenty-six years, and died near Mayence, A. D. 340: his motto was *Omnium rerum vicissitudo* In his reign England became a kingdom under Egbert.

60. Ludovicus the second, sirnamed the Ancient, reigned twenty-one years, and dying, A. D. 875, without children, his brother

61. Carolus Calvus, or Charles the Bald, king of France, by gifts, obtained at the hands of the bishop of Rome to be anointed emperor; he enjoyed the title but two years, and was poisoned by Zedechias, a Jew, his physician, A.D. 877.

62. Carolus Crassus, son of Lewis the Ancient, reigned eight years: during four of which he possesesd all the dominions of Carolus Magnus, or Charlemagne, in his time the Normans made desolations in France; Crassus, for his negligence and evil government, was deposed by his nephew Arnulphus, and died overpowered with poverty and grief, A. D. 888: his motto was, *Os garrulum intricat omnia.*

63. Arnulphus, nephew of the former, was crowned emperor by pope Formosus, A. D. 896. Eight years after his election besieging the wife of Guido, duke of Spoleto, she hired some of his servants, who gave him a cup of poison, which brought him into a lethargy, and three days sleeping continually; after this he arose sick, left the siege, and died, A. D. 899; his motto was, *Facilis descensus averna.*

64. Lewis the Third, his son, succeeded; in his time the Hungarians invaded Italy, France, and Germany; as the Saracens did Calabria and Apulia; he reigned twelve years: his motto was, *Multorum manus, paucorum consilium:* he died, A. D. 912.

65. Conrade, the son of Conrade, the brother of Lewis the Third; he was the last of the offspring of Charles the Great, who had enjoyed the empire of the west one hundred and twelve years, after whom the empire was transferred to the Saxons, A. D. 920: his motto was, *Fortuna cum blanditur fallit.*

66. Henricus Auceps, or Henry the Bird-catcher, duke of Saxony, for wisdom and magnanimity was worthy of his high place; he vanquished the Hungarians, made the Sclavonians and Bohemians tributaries to him: and purged his dominions from simony, an universal fault almost in those days; he reigned sixteen years, and died A. D. 936: his motto was, *Piger ad pænas, ad præmia velox.*

67. Otho the First, his son, succeeded; he was molested with many foreign and domestic wars: his son Lyndolphus rebelled against him, but was by him overcome: Otho prospering in all his enterprizes, had the sirname of Great; after reigning thirty-seven years, and declaring his son to be emperor, he died A. D. 973, and was buried at Magdeburg in a church himself had built: his motto was, *Aut mors, aut vita decora.*

68. Otho the Second, son of the former, succeeded: a virtuous Prince; he prevailed against Henry, duke of Bavaria, who contended with him for the empire: he died at Rome, A. D. 983, after reigning ten years: was buried in the church of St. Peter: his motto was, *Pacem cum hominibus, cum vitiis bellum.*

69. Otho the Third was but eleven years of age when his father died: he was wise above his years, and therefore called Mirabile Mundi, or the Wonder of the World: by his advice Gregory the Fifth instituted the seven electors of the empire. He was unhappy in his wife, Mary of Arragon, a barren harlot. A pair of poisoned gloves, sent him by the widow of Crescentius, procured his death, A. D. 1001, after reigning nineteen

teen years: he was buried at Aken: and his motto was, *Unita virtus valet.*

70. Henry the Second, duke of Bavaria, was declared emperor by the princes electors: he was a wise, valiant, and good emperor: he subdued all his rebels, and expelled the Saracens out of Italy; In his time Swaine, king of Denmark, invaded England, and subdued it to his obedience: he reigned twenty-two years, and died A. D. 1023, aged fifty-seven: Ratania and some others fix his reign to eighteen years: his motto was, *Ne quid nimis.*

71. Conrade the Second (surnamed the Salique) duke of Franconia, was elected three years after the death of Henry; in the interregnum, many cities of Italy, desirous of liberty, deserted their subjection to the emperor; but Conrade was a wise and valiant warrior, and soon reduced them to their wanted obedience: his symbol was, *Omnium mores tuos imprimis observa:* he died at Utrecht, A. D. 1039, and was buried at Spires.

72 Henry the Third, surnamed Niger, succeeded his father Conrade at twelve years of age: he removed Benedict X. Silvester III. and Gregory IV. in 1046, and appointed for the true pope Clemens the Second: he overcame all his enemies who thought to take advantage of his youth; and he married the daughter of Canutus the Dane, then king of England: he reigned seventeen years, and died in the thirtieth year of his age, A. D. 1056: his motto was, *Qui litem aufert execrationem in benedictionem mutat.*

73. Henry the Fourth, son of the former, succeeded his father when five years old: in his days the popes began to usurp authority over the emperors, insomuch that Leo the Ninth, having received the popedom at the emperor's hands, repented himself of it, put off his papal vestments, went to Rome a private person, and was there new chosen by the Clergy. This was done by the persuasion of a monk called Hildebrand, who being afterwards made pope by the name of Gregory the Seventh, excommunicated this Henry, the first prince that was ever excommunicated by a pope of Rome. He was valiant, wise, and eloquent: his two sons, Conrad and Henry, rebelled against him; and he died, partly of sickness, and partly of sorrow, at Liege, A. D. 1106, aged fifty-five, after a troublesome reign of forty-nine years, in which he fought in person no less than sixty-two battles with various success. His motto was, *Multi multa sciunt, se autem nemo.*

74. Henry the Fifth succeeded his father, and went to Rome to be crowned emperor by pope Paschal, the Second. The pope would not consent to his coronation, except he first gave over all right of election of the pope, and all right of investment of bishops by staff and ring. The emperor, mortified with the proud carriage of the pope, laid hands upon him and his Cardinals, and compelled them to perfect his coronation, and to confirm his privileges of electing popes and investiture of bishops. But the emperor being returned into Germany, the pope revoked all he had done, and excommunicated the emperor: who, hearing what was done, marched to Rome with a great army. The pope fled into Apulia: the emperor departed into Germany again; when wearied with his seditious bishops, and over-affectionate to the pope, he bought some peace, by yielding up his rights: and was the last emperor of the house of Franconia. He died at Utrecht, A. D. 1125, aged forty-four, without issue. His motto was, *Mortem optare malum, timere pejus.*

75. Lotharius, duke of Bavaria, seized on the empire without any election, was reconciled to the German princes by the means of St. Bernard. Contentions being betwixt Innocentius and Anacletus for the popedom, the emperor with an army established Innocentius: he reigned thirteen years, and died A. D. 1137. His motto was, *Audi & alteram partem.*

76. Conrade the Third, duke of Sueve, and son to Agnes, sister of the emperor Henry the Fifth, was elected emperor. The dukes of Saxony and Bavaria rebelled against him, whom he easily subdued. After which he led an army against the Turks and Saracens; but

but was betrayed by the deceitful promises of Emanuel the Greek emperor, who sent him to the siege of Iconium meal mingled with lime, whereby the army was poisoned, and vast numbers of them died; so that Conrade left the siege of Iconium, and went back to Thracia. He reigned fourteen years, and died A. D. 1152: his motto was, *Pauca cum aliis, tecum multa.*

77. Frederick the First, sirnamed Barbarossa, duke of Sueve, was crowned at Rome by Adrian the Fourth; and not long after excommunicated by pope Alexander the Third, to whom he was forced at last to submit himself: the pope insolently treading on his neck, and abusing the words of scripture, *Super Aspidem & Basilicum ambulabis, & conculcabis leonem & draconem.* The emperor answered, *Non tibi sed Petro.* The proud pope replied, *Et mihi & Petro.* The emperor, not willing to give any further occasion of offence, held his peace, and so was absolved, and his son, then prisoner at Venice (for love of whom he had done all this), set at liberty. He went after to the Holy Land, where he discomfited the Turks in three great battles: there he died, been drowned in a river into which he went to bathe himself, A. D 1290. He reigned thirty-nine years; was buried at Tyrus: his motto was, *Qui nescit dissimulare, nescit regnare.*

78. Henry the Sixth, his son, was declared emperor, crowned by pope Celestine the Second, who took Constantia, the daughter of Rogerius, out of a monastery, and gave her to him in marriage, with both Sicilies in way of dowry. Whereupon Henry took Tancredus, the young king of Sicily, put out his eyes, thrust him into a monastery, and used great cruelty against the bishops and other inhabitants of Sicily: the pope excommunicated him for this: but he went to Rome, acknowledged his fault, and obtained his pardon, together with a confirmation of the kingdom of Sicily. After this the pope solicited him to the holy war: in his journey towards Asia he died at Messina, A. D. 1198. His motto was, *Qui nescit tacere, nescit loqui.*

79. Philip, duke of Sueve, brother of Henry the Sixth, took on him the imperial title, contrary to the mind of Innocentius the then pope. For this the pope excommunicated him, and caused the bishop of Colen, and other electors, to make Otho, duke of Saxony, emperor, between whom and Philip were fought divers battles: but Philip so defended himself, that he held the crown-imperial all his lifetime in despite of both. In the end, peace was made betwixt the emperor and the pope: not long after which the emperor was cruelly murdered in his own chamber by Otho, Count Palatine, A D. 1208. He reigned ten years: his motto was, *Satius est currere quam malè currere.*

80. Otho the Fourth, duke of Saxony and Bavaria (who married the daughter of Philip, and was appointed his successor), was crowned emperor by pope Innocent the Third: he neglecting the usual liberality at his coronation, the Romans abused his servants; whereupon he departed Rome in great discontent, fell upon certain towns belonging to the pope, for which he was excommunicated and deposed, A. D. 1210: from which time his affairs grew worse and worse, and he died poor and universally neglected, A. D. 1218, nine years after his succession to the empire. His motto was, *Anser strepit inter olores.*

81. Fredrick the Second, king of Sicily and Naples, son to Henry the Sixth, was consecrated and called Augustus by pope Honorius the Third, where he admitted what conditions the pope would, and renounced his pretensions to Spolleta and Tuscany in favour of the holy see: who, not withstanding, supported his rebels against him. The emperor expostulated upon the unseasonableness of the deed with him; the pope excommunicated the emperor: but they were reconciled afterwards, and he led an army into Asia, where he recovered the possession of the realm of Jerusalem. At his return, being ill-used by the priest, he turned his arms against Rome, and was so successful, that Gregory IX. died of vexation. At length he was again excommunicated, and degraded from the empire by Innocent IV. from which

which time his affairs declined, and he died forsaken by his subjects and cotemporary princes, A. D. 1250. He was courageous, learned, and liberal, but impious and debauched; his quarrels with the popes gave rise to the famous factions of the Guelphs and Gibbelins.

82. Conradus the Fourth, son of Frederick, was the last emperor of the house of Schawben: he subdued his rebels in Apulia, and the kingdom of Naples, but he was soon cut off by his brother Manfred, who caused him to be poisoned, A. D. 1254, after he had reigned four years. His son Conrad the younger, going to recover the kingdom of Sicily, which pope Urban IV. had given to Charles of Anjou, was overcome in a great battle at Celano: and being taken by Charles was beheaded at Naples, A. D. 1269, being eighteen years old. Thus ended the house of Swabia. After Conrad IV. was an interregnum till the year 1273, when the present Austrian family was raised to the empire in the person of Rodolphus.

83. Rodolphus the First, who, by the joint consent of the princes electors assembled at Frankfort, was chosen emperor A. D. 1273: he had a deadly war with Ottocarus, king of Bohemia, whom he overthrew and slew in battle: he reigned eighteen years, and died A. D. 1291, aged seventy-three, and was buried at Spires. His motto was, *Melius bene imperare quam imperium ampliare.*

84. Adolphus, count of Nassau, was chosen emperor; he was unfortunate in all things he went about: and therewith so needy and poor, that when he had received money of king Edward the First of England to aid him against the French, he spent the money upon his household, and had not wherewith to fulfil his promise when time required. He was overthrown by Albert, duke of Austria, in the fields of Spire, and there slain, A. D. 1191, having reigned seven years. His motto was, *Animus est qui divites facit.*

85. Albert, son of Rodolphus the emperor, himself being duke of Austria, in his time happened seven things remarkable: As 1. The removal of the papal seat from Rome to Avignon, 2. The subversion of the knights templars. 3. The settling of the nights of St. John in Rhodes. 4. The Scaligers in Verona. 5. Estei in Ferara. 6. The first jubilee at Rome in the west. And, 7. The beginning of the Ottomans in the east. He reigned ten years, and was slain by his brother's son, A. D. 1308. His motto was, *Quod optimum illud & jucundissimum.* After him followed an interregnum of one year.

86. Henry the Seventh, earl of Luxemburg, a pious, prudent, and valliant prince, having composed matters in Germany, he hastened to do the like in Italy, where he omitted no opportunity to give all content. Yet he was tumultuously driven out of Rome by the faction of the Ursini; and through hatred of the Florentines poisoned in the eucharist, by one Bernard, an hired monk, who administered this pious villainy, A. D. 1313. That passeth for his motto which he uttered upon the first feeling of the operation of the poison, *Calix vitæ, Calix mortis.*

87. Lewis the Fourth, duke of Bavaria, was crowned at Aixe in the usual manner: he was opposed by Frederick duke of Austria, who was chosen by another faction: cruel wars were between the competitors, wherein at last Lewis overcame, and took the other prisoner: then came to this agreement, both to keep the title of emperor, but Lewis to have the right and power: after which he quarrelled with the popes, and was frequently excommunicated; and the electors were at length commanded to choose a new emperor, which they obeyed, and Lewis died the year following with a fall from his horse. A. D. 1347, after a troublesome reign of thirty-three years, His motto was, *Sola bona quæ honesta.*

88. Charles the Fourth, son of John, King of Bohemia, and grandson to Henry the Seventh; against him were set up Edward the Third of England, Fredrick of Misni, and Gunter of Swartzburg: whereof the first waved the dignity with the trouble; the second was bribed off with money; the third made away by poison; and Charles was crowned with the iron crown at Milan. As he

he was learned himself, so was he a favourer of learning: he founded the university of Prague; was the author of the Golden Bull, called Lex Carolina, which requires emperors to be good linguists, that they may confer themselves with Ambassadors, and prescribes the solemnity of their election. He reigned thirty-two years; and procured, at the hands of the princes electors, that his son Wenceslaus should be proclaimed king of the Romans in his own lifetime, and died A. D. 1378. His motto was, *Optimum est alienâ frui insaniâ.*

89. Wenceslaus granted divers privileges to the Norimbergers for a load of wine; executed Barthold Swartz for inventing gunpowder: a man very unlike his father; for he was sluggish and careless, more inclined to riot, excessive drinking, and voluptuous pleasures, than to any princely virtue. In his time Bajazet the Great Turk was enclosed in an iron cage by Tamerlane. This emperor, for his beastliness, was deprived of the imperial dignity by the princes electors, A. D. 1399. He reigned twenty-two years. His motto was, *Morosophi moriones pessimi.*

90. Rupertus, duke of Bavaria, and count palatine, was elected in his place, and from him came the four Palatine families, Heidelberg, Nieuberg, Simmeren, and Swibrooke. He passed into Italy for the recovery of the dukedom of Milan, sold by Wenceslaus, but was beaten by John Galeazzes, and so returned. In his time two popes were deposed by the council of Pisa: his merciful motto was, *Miseria res digna misericordiâ:* he reigned ten years, and died A. D. 1410.

91. Jodocus Barbatus, marquis of Moravia, and uncle to Wenceslaus, of whom I find so little, that by divers he is not so much as mentioned in the series and succession of the Emperors. He reigned about five months, and was succeeded by

92. Sigismund, brother of Wenceslaus, king of Hungary and Bohemia, and earl of Luxembourg, who was crowned at Rome on Whitsunday, 1432. He travelled exceedingly for establishing the peace of Christendom, distracted at that time with three popes at once; was a great promoter of the council of Constance: he is reported nine times to have assailed the Turks, but never with success: for though he was a prudent, witty, learned, noble prince, yet was he ever unfortunate in his wars at home and abroad: he reigned twenty-eight years, and died A. D. 1437, aged seventy-eight: his motto was, *Cedunt munera fatis.*

93. Albertus the Second, duke of Austria, son-in-law of Sigismund, whom he succeeded in all his estates and titles, excepting only Luxemburgh: for his liberality, justice, and ability in wars, he was greatly renowned: he subdued the Bohemians, caried a heavy hand over the Jews and Hussites, subdued Silesia and the people of Moravia: he reigned two years, and died of a surfeit he got by eating of melons, A. D. 1439. His motto was, *Amicus optima vitæ possessio.* In his time the Hungarians, and other Christians, received from the Turks that terrible overthrow in the fields of Varna.

94. Fredrick the Third, duke of Austria, the sun of Ernestus of Austria, and next heir of Albert the Second: he procured the calling of the council of Basil, for the peace of Christendom: travelling for that cause to Rome, he was there declared emperor, being a person of agreeable accomplishments to so high a calling. In his time printing was invented by John Guttenburgh, at Mentz. The noble Scanderbeg defended with great valour his dominions against all the forces of the Turks. Constantinople was taken by Mahomet, and made the chief seat of the Turkish empire. The emperor Frederick reigned fifty-three years and died A. D. 1493. His motto was, *Rerum irrecuperabilium fœlix oblivio.*

95. Maximilian, son of Frederick duke of Austria, was so great a scholar, that he spoke Latin, and other tongues, elegantly; and, in imitation of Julius Cæsar, wrote his own acts. Scaliger's testimony of him was, that "he excelled all his predecessors." He had much strife with the Venetians, whom at last he brought to submit; by his marriage with

with Mary of Burgundy, he added the estates thereof to the house of Austria. He was coarsly used in the Low Countries by a company of rude mechanics, detained in prison, which he endured with patience, and (after nine months) freed himself with admirable prudence. He was joined emperor with his father in his father's life-time, with whom he reigned seven years; and, after his decease, he reigned alone twenty-six years more: he died A. D. 1519, aged sixty. His motto was, *Tene mensuram & respice finem.* He was generally unfortunate and poor.

96. Charles the Fifth: this man was the glory of the house of Austria, a puissant prince: he liked three books especially; Polybius's History, Machiavel's Prince, and Castalion's Courtier. In fifteen wars which he waged, for the most part he was successful; the last of which was by Cortz and Pizarro, in the newly discovered parts of America; where, in twenty-eight battles, he became master of so many kingdoms. Near home he took Rome, by the duke of Bourbon, and made the French king, Francis, a prisoner in the battle of Pavia; frighted Solyman the Turk from Vienna; settled Muly Hassen in his kingdom in Africa: he defeated Barbarossa, that formidable pirate, and took Tunis. By the pope's continual instigations, he carried a hard hand against the Protestants, whose patience and persevereance, amidst innumerable crosses, abated his edge at last. Wearied at length with the world's incessant troubles, he divested himself of all imperial authority, and retired to a monastery in Spain, A. D. 1556, and died in 1558. His motto was, *Plus ultra*, opposite to that of Hercules. He reigned thirty-seven years.

97. Ferdinand the First, archduke of Austria, the brother of Charles, king of Hungary and Bohemia, was elected king of the Romans by the procurement of Charles, Anno 1531, upon whose resignation he was chosen emperor, anno. 1558. He was a complete and judicious prince. Under him, in the treaty of Passau, was granted liberty of conscience to the professors of the Augustine Confession, which much startled the fathers of the Trent council; as also did the grant to the Bohemians for receiving the supper in both kinds. He subdued John Sepusius, Waywode of Transylvania, and strongly kept back the Turk from encroachments upon his dominions: he died at Vienna, A D. 1564, aged 61: his motto was, *Fiat justitia & pereat mundus.*

98. Maximilian the Second, the son of Ferdinand, was elected king of the Romans in the life of his father, and succeeded in the empire after his decease: he was constant to the tenet, that men's consciences are not to be forced in matters of religion. In his time began the wars in the Low Countries, chiefly occasioned by the Spanish cruelty, executed by the duke of Alva; the civil wars in France, and the massacre of the Protestants began at Paris; the famous defeat was given to the Turks in the sea-fight, at Lepanto: he reigned twelve years, married his two daughters to two puissant princes: Elizabeth to Charles the Ninth, king of France; and Anna, his eldest, to Philip, king of Spain: he died at Ratisbon, A. D. 1576. aged 50: his motto was, *Dominus providebit.*

99. Rodolphus the Second, the eldest son of Maximilian, a prince much addicted to chemistry: he granted liberty of religion to the Protestants, had great wars against the Turks, with whom, in the year 1600, he concluded a peace; but being underminded by his brother Matthias, he was forced to surrender to him the kingdoms of Hungary and Bohemia, and to content himself with Austria and the empire only. In his time Henry the Fourth, king of France, was stabbed by Ravilliac, and the gun-powder treason was hatched in England. He died A.D. 1612, aged sixty, after reigning thirty-six years. His motto was, *Omnia ex voluntate Dei.*

100. Matthias, brother of Rodolphus, king of Hungary, Bohemia, and archduke of Austria, succeeded; in whose time were sown the seeds of that terrible war, which had almost destroyed the empire; the Protestants, standing for their privileges in Bohemia, were withstood by some of the emperor's council; of whom they threw Slabata, and Fabritius

tius Smesantius with a Secretary, out of window at Prague. He died at Vienna, A. D. 1619. His motto was, *Concordia lumine major.* Having no children, he declared

101 Ferdinand the Second, of the house of Gratz, to be emperor. This prince was more zealously affected to the see of Rome than any of his predecessors, and a great enemy of the Protestant religion; occasioning thereby that long and bloody war in the empire of Germany. The king and queen of Bohemia, forsaken of their states, were forced to fly: he was proscribed, and put out of his electorship. Gustafus Adolphus, king of Sweden, like a tempest, fell upon Germany, and freed divers oppressed princes; but at last was slain (although conqueror) in the battle at Lutzen, uncertain whether by the enemy, or the treason of his own forces. Ferdinand having at length established the grandeur of his house, died at Vienna A. D. 1637. His motto was, *Legitime certantibus.*

102. Ferdinand the Third, son of the preceding emperor, had continual wars with the Swedes and French, the latter being generally successful, under the conduct of the prince of Condé and marshal Turenne: but Ferdinand at length gaining two victories in Swabia and Franconia, concluded a peace at Munster, A. D. 1648, reigned quietly till 1657, when he died at Vienna, aged 49, and was succeeded by his son

103. Leopold the First, who, although never in a field of battle himself, carried on war by his generals during all his reign. He was victorious against the Turks, subdued and beheaded the rebel lords of Hungary, who revolted against him; assisted the states-general against the French, in which he was unsuccessful, till the death of M. Turenne, in 1675. In 1683 the Turks beseiged Vienna, with an army of two hundred and forty thousand men, but were forced to raise the siege by prince Charles of Lorrain, assisted by Sobieski, king of Poland. In 1686 he concluded the league of Augsburgh; the object of which was, to subject France, and dethrone James the Second, king of England. This kindled war anew over all Europe; which, after various turns, was concluded by peace in 1697. By this treaty the waters of the Rhine were to be esteemed as the boundaries between France and Germany. On the death of Charles II. King of Spain, war was again commenced for the succession to that throne. This Leopold did not live to see finished, dying at Vienna in 1705, aged 65, and was succeeded by his son

104. Joseph. He derived from his father a fixed enmity against the French, and leagued with the English and Dutch to oppose the ambitious views of that monarchy. This occasioned a succession of hostile years, in which the great Churchill, duke of Marlborough, gained a series of victories for the allied powers, that will render him immortal. Joseph died of the small-pox. A. D. 1711, aged 33, and was succeeded by his brother

105. Charles VI. He was born in 1605, and was archduke in 1687. He had from his infancy a great zeal for the Romish religion, and a vast respect for ecclesiastics; was well skilled in many languages, and was a skilful general. Charles II. king of Spain, dying in 1700, Louis XIV. caused his grandson Philip, duke of Anjou, to be proclaimed king of Spain, at Madrid and Versailles, by the title of Philip V. The archduke Charles, on the other hand, was proclaimed king of Spain at Vienna, in 1703, and supported in his pretensions by his brother, the emperor Joseph, and his allies, who at first was successful, and Charles made his public entry into Madrid: but the French, commanded by the duke de Vendosme, turned the scale, and forced Charles to quit Madrid, and retire to Catalonia, where he lost all, except Barcelona and Taragony. On the death of his brother, the emperor, he quitted Spain, leaving the regency to his wife, and the command of his army to count Staremberg; and was proclaimed emperor in 1711. The war was still carried on in Spain, and another declared against the Turks, who were, by the victories of prince Eugene forced to sue for peace. In 1718 a quadruple alliance was settled between the emperor, Great Britain, France, and Holland; in which it was agreed that the emperor should possess all

all his estates as archduke of Austria, and that he should acknowledge Philip V. to be king of Spain. 1733 a new war commenced; Augustus, king of Poland, being dead, the French wanted to place Stanislaus on the throne, which the emperor desired might be filled by the elector of Saxony, who took the name of Augustus III. After much blood spilt in this contest, peace was concluded in 1735: Augustus III. remained king of Poland; and to Stanislaus was allowed the duchies of Lorrain and Bar, on condition that, after his death, they should revert to France. To this war succeeded another with the Turks, in 1737, which was fatal to the empire; and Charles was forced, in 1739, to conclude a peace, in which he gave up to the Turks Belgrade, Servie, and all the Austrian possessions in Wallachia, after this disadvantageous peace he died, in 1740, aged 55, and was the last emperor of the House of Austria. To him succeeded

106. Charles VII. He was the son of Maximilian-Emanual, elector of Bavaria, and married the daughter of the Emperor Joseph. On the death of Charles VI. he refused to acknowledge the archduchess Maria Teresa, only daughter of that emperor, as heiress of the House of Austria, and the pragmatic sanction made in her favour. Having received troops from France, he took the title of archduke of Austria, made himself master of Bohemia, and took the title of its king. In 1742 he was elected emperor, but his success was not permanent. The queen of Hungary protested against his election, retook most of his acquisitions, carried the war into Bavaria, laid the whole electorate under contribution, and reduced it to great extremity. In this situation of affairs Charles died at Munich, A. D. 1745. He was succeeded by

107. Francis, who reigned nineteen years, and died A. D. 1764, and was succeeded by his son

108. Joseph Benedictus Augustus.

CHAP. II.

Of the Eastern, Greek, and Turkish Emperors.

1. Constantinus, sirnamed the Great, aged thirty-one, in the year 306, took upon him the care of the empire: he overcame Maxentius and Licinius restored peace to the church, took Byzantium, and, having enlarged it, called it Constantinople and new Rome. He died in Nicomedia, anno 337, aged sixty-five.

2. Constantius his son succeeded him in the East; he favoured the Arians: hearing that Julianus, his kinsman, conspired against him, he made peace with Sapores, the Persian king, and moved towards him: but in his march, being seized with a fever, he died, anno 361.

3. Julianus succeeded, sirnamed the Apostate, son of Constantius, the brother of Constantine the Great, at first a Christian, afterwards a professed enemy of the gospel: fortunate in his wars against the Almanes, Franks, and other Transalpine nations, whilst he was a Christian. He was slain in the Persian war, when become a persecutor, aged thirty-eight: his motto was, *Pennis suis perire grave.* He reigned but one year and eight months: dying in 363, he threw his blood up into the air, saying, " *Satiare Nazarene.*"

4. Jovian, or Jovinian, chosen by the army, was a religious prince, made peace with the Persians, settled the affairs of the church, and was stifled in his bed by the vapour of some coals that were lighted in his chamber, A. D. 364: he being dead, Valentinian, one of mean birth, but great abilities in war, was elected emperor. He reigned seven months, twenty-two days: his motto was, *Scopus vitæ Christus.*

5. Valens, the brother of Valentinian, made partner with him in the empire, ruled in Constantinople and the East. Valentinian took more delight in Rome

(1.) Gaulter. Tab. Chron. p. 279.—(2.) Ibid. p. 283.—(3.) Zon. tom. 3. fol. 119.

and the western parts; a great patron of the Arian faction, who first brought the Goths on this side the river Danow, to the destruction of himself and the empire: he was wounded in a great battle with the Goths, near Adrianople, and being carried into a country hut, the enemy (not knowing he was there) set fire to it, and he was burnt alive, A. D. 378. He reigned fourteen years: his motto was, *Alienus ab irâ, alienus à justitiâ.*

6. Gratian. St. Ambrose was much esteemed by him: distressed by the Goths, he made Theodosius partner in the empire with him, and was treacherously murdered by Andragathius, by the command of the tyrant Maximus, A. D. 383. His motto was, *Non quam diu, sed quam benè.* In his time was a great earthquake at Alexandria, saith Cedrenus.

7. Theodosius, a Spaniard, defeated Maximus, vanquished the Goths, utterly suppressed the Pagan superstitions, humbled himself by penance and tears for the rash massacre of the citizens of Thesalonica, and strengthened the church of God with good laws and ordinances: his saying was, *Eripere telum non dare irato decet.* He died at Milan, A. D. 395.

8. Arcadius, his eldest son, succeeded him in the east: Ruffinus, his tutor, sought to betray him to the Goths, but was timely discovered to his ruin: after which Eudoxia his wife, and Gaina his general, ruled him at their pleasure, and made him persecute St. Chrysostom. His symbol was, *Summa cadunt subito.* He reigned twelve years and died A. D. 408.

9. Theodosius the second made peace with the Goths, called the council of Ephesus against Nestorius, overthrew Atili, by his general Ætius, was a lover of learning, and died A. D. 450, by a fall from his horse. His motto was, *Tempori parendum:* he died aged about fifty years, having reigned the most part of them.

10. Martianus, an able experienced soldier succeeded his master, by the marriage of Pulcheria, his master's sister, who espoused him on account of his excellent virtues. He called the council of Chalcedon against Dioscorus: his motto was, *pax bello potior:* his zeal for religion, charity to the poor, and the innocence of his manners, acquired him immortal glory. He died A. D. 457.

11. Leo, a Thracian, elected by the joint consent of senate and soldiery, was a worthy man, and so inclinable to mercy, that his motto was, *Regis clementia virtus.* He was a great favourer of learning and learned men. He died A. D. 474.

12. Zeno, as mishapen in body as untoward in manners, a tyrant and great drinker: in one of his drunken fits he was buried alive by his empress Ariadne, A. D. 491. In his time Constantinople was almost wholly destroyed by fire, in which, amongst other things, perished one hundred and twenty thousand volumes of manuscripts. His motto *Malo nodo malus cuneus.*

13. Anastasius, a mean officer of the court, by favour of the empress, was created emperor: he was a great patron of Eutyches. In his time the burning-glasses of Proclus saved the besieged city, by firing the enemy's navy: he was fortunate in his wars with the Persians and Arabians. His motto was, *Mellitum venenum blanda oratio.* He was killed by a clap of thunder, A. D. 518, aged eighty-eight.

14. Justinus was the son of of a Thracian shepherd, a patron of the orthodox clergy, though he himself had no learning. Much ado he had with Theodorick, the perfidious Arian Goth; the ruin of Antioch by an earthquake almost broke his heart. His motto was, *Quod pudet hoc pigeat.* He died A. D. 527.

15. Justinian recovered Africa from the Vandals by Belisarius, and Italy from the Goths by Narses; and reduced the laws of Rome into form and method, by which he rendered his name immortal. His motto was, *Summum jus, summa injuria.* He died A. D. 566.

16. Justinus the second instituted the exarchate of Ravenna, and lost a great part of Italy to the Lombards: a covetous Pelagian, and one that had nothing of worth in him. His motto was *Libertas res inestimabilis.* He became mad in 574, and died A. D. 578.

17. Tiberius, a Christian, and a worthy man, liberal to the poor, happy in finding of hidden treasures, and one who repressed the daring boldness of the proud Persian,

Persian. His motto was, *Stips pauperum thesaurus divitum.* He died A.D. 582, and his reign, though short, was full of glory.

18. Mauritius drove the Huns out of Panonia, recovered Mesopotamia from the Persians, and lost the love of the soldiery, by refusing to ransom some prisoners at an easy rate. His motto was, *Quod timidum idem & crudele.* Driven to despair by the cruelty of Phocas, who deposed him, he cut his own throat, A. D. 602.

19. Phocas, a common soldier, in a military tumult was chosen emperor: he murdered the wife and children of Mauritius before his face, and usurped his throne: he made pope Boniface supreme bishop, or head of the church: was slain in a popular tumult, A. D. 610. His motto, *Fortunam citius reperias quam retineas.*

20. Heraclius, chosen by general consent, repaired the ruins of the empire, vanquished the Persians, recovered Jerusalem, brought home the cross to Constantinople, turned Monothelite, and was incestuous with his brother's daughter. His motto, *A Deo victoria.* He died A. D. 641.

21. Constantinus the Second, or Constans, unfortunate in his wars against the Saracens, defaced and plundered Rome of all its choicest ornaments, and ransacking the Isle of Sicily, was there slain by the women, A. D. 668. His motto, *Parendum necessitati.*

22. Constantinus the Third, Pogonatus's son, repulsed the Saracens, made peace with the Bulgarians, held the great council in Trullo against the Monothelites, where the pope was condemned. His word was, *Quod cito fit cito perit.* He died A. D. 685.

23. Justinian the Second, his son, subdued Mesopotamia, Armenia, and some part of Persia; made the Saracens tributary; was dethroned by Leontius, who cutting off his nose, banished him to Chersonesus, and usurped the throne; but he was restored by Trebellis, prince of Bulgaria, and afrerwards murdered at the altar, A. D. 711. His motto was, *Multi nimium, nemo satis.*

24. Philippicus Bardanes, admiral of the navy, was elected by the soldiers, A. D. 712: he was an enemy of images, which he caused to be cast out of the church: where began that bloody controversy in the east and western churches. His motto, *Fortuna cito reposcit quæ dedit.*

25. Anastasius the Second, principal secretary to the former, thrust himself into the empire, A. D. 713: he was forced to relinquish it by that army he had raised against the Saracens, in which tumult the city was sacked and spoiled. His motto was *Sinondes accipit ultro.*

26. Theodosius the Third in this tumult was made emperor by the soldiers, A. D. 715: hearing of the approach of Leo, commander of the eastern armies, he resigned the empire, and to save his life, took orders. His motto was, *Patientia remedium malorum.*

27. Leo Isauricus became emperor A. D. 717: the Saracens in his time, for more than two years, besieged Constantinople, but were forced to leave it by famine and other disasters, having lost three hundred thousand men: at this siege wild-fire was invented. Leo was a great enemy to images, whereupon he was excommunicated by the pope: yet he reigned long and died honourably, A. D. 740. His motto was, *Occulti inimici pessimi.*

28. Constantinus the Fourth, his son, surnamed Copronimus, for that when he was baptized he bewrayed the font; zealous also against images, which created him much trouble. He died A. D. 775, after reigning thirty-four years: his motto was, *Quid sine pectore corpus?*

29. Leo the Third, his son, was an enemy of images, and fortunate in his wars against the Saracens; his word, *Quò fortuna si non uteris?*

30. Constantinus the Fifth, son of Leo and Irene, began to reign A. D. 780, and first governed with his mother, by whom at last he was supplanted, and being deprived of sight, he died of melancholy: his word is said to be, *Mulieri imperare res desperata.*

31. Irene, wife of Leo the third, after reigning seventeen years with her son, usurped the sole empire, A. D. 797: for her better support in her estate, sided with the popes of Rome, and called the second council of Nice for support of images. In her time Charles the great was

was by the pope and people of Rome created emperor of the west, whereby the Greek emperors became much weakened: her motto was, *Vive ut vivas.*

32. Necephorus was made emperor by the soldiers, A. D. 802, persuaded that Irene had made choice of him to be her successor: he was slain in a pitched field against the Bulgarians: a bad man he was, and reigned nine years.

33. Michael, surnamed Cyropalates, *i. e.* Major of the Palace, his former office; assumed the empire, A. D. 811: but finding his own weakness, he soon relinquished it, and betook himself to a monastery, having reigned but two years.

34. Leo the Fifth, surnamed Armenius, from his country, general of the horse to Michael, succeeded him A. D. 813, demolished the images his predecessors had set up, and was slain in the church during the time of divine service, having reigned seven years and five months.

35. Michael the Second, surnamed Balbus, having murdered Leo, assumed the empire A. D. 821: he was unfortunate in his government, and died of madness; a great enemy to all learning: he reigned eight years and nine months.

36. Theophilus his son succeeded him, A. D. 829: he was as great an enemy of images as his father, and as unfortunate as he, losing many battles to the Saracens: at last he died of melancholy, having reigned twelve years and three months.

37. Michael the Third, his son began with his mother Theodoro to rule, A. D. 842: after, himself alone, his mother being made a nun: he was a prince of great prodigality, and slain in a drunken fit, having reigned twenty-five years.

38. Basilius, surnamed Macedo, from his birth-place, being made consort in the empire by the former Michael, he basely murdered him, A. D. 867, and was himself casually killed by a stag, having reigned twenty years.

39. Leo the Sixth, for his learning surnamed Philosophus, succeeded Basilius A. D. 886: he was a vigilant and provident prince: most of his time, with variable success, he spent in war with the Bulgarians: he reigned twenty-five years, three months.

40. Constantine the Sixth, son of Leo, succeeded his father A.D. 912: he governed the empire under Romanus Lacopenus, by whom he was so miserably depressed, that he was obliged to get his livelihood by painting: but Lacopenus being deposed and turned into a monastery by his own sons, A. D. 944, he obtained his rights, and restored learning into Greece, and reigned fifteen years after, till A. D. 959.

41. Romanus, the son of Constantine, became emperor, A. D. 959: having abused the empire for four years, he died, as some think, of poison.

42. Nicephorus, surnamed Phocas, protector to the former young emperor, upon his death was elected, A. D. 963: he recovered the greatest part of Asia Minor from the Saracens, and was slain in the night by John Zimisces, his wife Theophania being privy to it: he was then aged fifty-seven years, having reigned six years six months.

43. John Zimisces governed the empire better than he obtained it, A. D. 969: vanquished the Bulgarians, Russians, and other barbarous nations: rescinded the acts of his predecessor, and died by poison, having reigned six years six months.

44. A. D. 975, Basilius the Second subdued the Bulgarians, and made them homagers to the empire; reigned about five years in conjunction with his brother.

45. Constantinus the seventh, his brother, did nothing memorable: a man of sloth and pleasure: he reigned three years alone, after the death of Basilius, A. D. 1025.

46. Romanus the Second, for his prodigality surnamed Argyropolus: he began his reign A. D. 1028; was drowned in a bath by the treason of his wife Zoe and her adulterer, as was thought, having reigned five years and a half.

47. Michael the Fourth, surnamed Paphlago, from his country, first the adulterer, and then the husband of Zoe, succeeded Romanus A. D. 1034: but died very penitent, having reigned with equity and clemency seven years.

48. Michael the Fifth, surnamed Calaphates, a man of obscure birth, adopted by Zoe, A. D. 1041, whom he deposed and put into a monastery; out of which

being again in a popular tumult, she recovered the government, and put out the eyes of Calaphates, reigning with her sister Theodora, until that

49. Constantine the Eighth, A. D. 1042, married Zoe, then sixty years of age, and had the empire with her: reigned twelve years and eight months.

50. Theodora, sister to Zoe, after the death of Constantine, A. D. 1054, managed for two years the affairs of the empire with great contempt to all people: but grown aged surrendered it, by persuasion of the nobles, to

51. Michael the Sixth, surnamed Stratioticus, A. D. 1056, an old but military man, who kept it one year, and was then deposed: demanding "What reward he should have for resigning the crown?" It was replied, "A heavenly one."

52. Isaacus, of the noble family of the Comneni, a valiant man of great courage, and diligent in his affairs, deposed Michael, A. D. 1057; and having reigned two years he left it at his death, by consent of the senate and people, to another: he was no scholar, yet a great lover of learning.

53. Constantine the Ninth, surnamed Ducas, began to reign A. D. 1059: he was a great lover of justice, and very devout, but exceeding covetous, whereby he became hated of his subjects, and contemned by his enemies: he reigned nine years and somewhat more.

54. Romanus the Third, surnamed Diogenes, married Eudoxia the late empress, and with her the empire, A. D. 1068: he was taken prisoner by the Turks and sent home again: he found a faction made against him, by which Eudoxia was expelled, himself deposed; and he died in exile, having both his eyes put out: he reigned three years eight months.

55. Michael the Seventh, surnamed Parapinacius, by reason of the famine that fell in his time, in a tumult was made emperor, A. D. 1071; but found unfit, was deposed and put into a monastery, having reigned six years and six months.

56. Nicephorus, surnamed Belionates, of the house of Phocas, succeeded A. D. 1078, but was deposed within three years by the Comneni; he put on the habit of a monk in the monastery of Periblepta.

57. Alexius Comnenus, son of the emperor Isaacus Comnenus, obtained the empire A. D. 1081, in whose time the western christians with great forces prepared for the recovery of the Holy Land: he, jealous of them, denied them passage through his country, but was forced to find them victuals, &c. He died, having reigned thirty-seven years and some months.

58. Calo Johannes, his son, succeeded him A. D. 1118; he had a good hand against the Turks, vanquished the Tartars passing over the Ister: conquered the Servians and Bulgarians, transporting many of them into Bythinia: he died by a poisoned arrow of his own, that had raised the skin, but could not be cured, A. D. 1143; and was succeeded by

59. Manuel his younger son, who was an under-hand enemy to the western christians, and an open enemy to the Turks, by whom, entrapped in the straights of Cilicia, and his army miserably cut off, he was on honourable terms permitted to return again. He reigned thirty-eight years within three months; and died A. D. 1180.

60. Alexius the Second, his son, was deposed and barbarously murdered by Andronicus, the cousin-german of his father: his wife and mother were also made away by him, A. D. 1183, when the young man had reigned but three years.

61. Andronicus Comnenus, by ambitious practices and pretence of reformation, got the empire: but not long after he was cruelly torn to pieces in a popular tumult, and his dead corpse used with all manner of insult, A. D. 1184.

62. Isaacus Angelus, a nobleman of the same race, designed to be put to death by Andronicus, was in a popular election proclaimed his successor; but was deposed by Alexius his own brother, and his eyes put out, A. D. 1195.

63. Alexius Angelus deprived his brother and excluded his nephew from the empire, and held it till the year 1202, when

64. Alexius Angelus the Second, the son of Isaac Angelus, who had been unjustly thrust out of his empire by his uncle Alexius, had recourse to Philip the western emperor, whose daughter he had married: an army was prepared to restore him.

him. On the approach whereof Alexius the usurper fled, and the young emperor seated in his throne, was not long after slain by Alexius Ducas; in revenge whereof, the Latins assaulted and won Constantinople, made themselves masters of the empire, and shared it amongst them: the main body of the empire, with the title of emperor, was given to

65. Baldwin, earl of Flanders, A. D. 1204: he was the first emperor of the Latins reigning in Constantinople; was taken in fight by John, king of Bulgaria, and sent prisoner to Ternova, where he was cruelly put to death, A. D. 1206.

66. Henry, the brother of Baldwin, repelled the Bulgarians out of Greece, and died a conqueror, A. D. 1217.

67. Peter, count of Auxerre in France, succeeded in the empire after his decease: he was cunningly entrapped by Theodorus Angelus a great prince in Epirus, whom he had besieged in Dyracchium, who persuaded him to become his guest, and murdered him, A. D. 1220.

68. Robert, the son of Peter, having seen the miserable usage of his beautiful empress whom a young Burgundian, formerly contracted to her, had most despitefully mangled, cutting off both her nose and ears, died of grief as he was coming back from Rome, whither his melancholy had carried him to consult the Pope in his affairs, A. D. 1228.

69. Baldwin, the second son of Robert by a former wife, under the protection of John de Brenne, the titulary king of Jerusalem, succeeded in his father's throne, which having held for the space of thirty-three years, he was forced to leave it, the city of Constantinople being regained by the Greeks, and the poor prince compelled in vain to sue for succours to the French, Venetians, and other princes of the west, A. D. 1261: when Constantinople was lost to the Latins, the empire of the Greeks was transferred unto Nice, a city of Bithynia, by Theodorus Lascaris, son-in-law to Alexius the usurper: there it continued till the empire was restored to the Greeks in the person of

70. Michael the Eighth, surnamed Palæologus, extracted from the Comnenian emperors, most fortunately recovered Constantinople; the city being taken by a party of fifty men, secretly put into it by some country labourers under the ruins of a mine. This prince was present in person at the council of Lyons, and, at the persuasion of the Pope, admitted the latin ceremonics into the churches of Greece, for which he was greatly hated by his subjects, and denied the honour of Christian burial, A. D. 1283.

71. Andronicus the Second: he was vexed with unnatural wars by his nephew Andronicus, who rebelled against him. In his time the present Ottoman empire began in Bithynia: he reigned thirty-seven years, and was succeeded by

72. Andronicus the Third, A. D. 1320, first partner with his grandfather, afterwards sole emperor.

73. John Palæologus, son of Andronicus the Third, succeeded his father A. D. 1341, in whose minority Contacuzenus his protector usurped the empire, and held it sometimes from him, and sometimes with him, till the year 1357, and then retired into a monastery, leaving the empire unto John, during whose reign the Turks first planted themselves in Europe, and took Adrianople: he ceded the empire to his son Emanuel, and died A. D. 1391.

74. Emanuel Palæologus: in his time Bajazet, king of the Turks, besieged Constantinople; but found such notable resistance that he could not force it.

75. John the second, nephew of Emanuel, succeeded him A. D. 1421.

76. Constantinus Palæologus became emperor A. D. 1448: in his time the famous city of Constantinople was taken by Mahomet the Great, A. D. 1452; the miserable emperor being lamentably trod to death in the throng, who had in vain gone from door to door to beg or borrow money to pay his soldiers, which the Turks found in great abundance when they took the city. It had in vain been besieged by king Philip of Macedon, siding with Niger in his war against Severus the emperor: it endured a siege of three years against all the forces of the Romans. The Caliph Zulciman had besieged it, and was forced to desist with the loss of three hundred thousand men; but now it stooped under the weighty sceptre of

77. Mahomet

77. Mahomet the Second, surnamed the Great, and first emperor of the Turks: he conquered the two empires of Constantinople and Trebisond; twelve kingdoms, and two hundred cities. He had mighty wars with the two renowned captains, Huniades and Scanderbeg, in Hungary and Epirus, from whom he received divers overthrows. He left the siege of Belgrade with dishonour, as he also was compelled to do that of Rhodes. By Achmetes Bassa, he landed an army in Apulia, foraged all the country, took the cityof Otranto by assault, to the terror of Sixtus the Fourth, then pope, and of all Italy. Being passed over into Asia to go against the Caramanian king, a day's journey short of Nicomedia, a city in Bithynia, at a place called Geivisen he fell sick and died, as some say, of the cholic, others of poison, having lived about fifty-two years, and thereof reigned thirty-one, in the year of our Lord 1481. He was of an exceeding courage and strength, of a sharp wit, and thereunto very fortunate; but withal, he was faithless and cruel, and in his time occasioned the death of eight hundred thousand men.

78. Bajazet the Second subdued the Caramanian kingdom, and part of Armenia, and drove the Venetians from Morea, and their part of Dalmatia; invaded Caitheius the sultan of Egypt, by whom, the Arabians and mountaineers of Aladeules, his subjects; he was divers times shamefully overthrown, and enforced by his ambassadors to conclude a peace. He bribed the bishop of Rome to poison his brother Zemes, who had fled there for security. This prince, by nature, was given to the study of philosophy and conference with learned men, more than to the wars, which gave encouragement to his son Selymus to raise himself to the throne, as he (by the treason of the great bassas of the court) shortly did, and then caused his father to be poisoned by his physician, a Jew, when he had reigned thirty years: this prince died in the year of our lord 1512.

79. Selymus having poisoned his father, subverted the Mamalukes of Egypt, bringing it, with Palestine, Syria, and Arabia, under the yoke of the Turks. He invaded the kingdom of Persia; subdued and slew Aladeules, the mountainous king of Armenia, reducing his kingdom into the form of a Turkish province. He repressed the forces of the Hungarians by a double invasion, and intending to turn all his forces upon the Christians, he was suddenly seized with a cancer in the reins of his back, whereby he rotted above ground, and died A. D. 1520, near unto the city Chiurli, in the same place where he had formerly unnaturally assaulted his aged father Bajazet: he was of a fierce, bloody, and faithless disposition.

80. Solyman, surnamed the Magnificent, surprised Rhodes, Belgrade, and Buda, with a great part of Hungary, Babylon, Assyria, and Mesopotamia; spoiled Austria, sharply besieged and assaulted Vienna itself, took the isle of Naxos and Paros, and made them tributaries to him, warred upon the Venetians, and invaded the islands of Corfu and Malta: besieging the town of Sigeth upon the frontiers of Dalmatia, he there fell sick of a looseness in his belly, upon which he retired for recovery of his health to Quinque Ecclesiæ, a city near Sigeth, and there died the fourth of September, anno 1566, having lived seventy-six years, and reigned thereof forty-six: a prince more just and true to his word than any other of his predecessors, but a great terror unto all Christendom.

81. Selymus the Second was an idle and effeminate emperor: but his deputies took from the Venetians the isle of Cyprus, and from the Moors the kingdoms of Tunis and Algiers. Over this emperor the christians were victorious in that famous sea-fight called the battle of Lepanto, where were taken of the enemy's galleys an hundred, three-score and one, forty sunk or burnt, and of galliots, and other small vessels, were taken about sixty, besides the admiral's galley, which for beauty and riches had none in the whole ocean to compare with it. Selymus, spent with wine and women, died December 9, 1574. A man of a heavy disposition, and of the least valour of all the Ottoman kings.

82. Amurath the Third took from the disagreeing Persians, Armenia, Media, and the city of Tauris, and the fort Gaino from the Hungarians. To rid himself of all competitors, he at his first coming to the crown caused his five brethren to be all

all strangled in his presence. He himself was a prince unactive, managing the wars by his principal bassas Mustapha, Sina, Osman, and Ferrat. The insolent Janizaries made such a tumult at Constantinople, that the emperor, for grief and anger, fell into a fit of the falling-sickness, which vexed him three days and three nights: his death not long after followed, Jan. 18, anno 1595: when he had lived fifty-one years, and thereof reigned twenty-one. At the time of his death such a sudden and terrible tempest arose, that many thought the world would then be dissolved.

83. Mahomet the Third took Agria in Hungary, which kingdom, in all likelihood had been lost, if he had pursued his victory at the battle of Keresture; he was never but then in any battle, and was so frightened, that he durst never see the face of an army afterwards: great harm was done him by Michael, the Waywode of Valachia, and the army of Sinan Bassa utterly routed by the prince of Transylvania. He was altogether given to sensuality and pleasure, the marks whereof he still carried about with him, being of a foul, swollen, unwieldy, overgrown body, and a mind thereto answerable, which was no small means of his death; which fell out at the end of January, in the year of our lord 1604, when he had lived about forty-four years.

84. Achmet, who, the better to enjoy his pleasures, made peace with the German emperor, and added nothing to his empire. Cicala Bassa, his general, was overthrown by the Persians, and divers of his armies (under several bassas) cut off by the fortunate rebel the bassa of Aleppo. This prince was of a good constitution, strong and active; he would cast a horseman's mace, of nine or ten pounds weight, farther than any other of his court. He was much given to sensuality and pleasure: had three thousand concubines, one reason, perhaps, of his death, which happened 1617, at thirty years, having reigned fifteen.

85. Mustapha, brother to Achmet, succeeded, which was a novelty never before heard of in this kingdom, it being the grand seignior's policy to strangle all the younger brothers: however, this Mustapha was preserved, either because Achmet, being once a younger brother, took pity on him, or because he had no issue of his own body, and so was not permitted to kill him. It is said Achmet once intended to have shot him, but at the instant he was seized with such a pain in his arm and shoulder, that he cried out, "Mahomet will not let him die." He carried himself but insolently and cruelly, and was deposed.

86. Osman succeeded his uncle Mustapha, and being unsuccessful in his war against Poland, was by the Janizaries slain in an uproar in 1621, and Mustapha again restored: yet long he enjoyed not his throne, for the same hand that raised him did again pluck him down, A. D. 1623.

87. Morat or Amurath the Fourth, brother of Osman, of the age of thirteen years, succeeded on the second disposition of his uncle Mustapha: he proved a stout and masculine prince, and bent himself to the reviving of the ancient discipline. To the great good of Christendom he spent his fury on the Persians, from whom he recovered Babylon. He died A. D. 1640.

88. Ibraim, the brother of Morat, preserved by the sultaness, his mother, in his brother's life, and by her power deposed again for prohibiting her the court. He spent a great part of his reign in the war of Crete against the Venetians, but without any great success. And was succeeded, in 1655, by

89. Mahomet the Fourth, who was son of Ibraim, lord of all this vast empire, containing all Asia and Greece, the greatest part of Sclavonia and Hungary, the isles of the Egean sea, and a great part of the Taurican Chersonese in Europe; most of the isles and provinces in Asia; and in Afric of all Egypt; the kingdoms of Tunis and Algiers, with the ports of Snachem and Erocco: nor is their style inferior to so vast an empire. Solyman thus styling himself to Villerius, great master of Rhodes, at such time as he intended to invade that island, *i. e.* "Solyman, king of kings, lord of lords, and high emperor of Constantinople and Trabesond, the most mighty king of Persia, Syria, Arabia, and the Holy Land, lord of Europe, Asia, and Africa, prince

of

of Mecca and Aleppo, ruler of Jerusalem, and sovereign lord of all the seas and isles thereof."

It remains, That I acknowledge to whom I have been beholden in the making up this catalogue of the fore-mentioned princes, which I acknowledge to have borrowed from Mr. Prideaux's Introduction to History, Cairon's Cronology, Dr. Heylin's Cosmography, Knowles's Turkish History, Zuingerus, Nicætas, Zonaras, Gualterus, Symson, and such others as a slender country library would admit of.

CHAP. III.

Of the Bishops and Popes of Rome, and their Succession.

1. SAINT PETER was crucified at Rome with his head downwards, and was buried about the Vatican, in the Aurelian way, not far from the gardens of Nero, having sat, saith Platina, in that see twenty-five years. He, together with the Apostle Paul, was put to death in the last year of Nero's reign, A. D. 67, and was succeeded by

2. Linus, by nation a Tuscan, who continued from the last year of Nero unto the times of Vespasian the emperor, and was martyred by Saturninus the consul, A. D. 78: he sat eleven years.

3. Cletus, or Anacletus, a Roman: he was martyred under Domitian, A. D. 91, and his body laid in the Vatican, near to that of St. Peter, after he had sat twelve years, one month, and eleven days.

4. Clement, a Roman, a modest and holy man, he was thrown into the sea, with an anchor tied about his neck, in the third year of Trajan, A. D. 100: having sat nine years, two months, and ten days.

5. Euaristus, a Grecian, he had three ordinations in the month of December: he ordained, that the people's accusation should not be received against a bishop. He sat eight years, ten months, and two days: and died A. D. 108.

6. Alexander the First, a Roman, young in years, old in his composed manners: he ordered that holy water, mixed with salt should be used; and that water mixed with wine should be in the Sacrament of the Lord's Supper. He sat eight years, seven months, and two days, and died A. D. 116.

7. Sixtus the First, a Roman, ordered that holy things and vessels should be touched by none but ministers, and that priests should minister in linen surplices. He was buried in the Vatican, A. D. 126, having sat ten years, three months, and twenty-one days.

8. Telesphorus, a Grecian, instituted the Lent of seven weeks before Easter, and the celebration of three masses in the night of our Saviour's birth. He sat eleven years, three months, and twenty-two days; and died A. D. 137.

9. Hyginus, a Grecian of Athens: he ordained that one godfather or godmother, at least, should be present at the baptism of a child. He sat four years, three months, and four days, and died A. D. 141.

10. Pius the First, an Italian: he ordained that none of the Jewish heresy should be received to baptism; that the feast of the passover should be on the Sunday. He sat sixteen years, four months, and three days, and died A. D. 157.

11. Anicetus, a Syrian, was crowned with martyrdom, A. D. 168, and buried in the church-yard of Calistus, in the Appian way, having sat eleven years, four months, and three days.

12. Sorter, a Campanian: little is remembered of him besides some decrees about marriage, and that he sat nine years, three months and twenty-one days. He died, A. D. 177.

13. Elutherius, a Grecian of Nicopolis: he sent Fugatius and Damianus into Britain, at the request of king Lucius, to baptize him and his people. He sat fifteen years, three months, and two days, and died A. D. 192.

14. Victor the First, an African: in his time was the controversy about the keeping of Easter. He sat nine years, three months, and ten days.

15. Zephyrinus, a Roman, succeeded him, A. D. 201. He ordained that wine in the sacrament should be consecrated in a vessel of glass, and not of wood,

wood, as before. He sat eighteen years, seven months, and ten days.

16. Calistus the First succeeded Zephyrinus, A. D. 219, a native of Ravenna; ordained a threefold fast in the year, in the fourth, seventh, and tenth months, beginning the year as the Jews do. He sat five years, ten months, and ten days.

17. Urbanus the First, a Roman, ordained that churches should receive farms and lands given by devout persons, and the revenues to be parted amongst the clergy. He was martyred A. D. 231, having sat six years, ten months, and twelve days.

18. Pontianus, a Roman, was banished into Sardinia, where he suffered great torments for the faith of Christ, and died A. D. 235, having sat four years, five months, and two days.

19. Anterus, a Grecian: he decreed that the noble acts of the martyrs should be recorded and kept in the treasury of the church. He was martyred A. D. 236, having sat only one month and twelve days.

20. Fabianus, a Roman: he ordained that the chrism in the Lord's Supper should be renewed every year, and the old one burnt in the church. He was martyred A. D, 250, having sat fourteen years, eleven months, and eleven days. After him was a vacancy of eighteen months.

21. Cornelius, a Roman, obtained the see, A. D. 251. He was banished, and then beheaded, having sat two years, two months, and three days. Many friendly epistles passed betwixt him and St. Cyprian.

22. Lucius the First, a Roman, succeeded A. D. 253, and was martyred, having sat two years, three months, and three days.

23. Stephanus the First, a Roman: a controversy fell out betwixt him and St. Cyprian, concerning the re-baptizing of those baptized by heretics, which Cyprian would not allow, but Stephanus was strenuous for. He was beheaded A. D. 257, having sat two years, five months, and two days.

24. Sixtus the Second, an Athenian; while he endeavoured to confute and to extinguish the opinions of the Chiliasts, was taken, accused, and martyred, A. D. 259. He sat two years, ten months, and twenty-three days.

25. Dionysius withstood to his power the pride and heresy of Paulus Samosatenus. He is said to have converted the wife and daughter of the emperor Decius. He died A. D. 271, having sat twelve years, two months, and four days.

26. Fœlix the First: he appointed yearly sacrifices in memory of the martyrs; that no mass should be said but by sacred persons, and in a consecrated place, but upon pressing necessity. He died a martyr, A. D. 275, and sat four years, three months, and fifteen days.

27. Eutychianus, a Tuscan: he is reported to have buried with his own hands three hundred and forty-two martyrs, and to have blest grapes and beans, and such like, upon the altar; and would have the martyrs buried in purple. He was martyred A. D. 283; having sat nine years, one month, and one day.

28. Caius, of Dalmatia, was kinsman to Dioclesian the emperor: his brother Gabinius had a daughter called Susanna, who should have married Galerius the emperor; but all these were martyred. Caius sat thirteen years, four months, and eleven days. He died A. D. 296.

29. Marcellinus, a Roman, out of fear, offered incense to Mars, or Isis, for which he was questioned by the council of Sinuessa, but no man condemned him. Repenting his fear, he reproached the tyrant to his face, and was martyred, A. D. 304. He sat eight years, two months, and sixteen days.

30. Marcellus the First, a Roman: Maxentius was incensed against him, for that Lucina, a noble matron, had made the church her heir. Hereupon the holy man was doomed to keep beasts in a stable, and was choked with the stench and filth, A. D. 309. He sat five years, six-months, and twenty-one days.

31. Eusebius, a Grecian, his father a physician: the cross of Christ was found in his time by Judas, a Jew, and adorned and honoured by Helena, the mother of Constantine. He died A. D. 311, having sat two years, one month, and three days.

32. Melchiades, an African: Constantine gave him the house of Plantius Lateranus, proscribed by Nero, which hath continued

continued to this day by the name of the Lateran palace. He died A. D. 314, having sat three years, seven months, and nine days.

33. Sylvester the First, a Roman, is said to have baptized Constantine the emperor: others say it was done by Eusebius of Nicomedia. Constantine appointed this man to wear a crown of gold. He sat twenty-two years, ten months, and eleven days, and died A. D. 336.

34. Marcus the First, a Roman, brought in the singing of the Nicene Creed, and the giving of the pall to the bishop of Ostia; which, when others have since fetched there, they have paid sweetly for. He sat eight months and twenty days.

35. Julius the First, a Roman: Athanasius made his creed in his time at Rome, which was then approved by Julius and his clergy. He ordained Prothonotaries to register the passages of the church; sat sixteen years, two months, and six days, and died A. D. 352.

36. Liberius the First, a Roman, either through fear or ambition, subscribed to Arianism, and Athanasius's condemnation; but recovered himself, and sat fifteen years, three months, and four days, and died A. D. 367.

37. Fœlix the Second, a Roman, was intruded on the see by order of the emperor Constantius, during the exile of Liberius in 355; condescended to communicate with the Arians, though he was none of them; but afterwards, in a tumult, A. D. 358, he was driven away by them, and Liberius reinstated. He died A. D. 375.

38. Damasus the First, a Spaniard, succeeded Liberius A. D. 367. He was a friend to St. Jerome, who by his procurement, much amended the vulgar latin edition. He accursed usurers, and appointed Gloria Patri, &c. to close up every psalm. He sat eighteen years, three months, and eleven days, and died A. D. 385.

39. Syricus the First, a Roman; he excluded those that were twice married, and admitted monks into holy orders, In his time the temple of Serapis was demolished, and the idol broken. He sat thirteen years, eleven months, and twenty-five days, and died A. D. 398.

40. Anastasius the First, a Roman; he was careful to repress the errors of Origen, and was the first that brought in the standing up at the reading of the gospel. He sat four years and ten days, and died A. D. 402

41. Innocentius the First, an Alban, a great stickler against the Pelagians: in his time Alaricus plundered Rome, Innocentius being then at Ravenna. He sat fifteen years, two months, and twenty-five days, and died A. D. 417.

42. Zosimus brought the use of tapers into the church, forbad priests to drink in public, or servants to be admitted into the priesthood. He sat one year, three months, and twelve days, and died A. D. 418.

43. Bonifacius the First, a Roman, the son of Jocundus, a priest: he was chosen in a tumult and sedition of the clergy: was shrewdly opposed by Eulalius the deacon, but at last carried it against him. He sat five years, eight months, and seven days. To whom succeeded, A. D. 423,

44. Cœlestinus the First, a Campanian: he it was that sent Germanus and Lupus into England, Paladius into Scotland, and Patrick into Ireland. He first caused the Psalms to be sung in antiphony. He sat nine years and ten months, and died A. D. 432.

45. Sixtus the Third: he was accused by one Bassus for getting a nun with child, but was acquitted by the Synod, and his accuser sent into exile. He built much, and therefore had the title of Enricher of the Church. He sat eight years, and died A. D. 440.

46. Leo the First dissuaded Attila from sacking Rome; Peter and Paul terrifying the Hunn, while Leo spake to him. In his time the Venetians settled themselves in the gulph, now so famous. He sat twenty-one years, one month, and thirteen days, and died A. D. 461.

47. Hilarius the First; in his time was the rectifying of the golden number, by Victorinus of Aquitian, and the bringing in of the Litany by Mamerius Claudius of Vienna. He sat six years, three months, and ten days, and died A. D. 467.

48. Simplicius the First, a Tiburtine: he took upon him the jurisdiction of the church

church of Ravenna; decreed that none of the clergy should hold a benefice of any layman. He sat sixteen years, one month, and seven days, and died A. D. 483.

49. Fœlix the Third, son of a Roman priest, decreed, that no church should be consecrated but by a bishop; opposed the proposal of union by the emperor Zeno, to the great confusion of the eastern and western churches; sat nine years, and died A. D. 492.

50. Gelasius the First, an African, ordered the canon of scripture, branding counterfeit books, that before passed for canonical or authentic; banished the Manichees, and burnt their books. He sat four years, eight months, and seventeen days, and died A. D. 496.

51. Anastasius the Second, a Roman, excommunicated Anastasius the Greek emperor, for favouring the heretic Acatius, whose heresy afterwards himself favoured. He sat one year, ten months, and twenty-four days, and died A. D. 498.

52. Symmachus the First, a Sardinian, carried it against Laurentius, his competitor. He was a lover of the poor, and bountiful to the exiled bishops and clergy. He sat sixteen years, six months, and twenry-two days, and died A. D. 514.

53. Hormisdas the First: the emperor Justinus sent him his ambassadors with the confirmation of the authority of the apostolic see. He condemned the Eutychians in a provincial Synod; sat nine years and eighteen days, and died A. D. 523.

54. Johannes the First, a Tuscan, a man of great learning and piety, was cast into prison by Theodorick, and there killed with the stench and filth of it, A.D. 526. He sat three years and eight months.

55. Fœlix the Fourth, a Samnite, excommunicated the patriarch of Constantinople, divided the chancel from the church, commanded extreme unction to be used to dying men: he sat four years, two months, and thirteen days, and died A. D. 530.

56. Bonifacius the Second, a Roman, decreed that no bishop should choose his successor, and that no pope (if it might be) should be chosen within three days after his predecessor's death. He sat two years, two days, and died A. D. 532.

57. Johannes the Second, a Roman, condemned Anthemius, the patriarch of Constantinople; was surnamed Mercury for his eloquence. Writers say no more of him, but that he sat three years and four months, and died A. D. 535.

58. Agapetus the First, a Roman, sent ambassador by king Theodatus, to pacify Justinian the emperor for the death of the noble and learned queen Amalasuntha. He sat eleven months and nineteen days, and died A. D. 536.

59. Sylverius, a Campanian, was deposed by the empress, for refusing to put out Menna, and restore Anthemius, her favourite: he died in exile, A. D. 540, having sat one year, five months, and twelve days; and his death was in the third year of his exile, in the isle of Calmaria.

60. Vigilius the First, was made pope by the empress and Belisarius, during the life of Sylverius; but for breach of promise to the empress, was brought to Constantinople, there, with a halter about his neck, drawn about the streets, and banished by Justinian; but soon after he was recalled to Rome, and died on his journey at Syracuse, A. D. 555. He sat fifteen years, seven months, and twenty days. After the death of Sylverius.

61. Pelagius the First, ordained that heretics and schismatics should be punished with temporal death: and that no man for money should be admitted in orders. He sat four years, ten months, and twenty-eight days, and died A. D. 559.

62. Johannes the Third. In his time the Armenians did receive the faith of Christ. He was settled in his chair by Narses, and sat thirteen years, eleven months, and twenty-six days; died A. D. 573.

63. Benedictus the First, a Roman. In his time the Lombards foraged Italy: the grief of this, and other calamities of Italy, was the death or this pope, A. D. 577, when he had sat four years, one month, and twenty-eight days.

64. Pelagius the Second, a Roman, was made pope in the siege of the city by the Lombards, without the emperor's

consent

consent: which election he sent Gregory to excuse. He sat thirteen years, two months, and ten days, and died A. D. 590.

65. Gregorius the First, surnamed the Great, called himself *servus servorum Dei;* sent Austin into England to convert the eastern Saxons, and withstood the claim of Universal Bishop. He sat thirteen years, six months, and ten days, and died A. D. 604.

66. Sabinianus the First, the last of the Roman bishops, not having that arrogant title of Universal Bishop, or head of the church: he opposed all that Gregory had done, distinguished the hours of offices, sat one year, five months, and nine days, and died A. D. 606.

67. Bonifacius the Third, obtained of Phocas, a murderer of his lord, that popish supremacy which to this day is so much stood upon, and *volumus & jubemus* to be the style of this priest. He enjoyed his pomp but a short time; for he sat but nine months, dying in November 606.

68. Bonifacius the Fourth: he instituted Allhallow-day, dedicated the temple of Pantheon to the Virgin Mary, made his father's house a monastery, and died A. D. 614; having sat seven years, eight months, and thirteen days.

69. Deus Dedit the First, a Roman: he loved and enriched the clergy; is said to have cured a leper with a kiss; ordered that gossips should not marry. He died, having sat only three years and twenty-three days, A. D. 617.

70. Bonifacius the Fifth, a Campanian: he privileged murderers and thieves that took sanctuary, that the hands of justice should not pluck them thence. He died A. D. 625, having sat eight years and ten days. After his death was a vacancy for one year.

71. Honorius the First: he covered the church of St. Peter with the brazen tiles taken from the Capitol: he also instituted the feast of the Exaltation of the Cross, and died A. D. 639, having sat twelve years, eleven months, and seventeen days.

72. Severinus the First, a Roman: in his time Isaacius, the exarch of Italy, took away the Lateran treasure to pay his soldiers, for which the pope dared not to excommunicate him. He sat two months only.

73. Johannes the Fourth, a Dalmatian; with the remainder of the treasure, redeemed some exiles of his countrymen; he busied himself about the celebration of Easter, and translation of the bones of martyrs; sat upwards of two years, and died A. D. 641.

74. Theodorus the First, a Grecian, son to the bishop of Jerusalem: he deprived Pyrrhus, patriarch of Constantinople, for the heresy of the Acephali: he died A. D. 649, having sat eight years, five months, and eighteen days.

75. Martinus the First, an Italian, ordained priests to shave their polls, and to keep themselves single: he excommunicated Paulus, patriarch of Constantinople, for which he was banished into Pontus, where he died, A. D. 655. He sat six years, one month, and twenty-six days.

76. Eugenius was less active, and sped better: he ordained that bishops should have prisons for their priests, to repress their over-boldness. He sat only six months; died A. D. 655.

77. Vitalianus the First, brought the first organ into the divine service of the church of Rome: he excommunicated Maurus, the archbishop of Ravenna. Theodorus and Hadrian were sent by him into England to introduce the latin service. He sat fourteen years and six months, and died A. D. 669.

78. Adeodatus the First was formerly a monk: earthquakes, comets and tempests, such as never were before, did amaze men in his time. He died A. D. 676, having sat seven years, two months, and five days.

79. Domnus the First had the church of Ravenna subjected to him by Theodorus the archbishop, which before-time pretended equality with that of Rome: he adorned the church-porch of St. Peter with marble, sat two years, and died A. D. 678.

80. Agatho the First, a Sicilian, ordained that the pope's sanctions should be as firmly kept as those of the apostles. He sent John, abbot of St. Martins, into England, to have our church service in tune, and with other superstitious injunctions. He is said to have died of

of the plague, and sat five years, six months, and fifteen days; and died A.D. 683.

81. Leo the Second, a Sicilian, skilled in Greek, Latin, and music: he ratified the sixth synod, to confirm the mass, and restrain the western priests' marriages, and brought in the kissing of the paxe. He sat only ten months.

82. Benedictus the Second, a Roman: he got to be first styled the Vicar of Christ, and that the popes should be freely elected by the clergy, without consent of the exarchs or emperors. This pope (as his predecessor) sat but eight months, and died A. D. 684.

83. Johannes the Fifth, a Syrian, of whom nothing is remarkable, but that he was consecrated by the three bishops of Ostia, Portua, and Veliternum. He died in the first year of his popedom; the same manner of his consecration being still observed by his successors.

84. Conon the First, a Thracian, sent St. Killian the Scot, with some others, to convert some places in Germany, where they were martyred. He sickened upon his election, sat only eleven months, and died A.D. 686.

85. Sergius the First, a Syrian, for refusing to receive the canons of Trullo, was sent for by the emperor, but rescued by the Italians. He was taxed with adultery; sat fourteen years, eight months, and died A.D. 700.

86. Johannes the Sixth, a Grecian: some say he was famous for feeding the poor in a great famine, and that he died a martyr; but none tell where, or why, or by whom. He sat four years three months, and died A.D. 705.

87. Johannes the Seventh, some say the son of the former, was noted for nothing so much as building some churches, and erecting images. He sat three years, seven months, and seventeen days; died A.D. 708.

88. Sisinnius the First: this man had the gout both in his hands and feet, yet left the provisions and materials for the building and repairs of the city walls and temples. He sat but three weeks: it is suspected he had foul play.

89. Constantinus the First going to Constantinople, Justinian the second kissed his feet in sign of honour, which the ambitious succeeding popes drew, first into example, at last into custom, as it now continueth. He sat six years and twenty days, and died A.D. 714.

90. Gregorius the Second, a Roman, excommunicated Leo Isaurus, the emperor, for standing against images: forced Luitprandus, king of Italy, to confirm the donations of his predecessor Arithpert. He sat seven years, nine months, and died A. D. 731.

91. Gregorius the Third, a Syrian, espoused the quarrel about images; excommunicated the emperor; drove the Greeks out of Italy by the Lombards: and afterwards overtopped the Lombards by the French, under the conduct of Charles Martell. He sat ten years; died A.D. 741.

92. Zacharias the First, a Grecian, deposed Childerick, king of France; and by the same high hand turned Rachis, king of Lombardy, and Caroloman of France, from their thrones to be monks. He held the chair for ten years and three months, and died A. D. 751.

93. Stephanus the Second, a Roman: he excited Pepin of France to turn Astolphus out of Lombardy, and bestow it on the pope, for freeing him of his oath: for this success he was the first that was carried upon mens' shoulders. He sat five years and one month, and died A. D. 756.

94. Paulus the First, a Roman, and brother of Stephen, excommunicated Constantine Copronimus, the emperor, upon the old quarrel: he was a great honourer of St. Petronilla, the daughter of St. Peter. He sat ten years and one month; died A.D. 766.

95. Stephanus the Third, a Sicilian: he brought in the worshipping and censing of images, and subjecting Milan to his see. He sat five years and five months; died A. D. 772.

96. Adrianus the First: the pope having done Charles the Great a piece of service, he, to reward him, confirmed his father's gift to the Roman see, adding the dukedoms of Spoleto and Benevento unto it: perhaps this they call Constantine's donation. He sat twenty-three years, ten months, and died A.D. 795.

97. Leo the Third, to get the favour of

of Charles the Great, prostituted his keys and the Roman liberties at his feet: for which the Romans plucked him from his horse and whipt him: Charles coming to Rome in favour of the pope, is pronounced emperor. He sat twenty-one years, and died A. D. 816.

98. Stephanus the Fourth decreed it should be in the power of the clergy to elect the pope, but not to consecrate him, only in the presence of the emperor's ambassador. He sat but six months and some days.

99. Paschal the First caused certain parish priests in Rome to be called cardinals: they are companions for kings, and are in number about seventy, but more or less at the sole pleasure of the popes. He sat seven years and three months, and died A.D. 724.

100. Eugenius the Second took the authority in the territories of the church to create dukes, earls, and knights, as the exarchs of Ravenna had used to do. He was called the "Father of the poor," and sat three years, and died A.D. 827.

101. Valentinius the First was a man of too good hopes to hold the chair long; great were his accomplishments, and exemplary his life; but he was soon gone, for he died upon the fortieth day after his election.

102. Gregorius the Fourth: in his days great was the luxury of the clergy, against which a synod was held at Aquisgrave; this pope sat almost eighteen years, and died A.D. 844.

103. Sergius the Second was the first that changed his disgraceful name of Bocca di Porco, or swine's mouth, into Sergius; which precedent his successors have since followed, at their creation changing their names. He died A.D. 847.

104. Leo the Fourth, a Romish monk: he compassed the Vatican with a wall; dispensed with Ethelwolfe to leave his monastery, and reign in England; for which he gratified his holiness with yearly Peter-pence: he sat seven years, three months, and six days, and died A.D. 854.

105. Johannes the Eighth is by most confessed to be a woman, and is usually called Pope Joan. To avoid the like disgrace, the porphyry chair was ordained: she died in child-birth in going to the Lateran, A. D. 854, having sat a few months.

106. Benedictus the Third, a Roman, was withstood by one Anastasius, but to no purpose: he made a shew of great humility; and therefore would not be buried in, but without the threshold of, Saint Peter's church: he sat three years, six months, and nine days, and died A.D. 858.

107. Nicholaus the First was the first that by law prohibited marriage to the Roman clergy: he deprived John of Ravenna, for not stooping to him: he sat nine years, nine months, and thirteen days, and died A. D. 868.

108. Adrianus the Second: the emperor's ambassador excepted against his election; but had a delusive answer. The emperor Lotharius came to Rome to receive absolution of him; which is much stood upon: he sat upwards of five years, and died A. D. 873.

109. Johannes the Ninth crowned three emperors; Charles the Bald, Charles the Gross, and Lewis; he held a council at Trecas; drove the Saracens out of Italy and Sicily, and died A. D. 882, having sat ten years and two days, and was buried in St. Peter's.

110. Martinus the Second, a Frenchman: he did nothing worthy of memory, but died A. D. 884, having sat only one year and five months.

111. Adrianus the Third ordained, that the emperor should have no more to do with the election or confirmation of the pope, but that it should be left wholly to the Roman clergy: he died in the second month of his popedom, A. D. 885.

112. Stephanus the Fifth, a Roman, did nothing of note, only he abrogated the purging of adultery and witchcraft by going over burning coals, and casting the suspected into the water: he died A. D. 891, having sat six years and eleven days.

113. Formosus the First was so ill-beloved, that pope Stephen the sixth caused his body to be unburied, all his acts reversed, two of his fingers to be cut off, and then buried amongst the laity. Sergius the third took him up again, caused his head to be cut off, and the

body to be thrown into the Tyber: he died the sixth month of his sixth year, A. D. 897.

114. Bonifacius the Sixth, a Tuscan, is inserted into the catalogue, not for any thing he did, but because rightly elected; and indeed what could be expected to be done by him, who had no longer time wherein to enjoy his popedom; for he died upon the twenty-sixth day from his election.

115. Stephanus the Sixth, a Roman, abrogated all the acts of Formosus, his predecessor: which afterwards grew customary through his example, the fol- popes infringing, if not fully cancelling, all that was done by their immediate predecessors: this pope died A. D. 901, the third year of his popedom.

116. Romanus the First, a Roman, voided all the decrees and acts of pope Stephen that was before him; besides this, he had not time to do any thing worthy of memory, for he died in the third month of his popedom.

117. Theodorus the Second, a Roman, restored the acts of Formosus, and his followers were in great esteem with him: in his time the Saracens broke into Apulia and made great spoil, but were repelled by the Italians. The pope died A. D. 901, having sat in his chair only twenty days.

118. Johannes the Ninth, a Roman, restored the acts of Formosus; and being therein opposed by the people, he got to Ravenna, had a council of seventy-four bishops, and therein restored the acts of Formosus, and rescinded those of Stephen; which done, he died A.D. 904, after sitting three years.

119. Benedictus the Fourth, a Roman, for his humanity and clemency was created pope; nothing, saith Platina, was done in his time that was worthy of much praise; but that in a bad time he preserved much gravity and constancy in his life, and died A. D. 905, a few months after his obtaining the chair.

120. Leo the Fifth: historians give no account of his country: he was made prisoner by his familiar friend Christopher, and thereupon is thought to have died of grief upon the fortieth day after his arrival to the popedom.

121. Christopherus the First was so base, that his country was not known; having obtained the papacy by evil arts, he speedily lost it, was thrust into a monastery, the then only refuge of the miserable; and this in the seventh month of his usurpation of that seat, whereof he had deprived his friend.

122. Sergius the Third ordained the bearing of candles at the feast of the Purification of the Virgin Mary, thence called Candlemas-day: he imprisoned Christopher, rescinded the acts of Formosus, and died A. D. 909, having sat three years and four months.

123. Anastasius the Third, a Roman, made no mark of ignominy upon any of his predecessors, and lived himself with that modesty and integrity, that there was nothing to be reprehended in him: he died in the third year of his popedom, A. D. 912.

124. Landus the First, a Roman: his life is so obscure, that some will not allow him any place amongst the popes; nothing is said of him, but that he died in his sixth month, and on the twenty-first day of it, and was buried in Saint Peter's, A. D. 912.

125. Johannes the Tenth, the bastard of pope Sergius, overthrew the Saracens: in a sedition he was taken and put in bonds, where he was stifled by a pillow, A. D. 928, having sat fifteen years, two months, and three days.

126. Leo the Sixth, a Roman, a modest and honest man, who took care of the service of God as much as the corruption of that time would bear, but died A. D. 928, on the fifteenth day of his seventh month, much lamented by the Romans.

127. Stephanus the Seventh, a Roman: in his time Spireneus, duke of Bohemia, received the Christian faith. The pope himself was a man of much meekness and religion, and died A. D. 931, having sat two years, one month, and twelve days.

128. Johannes the Eleventh, a wicked, cruel, and libidinous man, was taken in adultery, and slain by the husband of the woman, A. D. 636: he was supposed to have poisoned Leo and Stephen his predecessors: he sat four years ten months.

129. Leo the Seventh, a Roman: in his

his time Boson, bishop of Placentia, and Theobald bishop of Milan, and another great prelate, were all bastards of king Hugh, by his concubines Bezola, Rosa, and Stephana: he sat three years, six months, and ten days, and died A. D. 939.

130. Stephanus the Eighth, a German, vexed with seditions, and in them so deformed with wounds, that he was ashamed to be seen in public: so that nothing being done by him of any note, he died in the fourth year of his papacy, A. D. 943.

131. Martinus the Third, a Roman, gave himself to peace and piety, rebuiled ruinous churches, and gave great alms to the poor. Nothing else is remembered of him, but that he died in the fourth year of his papacy, A. D. 946.

132. Agapetus the Second, a Roman: in his time the Hungarians broke into Italy, and were overcome in two set battles by Henry, duke of Bavaria: this pope was a man of great innocence and died in the tenth year of his papacy, A. D. 955.

133. Johannes the Twelfth, a man from his youth polluted with all kind of villany and dishonesty: he was deposed by Otho in a council, and slain in the act of adultery, A. D. 964, after he had arrived to the ninth year of his papacy.

134. Leo the Eighth crowned Otho emperor: he remitted unto him the right of choosing popes, before in the hands of the clergy and people, for which was ratified unto the papacy Constantine's (or rather Pepin's) donation: he died in his first year, A. D. 964.

135. Benedictus the Fifth, a Roman, from a deacon advanced to the papacy; but the emperor approved not of the election, took the pope with him into Germany, who died of grief at Hamburgh, his place of banishment, A. D. 964, having sat only six months and five days.

136. Johannes the Thirteenth, bishop of Narnia, was also wearied with seditions, and imprisoned, but freed by the emperor Otho: in his time bells began to be baptized, and had names given them: he died in his eighth year, A. D. 972.

137. Donus the Second, a man of that modesty, that though he did not any thing much worthy of praise, yet he received no injury, nor had infamous note upon him. He died in the first year of his papacy, and was buried in St. Peter's, A. D. 972.

138. Benedictus the Sixth, a Roman, by Cintius, a potent citizen, first imprisoned, and then strangled in the castle of St. Angelo, A. D. 974. Platina fears Benedict deserved all he suffered, because none stirred in his quarrel. He died in his second year.

139. Bonifacius the Seventh. The citizens opposed him; so he stole away the church ornaments and treasure, and fled to Constantinople. He afterwards returned, and recovered his place; but soon after died of an apoplexy, A. D. 974, having sat only seven months and five days.

140. Benedictus the Seventh, a Roman: he turned out Gilbert the Conjurer from the archbishopric of Rhemes, and restored Arnulphus. "He was a good man," saith Platina, "and died A. D. 984, in his tenth year."

141. Johannes the Fourteenth was taken by the Romans, imprisoned, and there made to die with famine, grief of mind, and the filth of his prison, by Ferrucius, the father of Boniface. He died in prison in his third month, A. D. 984.

142. Johannes the Fifteenth, a hater of the clergy, and hated by them: he was all for the enriching of his kindred; and his example therein, hath been ever since followed. He died, saith Platina, in his eighth month; by others he is supposed to have died before his ordination, and omitted in the catalogue of popes.

143. Johannes the Sixteenth, reputed a great scholar: he was driven from Rome into Hetruria by Crescentius, the Roman consul; but he submitting himself, John returned, and he died A. D. 996, in the eleventh year of his papacy.

144. Gregorius the Fifth, projected the election of the future emperors by the princes of Germany: by which the Germans

mans were distracted into factions, the Romans weakened, and way made that the popes might the better have their ends upon them. He sat three years, and died A. D. 999.

145. Sylvester the Second, a Frenchman, first called Gerbertus, a magician, and who contracted with the devil for the papacy, whereof he is said to have repented*. He died, having sat three years and ten days, A. D. 1003.

146. Johannes the Seventeenth, was given to magic: he took off the choice of the popes from the people: appointed the feast of All Souls, and died the twentieth day of the fourth month of his papacy, A. D. 1003.

147. Johannes the Eighteenth crowned the emperor Conrade, and was always protected by him. He did nothing worthy of memory, and died in his seventh year, A. D. 1009.

148. Sergius the Fourth was the first that on Christmas night consecrated swords, roses, or the like, to be sent as tokens of love and honour to such princes as deserved best, and whom he desired to oblige. He died A. D. 1012.

149. Benedictus the Eighth, a Tuscan, is said to have been seen upon a black horse after his death. He crowned the emperor Henry. In his time there was such a plague, as the living scarce sufficed to bury the dead. He died in his thirteenth year, A. D. 1024.

150. Johannes the Nineteenth, a Roman, son to the bishop of Portua, some say not in orders before he took the popedom. Platina saith, he was a man of excellent life, and died upon the ninth day, in the eleventh year of his papacy, A. D. 1034.

151. Benedictus the Ninth, a conjuror, was wont (with Lawrence and Gracian the conjurors, whom he made cardinals) to wander in the woods to invocate devils, and bewitch women to follow them. He sat ten years, four months, and nine days, and was deposed A. D. 1045.

152. Sylvester the Third, was made pope while Benedict was living; but the other soon recovered his seat, when Sylvester had sat but forty-nine days, and had made Casimir (a monk) king of Poland. He is seldom esteemed as pope.

153. Gregorius the Sixth received the keys, when three popes were extant at one time: but Henry the emperor expelled Benedict, Sylvester, and Gregory, this last having sat two years and seven months: of whom the historian saith, "He did many things well." The emperor did this in a council at Sutrium, A. D. 1046, and caused to be elected.

154. Clemens the Second: he made the Romans to renounce by oath the right they claimed in choosing popes; but Henry the emperor being gone, they poisoned this pope, A. D. 1047, when he sat not full nine months.

155. Damasus the Second, a Bavarian, without consent of the clergy or people, seized on the popedom; but he enjoyed it but short time, for he died upon the twenty-third day after his usurpation.

156. Leo the Ninth, a German. "A man," saith Platina, "of great piety, innocence, and hospitality to strangers and the poor." At Versailles he held a counsel against Berengarius. He sat five years, two months, and six days, and died A. D. 1054.

157. Victor the Second, a Bavarian, made pope by the favour of Henry the emperor: he held a great council at Florence, deprived divers bishops for fornication and simony, and died in his third year, A. D. 1057.

158. Stephanus the Ninth, brought the church of Milan under the obedience of the popes of Rome, which, till that time, challenged equality with them, and died at Florence the eighth day of his seventh month, A. D. 1057.

159. Benedictus the Tenth, a Campanian,

* The falsity of this charge is equal to the folly of it. Sylvester was the ornament of his age, and, by his own learning, and the encouragement he gave to that of others, he may be esteemed as creating, amidst a chaos of the darkest ignorance, the first dawn of science, which hath ever since been encreasing to its present splendour: but the name of Magician was given to every man whose knowledge exceeded the comprehension of the vulgar; and two hundred years after this, the immortal Friar Bacon, who, considering his times, ought to be ranked with Sir I. Newton, was hated and persecuted as a Conjurer. When the reader meets with this term, he must substitute the term *Mathematician* in the place of it.

nian, made pope by the faction of the nobles; but by a council held at Sutrinum, he was deposed and banished, having sat eight months and twenty days.

160. Nicholas the Second, took from the Roman clergy the election of the popes, and gave it to the college of cardinals: caused Berangarius to recant his opinion against transubstantiation, and died in his third year, A. D. 1061.

161. Alexander the Second, a Milanese, inclining to the emperor's right in choosing the pope, was first boxed, and then imprisoned, and at last poisoned by Hildebrand, A. D. 1073; having sat twelve years and six months.

162. Gregorious the Seventh, commonly called Hildebrand, a turbulent man, excommunicated the emperor Henry the Fourth; but after many vicissitudes, the emperor made him fly out of Rome, and die in exile, in his twelfth year, A. D. 1085. He was the last pope whose election was sent to the emperor for confirmation.

163. Victor the Third, an Italian, defended all the doings of Gregory, but (not long after) he was poisoned by his sub-deacon in the chalice, having sat but ten months.

164. Urbanus the Second, an Hetrurian, excommunicated the emperor, and set all Christendom in combustion, and thence was called Turbanus. He died in the twelth year of his papacy, A. D. 1099.

165. Paschalis the Second, caused the emperor Henry the Fourth to submit to him, and to attend barefoot at his door; also excommunicated Henry the Fifth; interdicted priests marriages, sat nineteen years, and died A. D. 1118.

166. Gelasius the Second, a Campanian, was vexed with seditions all his time; some say the Knights Templars had their beginning in his papacy. He sat but one year, and died A. D. 1119.

167. Calistus the Second, a Burgundian: he appointed the four fasts, decreed it adultery for a bishop to forsake his see; interdicted priests marriages. He sat five years, ten months, and six days, and died A. D. 1124.

168. Honorius the Second, a lover of learned men: Arnulphus, an Englishman, was murdered in his time, for taxing the vices of the clergy. He died lamented A. D. 1130, having sat six years and two months.

169. Innocentius the Second, opposed by an anti-pope called Anacletus. He ordained that none of the laity should lay hands on any of the clergy, and died in the fourteenth year and seventh month of his papacy, A. D. 1143.

170. Celestinus the Second was the inventor of that mad manner of cursing with bell, book, and candle: besides which, it is only said of him, that he died in the fifth month of his papacy.

171. Lucius the Second, a Bononian: he mightily incited men to the holy war. In his time a synod was held in France against Petrus Abelardus, who thereupon changed his opinion. Lucius sat eleven months and four days, and was succeeded, A. D. 1145, by

172. Eugenius the Third, a Pisan; a monk, with the abbot St. Bernard. He would not permit the Romans to choose their own senators, by which a quarrel ensued; that composed, he died, A. D. 1153, having sat eight years, four months.

173. Anastasius the Fourth, a Roman: In his time was a famine all over Europe. Little is said of him, but that he gave a great chalice to the church of Lateran, and died, having sat one year, A. D. 1154.

174. Adrianus the Fourth, an Englishman: he forced Frederick the emperor to hold his stirrup, and then excommunicated him for claiming his right, and writing his name before the pope's. Being choaked with a fly at Anagnia, he died, A. D. 1159, having sat five years and ten months.

175. Alexander the Third: he excommunicated the emperor Frederick the First, and obliged him to prostrate himself at his feet, when the pope trod upon his neck. He sat twenty-two years, and died A. D. 1181.

176. Lucius the Third, strove to abolish the Roman consuls, for which he was forced to quit Rome, and retire to Verona, where he died, A. D. 1185, having sat four years and two months.

177. Urbanus the Third, a Milanese: in his time Jerusalem was retaken by Saladine, with grief wherof the pope died, A. D. 1186. He sat one year, ten months.

178. Gre-

178. Gregorius the Eighth, incited the Christian princes to the recovery of Jerusalem; in which endeavour he died, in the fifty-seventh day of his papacy.

179. Clement the Third, excommunicated the Danes for maintaining the marriage of their clergy; composed the differences at Rome, and died A. D. 1191, in the fourth year of his papacy.

180. Celestinus the Third, put the crown on the emperor's head with his feet, and then struck it off again, saying, *per me reges regnant.* He sat seven years, and died A. D. 1198.

181. Innocentius the Third, brought in the doctrine of transubstantiation; ordained a pix to cover the host, and a bell to be rung before it; and first imposed auricular confession upon the people. He sat eighteen years, and was succeeded, A.D. 1216, by

182. Honorius the Third, who confirmed the orders of Dominic and Francis, and sat them against the Waldenses: exacted two prebends from every cathedral in England. He sat eleven years, seven months, and died, A. D. 1227.

183. Gregorius the Ninth, thrice excommunicated the emperor Frederick. In his time began the deadly feud of the papal Guelphs, and the imperial Gibbelines. He sat fourteen years and three months, and died, A. D. 1241.

184. Celestinus the Fourth, "a man of great learning and piety," saith Platina; but being very old (and perhaps poisoned) at his entrance, he kept his seat but eighteen days.

185. Innocentius the Fourth, in a council at Lions, deposed the emperor Frederick. Terrified with a dream of his being cited to judgment, he died, A. D. 1253. having sat eleven years and six months.

186. Alexander the Fourth condemned the book of William de Sancto Amore, sainted Clara, pillaged England of its treasure, and died at Viterbium, A. D. 1160, in the seventh year of his papacy.

187. Urbanus the Fourth, formerly patriarch of Jerusalem. He instituted the feast of Corpus Christi Day, solicited thereto by Eva, an anchoress. He sat three years, one month, and four days, and died, A. D. 1264.

188. Clement the Fourth, the greatest lawyer in France, had before his election a wife and three chldren; sent Octobonus into England to take the value of all church revenues. He sat four years and died, A. D. 1268. After him was a vacancy of two years.

189. Gregory the Tenth, an Italian, held a council at Lions, wherein was present Michael Palæologus, the Greek emperor, who acknowledged there the procession of the Holy Ghost from Father and Son. This pope sat four years, two months, and ten days, and died, A. D. 1276.

190. Adrianus the Fifth, a Genoese, before called Octobonus, and legate here in England in the days of Henry the Third. He died before he was consecrated, in the fortieth day of his popedom.

191. Johannes the Twentieth, a Spaniard and physician: though a learned man, yet unskilled in affairs: he did many things with folly enough. He sat but eight months.

192. Nicholas the Third, first practised to enrich his kindred. He raised a quarrel betwixt the French and Sicilians, which occasioned the massacre of the Sicilian Vesper. He sat three years, and was succeeded, A. D. 1281, by

193. Martinus the Fourth, a Frenchman. He kept the concubine of his predecessor Nicholas, removed all pictures of bears from the palace, lest his sweetheart should bring forth a bear. He sat four years, and died, A. D. 1285.

194. Honorius the Fourth, confirmed the Augustine friars, and caused the white carmelites to be called our Lady's Brethren. He did little more, but died, A.D. 1287, having sat two years and one day.

195. Nicholas the Fourth, preferred persons solely out of respect to their virtue, and died of grief to see church and state in a remediless combustion, having sat four years, one month, A. D. 1292. After him there was a vacancy for two years.

196. Celestinus the Fifth, an hermit, was easily persuaded to quit the chair: the cardinals persuading him it was above his ability, he resigned, was imprisoned, and died. He sat five months only.

197. Bonifacius the Eighth, by his general bull, exempted the clergy from being chargeable with taxes and payments to temporal princes; first set forth the decretals, and instituted the feast of Jubilee.

bilee. He sat nine years, and was succeded, A. D. 1303, by

198. Benedictus the Tenth, a Lombard: was a man of great humility, desired to compose all broils, but was poisoned by a fig, as some say, A. D. 1303, having sat eight months and seventeen days. After him was a vacancy of eleven months.

199. Clement the Fifth first made indulgences and pardons saleable: he removed the papal see from Rome to Avignon in France, where it continued for seven years. He sat eight years, and died A. D. 1315. In his time the order of the knights templars was extinguished, and the grand master, with many of the brethren, were burnt at Paris.

200. Johannes the Twenty-first: he sainted Thomas Aquinas and Thomas of Hereford: challenged supremacy over the Greek church, and died, having sat eighteen years and four months, A. D. 1234.

201. Benedictus the Eeventh, a man of that constancy, as by no means to be swayed from that which he judged to be right. He died A. D. 1342, in the ninth year of his papacy.

202. Clement the Sixth: a dreadful pestilence in Italy was in his time, so that scarce a tenth man remained alive. He died A. D. 1352, having sat ten years, six months, and twenty-eight days.

203. Innocentius the Sixth, a lawyer, burnt John de Rupe Scissâ, for foretelling shrewd things of Antichrist. He sat ten years, and died A. D. 1362.

204. Urbanus the Fifth, a great stickler for popish privileges; he confirmed the order of St. Bridget: being poisoned, as it is thought, he died A. D. 1370, having sat eight years and four months.

205. Gregorius the Eleventh returned the papal chair to Rome: he excommunicated the Florentines, sat seven years and five months, and died A. D. 1377.

206. Urbanus the Sixth. Gunpowder was invented in his time. He made fifty-four cardinals, held a jubilee to gather money, and died A. D. 1389, having sat eleven years and eight months.

207. Bonifacius the Ninth, scarce thirty years old when made pope; very ignorant, and a great seller of church livings. He sat fourteen years and nine months, and died A. D. 1403.

208. Innocentius the Seventh demanded the moiety of ecclesiastical benefices, both in France and England, but was stoutly denied. He sat but two years, and died A. D. 1406.

209. Gregorious the Twelfth swore to resign for the peace of the church: but a collusion being discerned betwixt him and Benedict, both were outed A. D. 1409.

210. Alexander the Fifth, a Cretan, a man of great sanctity and learning. He deposed Ladislaus, king of Naples and Apulia, and sat but eight months.

211. Johannes the Twenty-second, of Naples: by his consent a council was assembled at Constance, where he himself was deposed, A. D. 1414. After him was a vacancy for almost three years.

212. Martinus the Fifth condemned Wickcliffe, burnt John Husse, and Jerome of Prague, his followers. He sat fourteen years and odd months, and died A. D. 1431.

213. Eugenius the Fourth, a Venetian, refused to appear at the council of Basil, which thereupon deposed him, A. D. 1447. He sat sixteen years.

214. Nicholas the Fifth, of Genoa: in his time the Turks took Constantinople. He built the Vatican, and died in the eighth year of his papacy, A. D. 1455.

215. Calistus the Third, a Spaniard, sent preachers throughout Europe to animate princes to war against the Turks. He sat but three years, and died A. D. 1458.

216. Pius the Second, an Italian, approved of the marriage of the clergy, and turned out divers cloistered nuns. He sat six years, and was succeeded, A. D. 1464, by

217. Paulus the Second: he exceeded all his predecessors in pomp and shew, enriched his mitre with all kinds of precious stones, honoured the cardinals with a scarlet gown, and reduced the jubilee from fifty to twenty-five years. He sat seven years; died A. D. 1471.

218. Sixtus the Fourth ordained a guard to attend his person; was the first founder of the Vatican library, and brought

brought in beads. He sat thirteen years, and died A. D. 1484.

219. Innocentius the Eighth, of Genoa: much given to excess in drinking and venery. He sat seven years and ten months; died A. D. 1492.

220. Alexander the Sixth first openly acknowledged his nephews (as they call their bastards) to be his sons, was incestuous with his daughter, and died A. D. 1503, of poison; which was given to him, by mistake of his servants, instead of some cardinals, whom he had invited to an entertainment, and for whom he had prepared it.

221. Pius the Third sought to hunt the Frenchmen out of Italy, but died in the interim of an ulcer in his leg, having sat twenty-five days.

222. Julius the Second, more a soldier than a prelate, passing over a bridge of the Tyber, threw his key into the river, and brandished his sword: excommunicated Lewis of France; sat ten years, and died A. D. 1513.

223. Leo the Tenth burnt Luther's books, declaring him a heretic: Luther did the like at Wittenberg with the pope's canon law, declaring him a persecutor, tyrant, and the very Antichrist. Leo died A. D. 1522.

224 Adrian the Sixth, a Low-countryman, made show at his entrance of reformation, but was diverted; the Lutherans began to spread, and the Turks to approach. These, and other things, broke him so, that he died in his second year, A. D. 1523.

225. Clement the Seventh, of Florence: in his time Rome was sacked, and the pope made prisoner by the duke of Bourbon: the pope's supremacy was cast off in England by king Henry the eighth. Some say he died of the lously disease, A. D. 1534.

226. Paul the Third called the council at Trent; prostituted his sister, committed incest with his daughter, and poisoned her husband; attempted the chastity of his niece; found in the fact, he was marked by her husband. He was a necromancer, *i. e.* an astronomer. He was learned and judicious, and wrote well in verse and prose, and corresponded with Erasmus, and other learned men of his time. He died. A. D. 1549, aged 82.

227. Julius the Third gave a cardinal's hat to a sodomitical boy, called Innocentius. In his time Casa, archbishop of Benoventum, printed a book in defence of sodomy. England reconciled to the mother church in queen Mary's days. Julius died A. D. 1555.

228. Marcellus the Second, an Hetruscan; he esteemed the Lutherans worse than Turks; and persuaded Charles the Fifth and Ferdinand, rather to turn their forces against them. He was pope but twenty-three days.

229. Paul the Fourth, the Neapolitan, a great patron of the Jesuits and the inquisition, in which had been made away one hundred and fifty thousand persons for religion. Being hated for his cruelty, after his death, A. D. 1569, his statue was cast into the Tyber.

230. Pius the Fourth continued the council at Trent, and brought it to an end, and thereby settled and confirmed the interest of the church of Rome; caused it to be received as œcumenical. His legates were forbid footing in England by queen Elizabeth. Venery and luxury shortened this pope's days; and then succeeded, A. D. 1566,

231. Pius the Fifth, a Lombard: he commanded the whores in Rome to be married or whipt. He had a hand in the death of prince Charles of Spain, and of our king James's father, and in most of the treasons against queen Elizabeth, whom he excommunicated by bull. He left his seat, A. D. 1571, to

232. Gregorius the Thirteenth, a Bononian: the massacre at Paris was by this man's procurement. He altered the calendar to his new stile, which anticipates ten days the old account: he excommunicated and outed the archbishop of Collen, because he married; would have disposed of the kingdom of Portugal, but was prevented. He sat thirteen years, and was succeeded, A. D. 1585, by

233. Sixtus the Fifth, of Marca Ancona: he excommunicated, and praised the murder of Henry the Third of France, by Jaquez Clement: blessed the banner of Spain against England in 1588; quarrelled with Spain for Naples, and stripped the

the Jesuits of a great mass of money. The cardinal Bellarmine dedicated his controversies to him; yet being asked his judgment of him when dead, said, "He thought he was damned." Sixtus died A. D. 1590.

234. Urbanus the Seventh, a Genoese, ascended the chair after him: of whom there is the less to be said, in that he enjoyed his popedom but one fortnight, and then he left it to who should come after, dying before his inauguration. The seat, not long empty, was supplied by

235. Gregorius the Fourteenth of Milan; he held a Jubilee, and exhausted the treasury of the church, which Sixtus before had sealed by an oath, to be employed in the recovery of the Holy Land: he cursed king Henry of Navarre as a relapsed hereretic. His bulls were burnt by the hands of the hangman. He died of the stone before he had sat one year out.

236. Innocentius the Ninth, a Bononian, for the two months he was in, expressed an hatred against the king of Navarre, and a good liking of the Jesuits. One year, four months, and three days, made an end of four popes; and then came, A. D. 1592,

237. Clemens the Eighth: he made Henry of France turn papist to be quiet: was much troubled with the gout, but eased, as he saith, when the archduke Maximilian had kissed his gouty toes. He was succeeded A. D. 1604, by

238. Leo the Eleventh: he came in with this motto over his arch-triumphal pageant, *Dignus est Leo in virtute Agni, acciperi librum & solvere septem signacula ejus:* but a fever ended him before he had sat twenty-eight days.

239. Paul the Fifth, an Italian, promoted the powder-plot; interdicted the state of Venice, whereupon the Jesuits were banished. The oath of allegiance to king James was forbidden by breves from this pope. He sat sixteen years.

240. Gregorius the Fifteenth, a Bononian, obtained the seat, elected by way of adoration: he instigated the French against the protestants, sainted Ignatius Loyola, and quarrelled with the Venetians. He sat two years, when

241. Urbanus the Eighth, a Florentine, was chosen, A. D. 1623. He advanced his kindred. In his time the archbishop of Spalato turned from papist to protestant, and thence to papist again. He was a politer scholar than most of them; and was succeded A. D. 1644, by

242. Innocentius the Tenth, who sat eleven years.

243. Alexander the Seventh was chosen A. D. 1655, sat twelve years, and was succeeded, A. D. 1667, by

244. Clement the Ninth, who sat three years.

245. Clement the tenth obtained the chair, A. D. 1670, and sat six years.

246. Innocent the Eleventh succeeded A. D. 1675, and continued thirteen years. He was followed by

247. Alexander the Eighth made pope A. D. 1689, and sat two years.

248. Innocent the Twelfth came in A. D. 1691, and sat upwards of eight years.

249. Clement the Eleventh succeeded A. D. 1700, and sat twenty-one years; dying A. D. 1721.

250. Innocent the Thirteenth was made pontiff; he sat near three years; and died A. D. 1723.

251. Benedict the Thirteenth sat upwards of five years; he dying A. D. 1730.

252. Clement the Twelfth obtained the popedom, which he held ten years: and was succeeded, A. D. 1740, by

253. Benedict the Fourteenth, who sat eighteen years; died A. D. 1758, and was succeeded by

254. Clement the Thirteenth; who died A. D. 1769, and was succeeded by

255. Clement the Fourteenth; who died A. D. 1775, and was succeeded by

256. Pius the Sixth.

CHAP. IV.

Of such Men as have been the Framers and Composers of Bodies of Laws for divers Nations and Countries.

It was the saying of Plato, that there was a necessity that laws should be made for men: and that they should be obliged to live according to them; or otherwise, men would differ but very little from the beasts themselves." The reason of this is, than no man is naturally so well composed as rightly to understand what things do

do best conduce to the public good of human life; or if he do, yet he either cannot or will not always act according to that which in his judgment is the best. Hence it is that so many nations have submitted to the wisdom of some one man who hath been eminent among them, and have been contented to live by the rules he has prescribed.

1. Lycurgus was the law-giver to the Lacedemonians; and when, by his institutions, he had brought Sparta to that form of a republic which he had desired, he assembled them altogether, and told them, "That in most parts the commonwealth was so framed, as it might rightly serve to the improvement both of their virtue and felicity. But that there was now behind, the chiefest and most important head of all, which he should not take upon him to impart unto them till such time as he had consulted the oracle. That they should therefore firmly cleave to the present laws, nor should deviate from, nor change any thing therein till such time as he should return from Delphos." They all promised him; and having taken an oath of the king, senate and people, to that purpose, he went to Delphos: where, when he came, he inquired of Apollo, "If the frame and model of his laws were such, as that his citizens might, in the observation of them, he made virtuous and prosperous?" Apollo made answer, "That all was well done; and that, so long as they lived thereby, they should be happy and prosperous." This answer was sent back to Sparta; which done, he resolved that the Spartans should never be freed from their oath they had given him; and, to that purpose, he underwent a voluntary banishment and death in Crete (saith Aristocrates), having beforehand besought his host and entertainer, "That as soon as he was dead, he should cause his body to be burnt, and the ashes thereof cast into the sea; that so no remainder of him might he brought to Sparta; lest they, thereby pretending he was returned, should disengage themselves from their oath, and attempt any change in the common-wealth. He died about eight hundred and fifty years before the Christian æra.

2. Solon was the law-giver to the Athenians; and when Anacharsis did deride his endeavours in this kind, that went about to repress the injuries and extravagances of his citizens with a few written words, "Which," said he, "are no better than spiders' webs, and which the stronger will break at their pleasure; Solon returned, "That men will be sure to stand to those covenants which will bring manifest disadvantages to the infringers of them;" adding, "That he had so framed and tempered his laws for Athens, that it should manifestly appear to all of them, that it was more for their concern strictly to observe, than in any thing to violate and infringe them." He died five hundred and fifty-nine years before the Christian æra, aged eighty-nine years.

3. Draco was also, before him, a law-giver at Athens, whose laws were abrogated by Solon, by reason of their severity and rigour: for he punished almost all sorts of faults with death. He that was convicted of idleness died for it; and he that had stolen an apple, or handful of herbs, was to abide the same sentence as if he had committed sacrilege. So that Demades afterwards said, wittily, "That Draco's laws were not written with ink, but blood." They say, that Draco himself being asked, Why he punished even petty larcenies with death? made this answer, "That the smallest of them did deserve that, and that there was not a greater punishment he could find out for greater crimes." He lived about six hundred and thirty years before Christ.

4. Zamolxis was the law-giver of Thrace, a native of that country; who having been brought up under Pythagoras, and returning home, prescribed them good and wholesome laws; assuring them, "That if they did observe the same, they should go into a place, when they left this world, in which they should enjoy all manner of pleasure and contentment." By this means having gotten some opinion of a divinity amongst

(1.) Plut. in Lycurg. p. 57. Justin. Hist. l. 3. p. 55, 56.—(2.) Plut. in Solon. p. 87. Ælian. Var. Hist. l. 8. c. 10. p. 221. Justin. Hist. l. 2. p. 38.—(3.) Plut. in Solon. p. 87.

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them, he absented himself, and was afterwards worshiped by them as a god. He was the slave and disciple of Pythagoras, about five hundred and fifty years before Christ.

5. Diocles was the law-giver of the Syracusans; he punished offences with inexorable severity; and for such as transgressed, there was no hope of pardon. Among others of his laws, this was one: "That no man should presume to enter armed into the Forum, and assembly of the people: in case any should, he should suffer death. No exception to be made in case of imprudence, or any kind of necessity." One day, when the news was, "That the enemy had broken into their fields," Diocles hasted out against them, with his sword by his side. Upon the way, as he went, it fell out, that there was a sedition and tumult amongst the people in their assembly; whither he imprudently went, armed as he was: when presently a private person that had observed him, began to cry out, "That he had broken the laws which himself had made." Diocles, turning towards his accuser, replied, with a loud voice, "No; but they shall now have their sanction." Which said, he drew his sword, thrust it through his own throat, and died.

6. Zaleucus was the law-giver of the Locrians; he made a law that the adulterer should be punished with the loss of both his eyes. His own son happened to be the first offender in that kind: therefore, to shew the love of a father, and the sincerity of a judge, he put out one of his son's eyes, and one of his own. He also provided by his laws, that no woman should be attended in the street with more than one maid, but when she was drunk; that no woman should go abroad at night but when she went to play the harlot; that none should wear gold or embroidered apparel, but when meant to set themselves to open sale; and that men should not wear rings or tissues, but when they went about some act of uncleanness: and many others of this mould: by means whereof, both men and women were restrained from all extraordinary trains of attendants and excess of apparel, the common consequences of a long and prosperous tranquillity. He lived about five hundred years before Christ.

7. Charondas, the law-giver of the Thurians, in Greece, amongst others of his laws, had made this against civil factions, and for prevention of sudden and tumultuary slaughters: "That it should be capital for any man to enter the assembly of the people with any weapon about him." It fell out, that, as he returned from abroad, he appointed a convention of the people, and (like unto the before-mentioned Diocles) appeared therein armed as he was. When his opposers told him, "That he had openly broke the law of his own making, by entering the place in such a manner as he did;" "It it very true," said he; "but, withal, I will make the first sanction of it." and thereupon drawing his sword, he fell upon it. So that he died in the place, about four hundred and forty years before Christ.

8. Pharamond was the first king of the French, and a law-giver amongst them. It is said, that he was the maker of the law, called the Saliquelaw, by which the crown of France may not descend unto the females, or (as their saying is) "fall from the lance to the distaff." Whence this law had its name of Salique is uncertain: some say from the words, *Si aliqua*, so often used in it; others, because it was proposed by the priests, called Salii; or that it was decreed in the fields which take their name from the river Sala. But Hailiam, one of their best writers, affirms, that it was never heard of in France till the time of Philip the Long, anno 1315. Others say it was made by Charles the Great, after the conquest of Germany, where the incontinent lives of the women living about the river Sala (in the modern Misnia),

(4.) Heyl. Cosm. p. 608. Text. Offic. l. 1. c. 8. p. 25.—(5.) Diod. Sic. Bibl. l. 13. p. 336.—(6.) Ibid. l. 12. p. 283. Lips. Monit. l. 2. c. 9. p. 237. Heyl. Cosm. p. 76. Zuin. Theat. vol. 1. l. 1. p. 56. Ælian. Var. Hist. l. 13. p. 24, 375.—(7.) Diod. Sic. Bibl. l. 12. p. 282. Lips. Mon. l. 2. c. 9. p. 238. Lon. Theat. p. 416.

nia), gave both the occasion and the name, *De terrâ vero Salicâ nulla portio hæreditatis mulieri veniat; sed ad virilem sexum tota terræ hæreditas perveniat*, are the words of the law. This *terra Salica*, the learned Selden, in his titles of honour, englishes knight's fee, or, land holden by knight's service; and proves his interpretation by a record of the parliament of Bourdeaux, cited by Bodinus.

9. King Richard the First of England, as lord paramount of the seas, immediately on his return from the holy land, the island of Oleron being then in his possession, as a member of his dukedom of Aquitain, did there declare and establish those maritime laws, which, for near five hundred years, have generally been received by all the states of the Christian world which frequent the ocean, for the regulating of sea affairs, and deciding of maritime controversies. From thence they are called the laws of Oleron: *Quæ quidem leges & statuta, per Dominum Richardum quondam Regem Angliæ, in reditu á terrâ Sanctâ correcta fuerunt, interpretata, declarata, & in insula d'Oleron publicata, & nominata in Gallica lingua La Loy d'Oleron, &c.* saith an old record, which I find cited in a manuscript discourse of sir John Burroughs, intituled, "The Sovereignty of the British Seas."

10. Nicedorus was a famous wrestler and champion in his younger time, but having taken leave of those youthful exercises, and grown into years, he became the law-giver of the Mantineans, amongst whom he lived; and by the prudent composure of his laws, he brought much greater honour to his country, than when he was publicly proclaimed victor in his former atchievements. It is said, that the body of his laws were framed for him by Diagoras Melius.

11. Pittacus made laws for the Mitylenians, and having ten years presided amongst them, after he had well settled the affairs of their republic, he voluntarily resigned up his power. Amongst other his laws, this was one: that he who committed a fault in his drunkenness should undergo a double punishment; one for his fault, and the other for being drunk. This law he made on purpose to preserve the Mitylenians in temperance, because their island abounded with wine.

12. Numa Pompilius was the first law-giver amongst the Romans, and he gave out that he conversed in the woods with the goddess Ægeria; that so, by that celestial converse, which he would have it thought he enjoyed, he might procure the greater estimation to himself, and the more reverence unto those laws that he sought to establish amongst them. He ordered and disposed of the year into twelve months, appointed priests to Mars, an altar to Jupiter, a temple to Faith, and another to the god Terminus. He was the author of the Vestal Virgins, and of sundry rites and ceremonies amongst the Romans; seeking to withdraw them from their martial humour, by endeavouring to render them in love with devotion and peace, and the arts of tillage and husbandry in the fields.

13. Minos was the First who is said to have constituted the republic of the Cretans, which (Homer says) was the most ancient of all others. Nine years was this prince daily busied in the framing and composing of his laws; for the better ordering of which, he is reported to have retired into a cave, and there to have made his abode under ground.

14. Ægidius Fontana (after the eruption of Atila), with divers patrician families, retired to the parts whereabout Venice now is: thither also was a great conflux of the most noble persons from all the neighbouring cities; and this was the man who first gave laws to the new city of Venice; and, from their author, they are at this day called the Ægidian laws.

15. Tuisco, said to be the son of Noah, the father and first king of the Germans and Sarmatians, considering that without justice, and sense of religion, people could neither improve into a com-

(8.) D'Avilla's Civil Wars, l. 1. p. 6. Heyl. Cosm. p. 177.—(9.) Heyl. Cosm. p. 230 —(10.) Ælian. Var. Hist. l. 2. c. 23. p. 63.—(11.) Laert. l. 1. p. 19.—(12.) Plut. in Vitâ Numæ, p. 70, 71. Liv. Hist. l. 1. p. 8.—(13.) Plut. in Theseo, p. 7. Diod. l. 2. p. 74. Halicarnas. Antiq. l. 2. p 49.—(14.) Zuin. Theat. vol. 6. l. 1. p. 1566.

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mon-wealth, nor have their licentious practices under any restaint, framed laws and ordinances for them; these he comprehended in verses, and caused them to be privately and publicly sung, lest any should pretend to be ignorant of them.

16. Donvallo Molmicius was king of the Britons; and whereas the former kings passed their inglorious lives in idleness and sloth, and in the use of those laws only which were made by Martia, the wife of king Gintoline; he restored the military art, almost utterly extinct, and withal established new and wholesome laws, called from him the Molmician laws: he gave the right of sanctuary to churches; was the first who wore a crown of gold; countenanced and rewarded such as were students in good arts; constituted a standard for weights and measures; severely punished thieves, and all manner of rogues; decreed the breadth of divers roads and highways, and that the right of them should remain in the king; and (lest there should be a scarcity of corn through the abundance of cattle) he ordered, upon a penalty, how many ploughs each county should have in it; and that no magistrate or creditor should seize upon any cattle employed in draught, in case any other goods were remaining sufficient to answer the debt.

17. Cangius, or Cingis Coan, at first a man of a base condition, and a brazier or blacksmith, was afterwards raised to a high degree, and was the law-giver to the Scythians, or Tartars. His decrees were to this purpose: that they should avoid pleasures, and be content with such things as came next to hand; that they should love one another, and ever prefer the public welfare to any private emolument whatsoever; that they should do nothing rashly, possess no grounds, marry many wives, and that they should preserve truth in their words, and justice in their deeds, that so no man might be deceived or circumvented by them.

18. S. Olaus, king of Norway, observing the people in his days lived without any known rule, and were scattered up and down like a sort of wild men, gave them laws, and thereby reduced them to a more civil and better state of life. The ancient monuments of his laws are to this day held in great veneration by that people.

CHAP. V.

Of Ambassadors; what their Negotiations, and after what Manner they have behaved themselves therein.

It highly concerns princes and republics to make choice of such men for their ambassadors as are of an acuteness beyond other men; of great judgment and experience in affairs, and of an uncommon diligence in the observation of all things, with the measures and moments of them. A natural courage is also (sometimes perhaps) as requisite a qualification as any of the rest; where most of these are, their business is most happily effected, and where a defect is observed, the negotiation for the most part miscarries.

1. Publius Popilius Lena, was sent from the senate and people of Rome to king Antiochus, to forbid him to make any enterprize upon Egypt, and to command him to depart away in case he was entered upon it. At his coming the king offered to embrace and welcome him, because they were friends ever since the time wherein Antiochus had been hostage at Rome: but Popilius drew back, saying, "That particular friendship was at that time to be laid aside, when the concerns of the public were to be treated." Thereupon he delivered into his hand the command of the senate: when the king delayed to return his answer, and demanded some time wherein he might advise thereof with his friends, Popilius, with a wand he had in his hand, began to mark out a circle somewhat spacious about the chair of Antiochus, and said, "Sir, call hither what friends you please, to advise with you touching this affair, within this circle that you see,

(15.) Zuin. Theat. vol. 6. l. 1. p. 1567.—(16.) Polyd. l. 1.—(17.) Zuin. Theat. vol. 6. l. 1. p. 1568.—(17.) Ibid. p. 1567.

and think not to go out from hence without a declaration of war or peace between the people of Rome and you." This severe manner of proceeding abated the pride of Antiochus, so that he presently made answer, "That he would obey the senate."

2. When Darius, the son of Hystaspis, made an expedition into Scythia, the Scythians had wasted the country of necessary provisions, for want of which the army of Darius was brought into great straits; which the kings of Scythia understanding, they sent an ambassador to him with these presents, a bird, a mouse, a frog, and five arrows. The Persians enquired of him that brought them, what they intended by them? the Scythian told them, "That he had no other thing in charge, but, that as soon as he had delivered them he should return with all speed, only to declare, That if the Persians were ingenious, they should interpret what these presents meant and signified." When the Persians heard this, they consulted about it: the opinion of Darius was, "That the Scythians did yield themselves, together with the earth, and water, upon this reason, that the mouse is bred in the earth, and feeds upon the same food with man; the frog lives in the water; the bird might represent the horse, and that, by sending arrows, they seemed to deliver up themselves." But Gobryas, one of the seven princes that had ejected the magi, was of opinion, that those presents intimated thus much, "O ye Persians! unless as birds ye fly in the air, or as mice ye retreat under the earth, or as frogs ye swim in the water, ye shall not return whence ye came, but shall be slain by these arrows." The Persians interpreted it according to his opinion: and had it not been by accident, neither Darius, nor any of his army, had ever seen Persia more, being glad to fly, and happy that he found a way of escape; for the Scythians being in pursuit, missed of him, thinking he had taken another way.

3. Alexander the Great was vehemently incensed against the Lampsacenians, who sent Anaximenes, as their ambassador, to appease him. Alexander, at the first sight of him, that he might cut off all occasion of being prevailed with, as to any favour in their behalf, solemnly swore, "That although Anaximenes was his master, yet he would not either grant or do any of those things that he should desire of him." Then" said the other, "I desire of thee, O king! that thou would'st utterly destroy the country of Anaximenes, thy master." Alexander, for his oath's sake, was thus constrained (though otherwise much against his mind) to pardon the Lampsacenians.

4. Nicholaus de Brook, a knight, was sent by Valdemarus, the marquis of Brandenburg, as his ambassador to Frankfort, in his prince's name, about the election of a king of the Romans. The competitors were, Philippus Pulcher, duke of Austria, and Lewis, duke of Bavaria: the marquis had sent his letters in favour of Frederic, that he might be king; but his ambassador expecting to receive nothing from Frederic, and perceiving that most men's minds were inclinable to Lewis, he scraped the name of Frederic out of all his prince's parchments, and, contrary to his mind, instead thereof put in the name of Lewis: for which infidelity the marquis, upon his return, kept him in prison, and suffered him there to die of famine.

5. The people of Florence sent one Franciscus, a lawyer, but an unlearned person, as their ambassador to Joan, queen of Naples. At his coming he was informed by a courtier, that it was her majesty's pleasure that he should return on the morrow. In the mean time he had heard that the queen had no aversion to a handsome man; and therefore upon his return, having had his audience, and discoursed with her about many things, at last he told her," That he had something to deliver to her in private." The queen withdrew with him into a privy chamber, supposing that he had something to impart to her, which

(1.) Liv. Hist. l. 44. Justin. Hist. l. 34. p. 266. Plin. Nat. Hist. Plut. Apoth. Reg. &c. p. 437.—(2.) Herod. l 4. p. 266. Bruson. Facetiar. l. 3. c. 30. p. 238.—(3.) Zuin. Theatr. vol. 5. l. 4. p. 744.—(4.) Ibid. vol. 3. l. 4. p. 76.

was not fit to communicate with others: here it was that the fool, prepossessed with an opinion of his own beauty, desired the queen that he might be admitted to her bed. The queen, without alteration of her countenance, looking him in the face, demanded, "If the Florentines had made that part of his commission?" And while the ambassador remained silent, and covered with blushes, she bade him return, and caused it to be entered with the rest of his instructions; and dismissed him without any other sign of her anger.

6. There was a treaty on the part of Spain for a marriage with our prince Henry, wherein Salisbury, then secretary (a little man, but a great statesman) instantly discovered the juggling before any other had the least suspicion. For although it went forward cunningly, yet did Salisbury so put the duke of Lerma unto it, that it either must be so, or they must confess their juggling. The duke of Lerma denied that there ever had been any treaty or any intention from that state. Salisbury sent for the ambassador to a full council, told him, "He had abused the king and state, about a treaty for marriage, which he had no commission for; that, therefore, he was liable to be punished by the laws of our kingdom: for when an ambassador doth abuse a state by their master's commission, then the servant was freed; but without commission was culpable, and liable to be punished by the laws of that state, as being disavowed to be servant to the king his master." The ambassador answered gravely, "He did not understand the cause of his coming, therefore was then unprepared to give any answer: but on Monday he would come again (this being Saturday), and give his answer." On Monday he came, and began with these words, "My soul is my God's, my life my master's, my reputation my own; I will not forfeit the first and last to preserve the second;" then laid down his commission and letters of instruction under the king's own hand. He acquitted himself honestly to this state, but was lost to his own, being instantly sent for home, where he lived and died in disgrace.

7. The Spartans sent their ambassadors to Athens; who declared in the open senate, "That they came from their state, with full power to compromise all matters of difference betwixt them, and to put an end to all controversy." Alcibiades, who, in emulation to Nicias, had a desire to continue the rupture, was terrified with this declaration of theirs; and thereupon made means for a private conference with the ambassadors. When he came "What mean you, my lords?" said he; "have you forgotten that our senate is humane and moderate towards those they treat with? But the people are high-spirited, and desirous of great matters. If therefore, in the assembly of the people, you shall declare you come with full power, they will impose upon you what they please: rather deal so with them, as if you had not the full power; and I, for my part, will do all I am able in favour of your state:" and confirmed it to them with an oath. Next day, at the assembly of the people, Alcibiades with great civility demanded of the ambassadors in what quality they came; whether as plenipotentiaries, or not? They denied what they had said before in the senate; and declared before the people, that they had not full power to conclude matters. Hereupon Alcibiades immediately cried out, "That they were a sort of unfaithful and inconstant men, no way to be trusted." By this means he so excited both the senate and people against them, that they could do nothing.

CHAP. VI.

Of such as were eminent Seamen, or Discoverers of Lands, or Passages by Sea, formerly unknown.

When Anacharsis was once asked, "which he thought to be the greatest number, of the living or the dead?" "Of which sort," said he, "do you take those to be that sail upon the seas?" He doubted, it seems, whether they were

(5.) Zuin. Theat. vol. 3. l. 4. p. 746. — (6.) Court of King James, by A. W. p. 170, 171. — (7.) Pezell. Mell. tom. 1. p. 120.

to be reputed among the living, who committed their lives to the pleasure of the winds and waves. Had all others been possessed with the same timorous sentiments, the world had wanted those noble spirits, who could not rest satisfied, till, by their own hazards, they had brought one hemisphere to some acquaintance with the other.

1. Christopher Columbus, born at Nervy, in the Signiory of Genoa, being a man of great abilities, and born to undertake great matters, could not persuade himself (the motion of the sun considered) but that there was another side of the globe to which that glorious planet did impart both his light and heat when he went from us. This unknown side he proposed to seek after: and opening his design to the state of Genoa, anno 1486, was by them rejected. Upon this repulse he sent his brother Bartholomew to king Henry the Seventh of England, who in his way fell unfortunately into the hands of pirates, by whom he was detained a long while; but at last he was enlarged. As soon as he was set at liberty, he repaired to the court of England; where his proposition found such a cheerful entertainment at the hands of the king, that Christoper Columbus was sent for to come thither also. But Christopher, not knowing of his brother's imprisonment, and not hearing from him, conceived the offer of his service to have been neglected, and thereupon made his desires known at the court of Castile; where, after many delays, and six years attendance on the business, he was at last furnished with three ships only, and those not for conquest, but discovery. With this small strength he sailed on the ocean more than sixty days, yet could see no land; so that the discontented Spaniards began to mutiny, and refused to move a foot forwards. Just at that time it happened that Columbus did discern the clouds to carry a clearer colour than they did before; and therefore he besought them only to wait three days longer; in which space, if they saw not land, he promised to return toward the end of the third day. One of the company, called Roderigo de Triane, descried fire, an evident token they drew near unto some shore. The place discovered was an island on the coast of Florida, called by Columbus, St. Saviour's, now counted one of the Lucales. Landing his men, and causing a tree to be cut down, he made a cross thereof, which he erected near the place where he came on shore; and by that ceremony took possession of the new world for the kings of Spain, October the eleventh, 1492. Afterwards he discovered and took possession of Hispaniola, and with much treasure and content returned to Spain, and was preferred by the kings themselves for his good service, first to be admiral of the Indies, and in conclusion to the title of the duke de la Vega, in the isle of Jamaica. The next year he was furnished with eighteen ships for more discoveries. In this second voyage, he discovered the islands of Cuba and Jamaica; and built the town of Isabella, after called Domingo, in Hispaniola; from whence, for some severeties used against the mutinous Spaniards, he was sent prisoner to Castile; but on a fair trial, he was very honourably acquitted, and absolved of all the crimes imputed to him. In 1497, he began his third voyage; in which he discovered the countries of Pana and Cumana on the firm Land, with the islands of Cubagna and Margarita, and many other islands, capes, and provinces. In 1500 he began his fourth and last voyage; in the course whereof, coming to Hispaniola, he was unworthily denied entrance into the city of Domingo, by Nicholas de Ovendo, then govenor thereof: after which, scouring the sea-coasts as far Nombre de Trias, but adding little to the fortune of his former discoveries, he returned back to Cuba and Jamaica, and from thence to Spain, where six years after he died, and was buried honourably at Seville, anno 1506.

2. Columbus having led the way, was seconded by Americus Vesputius, an adventurous Florentine, employed therein by Emanual, king of Portugal, Anno 1501, on a design of finding out a nearer way to the Moluccas than by the Cape of Good-Hope, who, though he passed no further than the Cape of St. Au-

(1.) Heyl. Cosm.

gustin's

gustin's in Brazil, yet from him (to the great injury and neglect of the first discoverer) the continent or main land of this country, hath the name of America, by which it is still known, and commonly called.

3. To him succeeded John Cabott, a Venetian, the father of Sebastian Cabott, in behalf of Henry the seventh, king of England; who discovered all the northern coasts of America, from the Cape of Florida in the South, to Newfoundland and Terra de Labrador in the North, causing the American Roytolets to turn homagers to the king and crown of England.

4. Ferdinandus Cortesius, was (as I suppose) the most famous of all the Spaniards, for the discovery of new lands and people: for passing the promontary of Cuba, that points directly to the west, and is under the tropic of Cancer, and leaving Jucatana and Colvacana on the left hand, he bent his course till he attained the entrance of the great river Panucus, where he understood, by interpreters he had in his former voyage, that these were the shores of the continent, which, by a gentle turning, was on this side connected with the shores of Uraban; but on the other, northward, after a vast tract of land, did conjoin itself with those countries which seamen call Baccalauræ. He also was informed that the large and rich kingdoms of Mexico were extended from the south to the west. These kingdoms he was desirous to visit, as abounding in gold, and all kind of plenty; the climate temperate, although situated under the equator. Here making advantage of the difference betwixt two kings contending with each other, having strengthened himself, but especially by the terror of his guns and horses, he overcame Montezuma, the most potent of all the kings, made himself master of the great city Temistitana, and took possession of that rich and fertile country in the name of his master. But he did not long enjoy it; for the fame of these great actions drew the envy of the court upon him, so that he was sent for back, having, as a reward of his virtue, received the town of Vallium from Charles the emperor, to him and his posterity for ever. He afterwards followed Cæsar in his African expediton to Algiers, where he lost his precious furniture by shipwreck. Of a mean man's son of the poor town of Medelinum, Cæsar raised him to the degree of a nobleman; some few years after which, he died at home, not as yet aged.

5. Sir Francis Drake was born nigh south Tavistock, in Devonshrire, and brought up in Kent; being the son of a minister, who fled into Kent for fear of the six articles, and bound his son to the master of a small bark, which traded into France and Zealand. His master dying unmarried, bequeathed his bark to him, which he sold, and put himself into farther employment, at first with sir John Hawkins, afterwards upon his own account. Anno 1577, upon the thirteenth of December, with a fleet of five ships and barks, and one hundred and seventy-four men, officers and seamen; he began that famous navigation of his, wherein he sailed round the world, with great vicissitude of fortune: he finished that voyage, arrived in England November the third, 1580, the third year of his setting out. He entertained the queen in his ship at Deptford, who knighted him for his service, being the first that had accomplished so great a design. He is therefore said to have taken for his device, a globe, with this motto: *Tu primus circumdedisti me* "Thou first didst sail round me." A poet then living, directed him this epigram:

Drake pererrati novit quem terminus orbis,
Quemque simul mundi vidit uterque polus:
Si taceant homines, facient te sidera notum,
Sol nescit comitis non memor esse sui.

Drake, whom th' encompass'd earth so fully knew,
And whom at once both poles of Heav'n did view:
Should men forget thee, Sol could not forbear
To chronicle his fellow-traveller.

6. Sebastian Cabott, a Venitian, ridged

(2.) Heyl. Cosm. p. 1014.—(3.) Ibid.—(4.) Jovii Elog. l. 6. p. 348.—(5.) Full. Holy State, l. 2. c. 22. p. 123, &c. Hackluyt's Voyages, vol. 3. p. 730, &c. Heyl. Cosm. p. 1075. Stowe's Chronicle, p. 689.

ged out two ships, at the expence of Henry the Seventh, king of England, anno 1496, intending to sail to the land of Cathai, and from thence to turn towards India: to this purpose he aimed at a passage by the north-west: but after certain days, he found the land ran towards the north: he followed the continent to the fifty-sixth degree of north latitude; and there finding the coast to turn towards the east, and the sea covered with ice, he turned back again; sailing down by the coast of that land towards the southern parts, which he called Baccalaos, from the number of fish found in the sea like tunnies, which the inhabitants called baccalaos. Afterwards he sailed along the coast unto thirty-eight degrees; and provisions failing, he returned into England, and was made grand pilot of England by king Edward the Sixth, with the allowance of a large annual pension of one hundred sixty-six pounds, thirteen shillings and fourpence during life.

7. Thomas Cavendish of Trimley, in the county of Suffolk, esq. departed out of Plymouth, Thursday the twenty-first of July, 1586, with the Desire, a ship of one hundred and twenty tons; the Content, of sixty tons; and the Hugh-gallant, a bark of forty tons; with one hundred and twenty-three persons of all sorts. With these he made an admirable and successful voyage into the South-sea, and from thence about the circumference of the whole earth; and the ninth of September, 1588, after a terrible tempest, which carried away most part of their sails, they recovered their long wished-for port of Plymouth in England, whence they set forth in the beginning of their voyage.

CHAP. VII.

Of the Eloquence of some Men, and the wonderful Power of Persuasion that hath been in their Speeches and Orations.

Amongst the heathens, Mercury was accounted the god of eloquence, and, with the rest of his furniture, they allotted him a rod, or wand, by virtue of which, he had the power of conducting some souls to hell, and freeing others from thence; by which they would signify, that the power of eloquence frees from death such as the hangman waited for, and as often exposes innocence to the utmost severity of the law. See something of the force of it in the following examples.

1. Hegesias, a Cyrenean philosopher and orator, did so lively represent the miseries of human life, in his orations, and fixed the images of them so deep in in the minds and hearts of his auditors, that many of them sought their freedom thence by a voluntary death: insomuch that king Ptolomæus was enforced to send him a command, that he should forbear to make any public orations upon that subject, for the future.

2. Pericles, the Athenian, was said to thunder and lighten, and to carry a dreadful thunder-bolt in his tongue, by reason of his eloquence. Thucydides the Milesian, one of the nobles, and long his enemy in respect of state matters, being asked by Archidamus, the Spartan king, which was the best wrestler, Pericles or him? "As soon," said he, "(as wrestling with him), I have cast him to the ground, he denies it, and persuades that he had not the fall; and with all so efficaciously, that he makes all the spectators to believe it." Whensoever Pericles was to make an oration, he was very busy in the composure of it; and whenever he was to speak in any cause, he ever used to first to pray to the gods, that no single word might fall from his lips, which was not agreeable to the present matter in hand.

3 Many were famous amongst the Romans for eloquence, but this was never an hereditary privilege, save only in the family of the Curii; in which there were three orators in immediate succession to each other.

4. John Tiptoft, earl of Worcester, was bred in Baliol college: he was the first Englishman of honour that graced learning

(6.) Hackl. Voy. vol. 3. p. 7, &c. —(7.) Ibid. p 803. &c. Stowe's Chron. p. 720.
(1) Val. Max. l. 8. c. 9. p. 231.—(2.) Plut. in Pericl. p. 156. Sabell. Ex. l. 1. c. 6. p. 42—(3.) Solin. c. 2. p. 196.

learning with the study thereof, in the days of king Edward the Fourth, both at home and in foreign universities. He made so eloquent an oration in the vatican, in the presence of pope Pius the Second, (one of the most learned of his order), that his holiness was divided, betwixt weeping and wondering thereat.

5. Demades was the son of Demæas, a mariner; and from a porter betook himself to the commonwealth, in the city of Athens: all men confess of him, that where he followed his own nature, he out-shined all others; and that the studied preparations of Demosthenes himself, were excelled by his extempore eloquence. Being sent ambassador to Antipater, who then lay dying, both he and is son were slain by Cassander, a tribune of the soldiers, as being found to to have sided with the enemy.

6. Demosthenes was the son of a cutler, or sword-smith, the scholar of Isæus; whence he betook himself to the commonwealth: and though he had a stammering tongue, and indecent motion of the shoulders, a weak hearing, and want of breath; yet he corrected all these imperfections, and by exercise at last surmounted them. He opposed king Philip in his orations; was the author of the league betwixt the Thebans and Athenians; and also the cause of the overthrow king Philip received at Chæronea. This was that Demosthenes who brought unto the art of speaking all that nature and exercise, diligence and learning, was able to contribute to it. He excelled all his equals who pleaded in the forum, in a sinewy and strong way of speaking: in gravity and splendor he surpassed those that dealt in the demonstrative way of eloquence; as he also did the sophists in wit and art. When Antipater was become the prince of Greece, he demanded the ten orators by his ambassadors; whereupon Demosthenes fled to Calauria, to the temple of Neptune; but fearing to be drawn thence by Archias, Antipater's ambassador, he sucked poison out of his ring where he had preserved it, to assist him in his last extremity; and so died in the eighty-second year of his age.

7. King Pyrrhus was so powerfully persuasive, that the Romans commanded their ambassadors not to speak with him but by an interpreter; having had experience that those whom they had formerly sent, returned his advocates.

8. Æschines the Athenian, was the son of Atrometus; at first an actor of plays, then a notary, and afterwards an orator; wherein he proved excellent, had a sweet, easy, and pleasant pronunciation: he intermixed the Doric with the Attic way; and was highly praised, for, that he first found out how to speak copiously extempore: indeed, when he spake in matters unpremeditated, he seemed to have a gift altogether divine. He heard Plato and Isocrates; but added much more to them by his own ingenuity. He had in his speaking much of perspicuity and ornament, and with gravity a certain pleasantness; so that, as to the whole, the form of his orations was such, as was inimitable. Leaving Athens, he went to Rhodes; where, being advocate in a cause, he corrupted the judges; and thereupon, together with them, was cast into prison; where he drank poison and died.

9. Lysias, the son of Cephalus, a Syracusan, came to Athens by the persuasion of Pericles: of those orations that go under his name, two hundred and thirty were supposed to be genuine: his manner of speaking seems easy, and yet it is not easily imitated: none followed him in the purity of his words, save only Isocrates. He lived at Athens mostly, and died at the age of eighty-three years. Phavorinus used to say of Plato and him, "Take or change any word in an oration of Plato's, and you take from the eloquence; and the like will you do, if you take from or change a word in any sentence of Lysias."

10. Marcus Tullius Cicero was not only eloquent, but the miracle of eloquence; representing the vigour of Demosthenes, the copiousness of Plato, and

(4.) Full. Eccles. Hist. in Dedic. to lib. 2. p. 48.—(5.) Plut. in Demost. p. 850.—(6.) Plut. in Demost. p. 859, 860. Zuin. Theat. vol. 4. lib. 2. p. 1119.—(7.) Chet. Hist Coll. cent. 1. p. 11, 12.—(8.) Zuin. Thea. vol. 4. l. 2. p. 1120.—(9.) Ibid, 1119. A Gell. l. 2. c. 5. p. 49,

the

the pleasantness of Isocrates, all at once. He not only attained (by his study) to all that was excellent in any; but by himself, he advanced and improved all that was great in them; brought forth by a peculiar gift of providence, as one in whom eloquence might make experiment of its utmost force. By the men of his time he was said to reign in causes; and by posterity so accounted of, that he is said to have profited well, who is highly pleased with his writings. He was slain by the command of Antonius. So fell he, whose eloquence Cæsar himself was not able to resist; but found Ligarius wrested out of his hands by his persuasive force, whom but just before he was resolved not to pardon.

11. Hyperides was one of the ten orators of Athens, the scholar of Plato and Isocrates. So great was he in this art, that he is by many preferred before Demosthenes. There are extant of his orations fifty-two, which are thought to be legitimate. King Antipater fetched him out of the temple of Ceres at Hermoine, whither he had fled, by the means of Archias, whom he employed for that purpose. This man cut out the tongue of the orator, and slew him. His son, Glaucippus, disposed his bones into the monument of the family.

12 Isæus was born at Chalcis, whence he went to Athens, where he was assisted by Lysias: so that unless a man is well skilled in their forms, he knows not by which of the two the oration he reads was made, so like are they in the frame of words and things. He taught Demosthenes at the price of ten thousand drachms, for which he was famous. He left sixty-four orations, whereof there are but fifty that are verily thought to be his.

13. Dinarchus, a Corinthian, was a young man at such time as Alexander made his expedition into Asia. About that time he removed himself to Athens, with purpose to live there. He heard Theophrastus, who had taken up the school of Aristotle; was familiar with Demetrius Phalerius; contended with the best orators, not by public pleading, but making orations for their enemies. Siding with Antipater and Cassander, he was proscribed, and lived fifteen years in exile.

14. Cyneas, a Thessalian, was the hearer of Demosthenes, and ambassador of king Pyrrus. When he was sent to the cities, he thought with Euripides that a fine word might do as much as the sharp sword; and king Pyrrus used to profeess, "That more cities were subdued to him by the eloquence of Cyneas than by force of his own arms."

15. Scopelianus, when Domitianus the emperor had sat forth his edict, that no vines should be had in Asia (as supposing that plenty of wine incited them to sedition). This affair seemed to require a prudent, eloquent person, who might be publicly sent to deprecate the displeasure of the emperor. Scopelianus was he who was pitched upon by all men, and who, by the force of his eloquence, not only obtained what he went about, that men might plant vines there without offence to the government; but further, that such men should be punished who neglected to do it; and departed well rewarded.

16. Eustathius, a Cappadocian, was the scholar of Iamblicus, a man of great eloquence: he was sent ambassador to king Sapores, of Persia, whom he so pleased at the feast, that little wanted but that Sapores had cast off his tiara and robe of state for the bishop's mitre. But his courtiers prevented him, saying: "That he was a mere impostor and enchanter, instead of an ambassador." All Greece made vows for his safe return from thence; but he never came back again.

17. C. Julius Cæsar learned of Appolonius Molon at Rhodes: he is said to be admirably fitted for the city eloquence, and had so improved his parts by his diligence, that, without all question, he merited the second place in point of eloquence. The first he would not have, as one that intended rather to be the first in power and arms. Cicero himself writes to Brutus: "That he knew not any

(10.) Cæl. Rhod. l. 25. c. 3. p. 1157. Plut. in Cicer. p. 881. — (11.) Zuin. Theat. vol. 4. l. 2. p. 1120. — (12.) Ibid. p. 1119. — (13.) Ibid. p. 1120. — (14.) Ibid. p. 1121. — (15.) Cæl. Rhod. l. 20. c. 11. p. 935. — (16.) Zuin. Theat. vol. 4. l. 2. p. 1121.

to whom Cæsar should give place, as one that had an elegant, splendid, magnificent, and generous way of speaking:" and to Cornelius Nepos: "Whom," saith he, "will you prefer before this man, even of those who have made oratory their business? who is more acute or frequent than he in sentences? who more ornamental or elegant in words?" He is said to have pronounced his orations with a sharp voice, and earnest motion and gesture, which yet was not without good effect.

CHAP. VIII.

Of the most famous Greek and Latin Historians.

By the singular providence of God, and his great goodness, it was, that where the prophetic history of the holy scriptures break off, there we should have an immediate supply from elsewhere: and we may almost say, that in the very moment where they have left, there it was that

1. Herodotus, the Harlicarnassian, began his history, who relates the acts of Cyrus, and the affairs of the Persian monarchy, even unto the war of Xerxes; the histories of the kingdoms of Lydia, Media, and especially of Egypt, are set down by him. An account he gives of the Ionians, the city of Athens, and the Spartan and Corinthian kings: excelling all profane writers of history, both in the antiquity of the things he treats of, the multitude of examples, and the purity and sweetness of his style. His history is continued for the series of two hundred and thirty years, from Gyges, the king of Lydia, the contemporary with Manasses, king of Judah, to the flight of Xerxes and the Persians out of Greece, which was in the year of the world 3485. Herodotus himself flourished in the beginning of the Peloppon-nesian war, which was about the year of the world 3540.

2. Thucydides, the Athenian, immediately succeeded him, who embraced in his history the space of seventy years, that is, from the flight of Xerxes unto the twenty-first year of the Peloponnesian war: for although he professedly describes only that war betwixt the Athenians and Peloponnesians wherein himself was a general, yet, by way of digression, he hath inserted an account of those fifty years that are betwixt the end of Herodotus's history, and the beginning of this war. Here he explains affairs of cities, as the former had done of monarchies; and hath framed so illustrious and express an image of all those things that usually happen in the government of a commonwealth; hath so lively represented the miseries that attend upon war, especially a civil and intestine one; hath composed his many orations with that artifice and care, that nothing can be thought more sinewy and agreeable, unto all times in the world, than his history.

3. Xenophon, the Attick Bee, whose unaffected sweetness and elegance of style is such, that antiquity, admiring it, said: "The graces had framed and directed his speech." He beginning at the end of Thucydides, hath in seven books comprehended the events of forty years wars betwixt the principal cities of Greece, as far as to the battle of Mantinea, and the year of the world 3600.

4. Diodorus Siculus hath set forth his Bibliotheque, or an universal history of almost all the habitable world, accurately distinguished by times and years, in forty books. In the five first of which he discourses of the original of the world; the Egyptian, Assyrian, Lybian, Greek antiquities, and the affairs of other nations, before the Trojan war. The other thirty-five contain a series of years, no less than 1138, from the Trojan war to Julius Cæsar: of all these there are but fifteen books extant. His sixteenth book almost immediately follows Xenophon, in which he treats of Philip of Macedon, who began to reign *anno mundi* 3604. From thence he passes to Alexander and his successors: and in the end of his twentieth book, which is the last of his extant, he reaches to the year of the world 3664, which year falls directly into the tenth book of Livy: and upon the four hun-

(17.) Sueton. l. 1. c. 55. p. 34. Zuin. Theat. vol. 4. l. 2. p. 1121.

dred

dred and fifty-second year from the building of Rome.

5. Titus Livius, born at Padua, was the prince of Latin historians, excelling all Latin writers in the admirable gravity, copiousness, and beauty of his speech. He hath written a continued history of seven hundred and forty-six years, from the building of Rome, in the year of the world 3212, to the fourth year before the birth of Christ, which was the thirty-seventh year of Augustus. Now, although of fourteen decades, or one hundred and forty books of Livy, there are only three decades and half a fifth left; yet the arguments of the rest of the books, and the series of the principal histories, may easily be observed from Florus's epitome. Livy died the twenty-first year after the birth of Christ.

6. Ctesias Gnidius, a famous historian of the Assyrian and Persian affairs, about the year of the world 3564, in the expedition of Cyrus the younger against his brother Artaxerxes, was taken prisoner; and for his skill in pyhsic was received into the king's house and family, where, out of the royal commentaries and records, he composed the ancient history of the kings of Assyria, Babylon, and Persia, in twenty books, having brought it down from Ninus, as far as the seventh year after the taking of Athens by Lysander.

7. Plutarchus, of Cheronea, flourished about the year of our lord 100, the ample treasury of the Greek and Latin history: he wrote about fifty lives of the principal men amongst the Greeks and Romans, full of the best matter, wise sentences, and choice rules of life. The Greek lives he begins with Theseus, king of Atheos, and ends with Philopœmenes, general of the Achæans, who died one hundred and eighty years before the birth of Christ. The Roman captains he describes from Romulus as far as to Galba and Otho, who contended for the empire in the seventeenth year after the birth of Christ.

8. Arrianus, of Nicomedia, flourished *anno Christi* 140; and in eight books wrote the life and acts of Alexander the Great: his affairs in India are handled most copiously by him of all others: the whole is wrote in a singular sweetness and elegance of style.

9. Dionysius Harlicarnassæus wrote accurately the Roman history: the original of the city, magistracy, ceremonies, and laws, are faithfully related by him: and his history continued to the beginning of the first punic war, and the four hundred and eighty-ninth year from the building of the city. His first eleven books are all that are extant, in which he reaches to the two hundred and twelfth year of the city. He flourished in the time of Augustus Cæsar, and is said to have lived in the family of M. Varro.

10. Polybius, of Megalopolis, was the master, counsellor, and daily companion of Scipio the younger, who, in the year of the world 3800, rased Carthage. He begins his Roman history from the first punic war: and of the Greek nation, the Achæans, from the fortieth year after the death of Alexander the Great: of forty books he wrote, only five are left; and the fragments of twelve others, in which he reaches to the battle at Cynoscephale, betwixt king Philip of Maccedon, and the Romans.

11. Sallustius wrote many parts of the Roman history in a pure and elegant brevity; of all which little is left besides the conspiracy of Catiline, suppressed by the Consul Cicero sixty years before the birth of Christ: and the war of Jugurtha, managed by C. Marius the Consul, in the forty-fourth year before the conspiracy aforesaid.

12. Julius Cæsar hath wrote the history of his own acts in the gallick and civil wars, from the year 696 of Rome to 706, and comprised them in commentaries upon every year, in such a purity and beautiful propriety of expression, and such a native candour, that nothing is more polite, more useful and commodious for the framing a right and perspicious expression of ourselves in the Latin tongue.

13. Velleius Paterculus, in a pure and sweet language, hath composed an epitome of the Roman history, and brought it down as far as the thirty-second year after the birth of Christ; that is, the sixteenth year of Tiberius, under whom he flourished, and was questor.

14. Cor-

14. Cornelius Tacitus, under Adrian the emperor, was præfect of the Belgic Gaul: he wrote a history from the death of Augustus to the reign of Trajan, in thirty books; of which the five first contain the history of Tiberius: the last eleven books, from the eleventh to the twenty-first, which are all that are extant, reach from the eighth year of Claudius to the beginning of Vespasian, and the besieging of Jerusalem by Titus, which was anno Domini 72. He hath comprised much in a little, is proper, neat, quick, and apposite in his style, and adorns his discourse with variety of sentences.

15. Suetonius, was secretary to Adrian the emperor, and (in a proper and concise style) hath wrote the Lives of the twelve first emperors, to the death of Domitian, and the ninety-eighth year of Christ. He hath therein exactly kept to that first and chief law of history, which is, that the historian should not dare to set down any thing that is false; and, on the other side, that he have courage enough to set down what is true. It is said of this historian, that he wrote the lives of those emperors with the same liberty as they lived.

16. Dion Cassius was born at Nice, in Bithynia: he wrote the history of nine hundred eighty-one years, from the building of Rome, to anno Domini 231; in which year he was consul with Alexander Severus the emperor, and finished his history in eighty books; of all which, scarce twenty-five books, from the thirty-sixth to the sixty-first, and the beginning of Nero, are at this time extant.

17. Herodianus wrote the history of his own time, from the death of M. Antoninus the philosopher, or the year of Christ 181, to the murder of Gordiani in Africa, A. D. 241; which is rendered into pure Latin by Angelus Politianus.

18. Johannes Zonaras, of Byzantium, wrote a history from Augustus to his own times, and the year of our Lord 1117: the chief of the oriental affairs and emperors he hath digested in the second and third tomes of his annals; from whence Cuspinianus, and others, borrow almost all that they have. Zonaras is continued by Nicætas Gregorias, and he by Chalcondylas.

19. Eutropius wrote the Epitome of the Roman history, in ten books, to the death of Jovinian, A.D. 368. He was present in the expedition of Julian into Persia, and flourished in the reign of Valens the emperor.

20. Ammianus Marcellinus, a Grecian by birth, warred many years under Julian in Gallia and Germany, and wrote the history of the Romans, in thirty-one books: the fourteenth to the thirty-first are all that are extant; wherein at large, and handsomely, he describes the acts of Constantius, Julian, Jovinian, Valentinian, and Valens, the emperors, unto the year of Christ 382.

21. Jornandes, a Goth, hath wrote the history of the Original Eruptions, Families of their Kings, and principal Wars of the Goths, which he hath continued to his own time; that is, the year of our Lord 550.

22. Procopius, born at Cæsarea, in Palestine, and chancellor to Belisarius, the general to Justinian the emperor, being also his counsellor and constant companion, in seven books wrote the Wars of Belisarius with the Persians, Vandals, and Goths, wherein he also was present.

23. Agathias, of Smyrna, continues Procopius, from the twenty-seventh of Justinian, A. D. 554, to the end of his reign, A. D. 566; the wars of Narses with the Goths and Franks; with the Persians at Colchis; wherein he recites the succession of the Persian kings from Artaxerxes, who, A. D. 230, seized on the Parthian empire, to the reign of Justinian, A. D. 530; and in the end treats of the irruption of the Huns into Thrace and Greece, and their repression by Belisarius, now grown old.

24. Paulus Diaconus, of Aquileia, chancellor to Desiderius, king of the Lombards, wrote the entire history of the Lombards, to A. D. 773; in which Charles the Great took Desiderius the last king, and brought Lombardy under his own power.

25. Haithonus, an Armenian, many years a soldier in his own country, afterwards a monk at Cyprus, coming into France about the year of Christ 1307, was commanded by pope Clement the Fifth to write the history of the Empire of

of the Tartars in Asia, and the Description of other Oriental Kingdoms.

26. Laonicus Chalcondylas, an Athenian, wrote the history of the Turks, in ten books, from Ottoman, A. D. 1300, to Mahomet the Second, who took Constantinople, A. D. 1453; and afterwards continued his history to A. D. 1464.

27. Luitprandus, of Ticinum, wrote the history of the Principal Affairs in all the Kingdoms of Europe in his time, at most of which he himself was present. His history is comprised in six books; and commencing from A. D. 891, extends to A. D. 963.

28. Sigebert, a monk in an abbey in Brabant, wrote his Chronicon, from the death of Valens the emperor, or A. D. 381, to the empire of Henry the Fifth, A. D. 1112: wherein he hath digested much of the French and British affairs, and acts of the German emperors.

29. Saxo-Grammaticus, bishop of the church of Rotschilden, wrote the Danish history from the utmost antiquity to his own time, and king Canutus the Sixth, almost to the year of Christ 1200; but, more like a poet than historian, commonly also omitting an account of the time.

30. Conradus, abbot of Usperga, a monastery in Suavia, as worthy of reading as any of the German writers, hath described the affairs of Germany, beginning two hundred years after the flood, and carrying on his relation to the twentieth year of Frederic the Second; that is, A. D. 1230.

31. Johannes Aventinus wrote the Annals of the Boii, and Memorable Matters of the Germans, in seven books; beginning from the flood, and continuing his history to A. D. 1460.

32. Johannes Nauclerus, born not far from Tubinga, hath an entire Chronicon, from the beginning of the world to his own time, and the year of our Lord 1500, in two volumes.

33. Albertus Crantzius hath brought down the history of the Saxons, Vandals, and the Northern Kingdoms of Denmark, Sweden, Gothland, and Norway, to A. D. 1504.

34. Johannes Sleidanus hath faithfully and plainly wrote the history of Luther especially, and the contests about matters of religion in the empire of Germany; the election and affairs of Charles the Fifth, emperor, and other of divers of the kings of Europe, from A. D. 1517 to A. D. 1556.

35. Philippus Comineus wrote five books of the expedition of Charles the Eighth into Italy and Naples, and eight books of the acts of Lewis the Eleventh, and Charles duke of Burgundy; worthy to be read by the greatest princes.

36. Froisardus wrote the history of the sharp wars betwixt the French and English, from A. D. 1335 to A. D. 1400.

37. Hieronymous Osorius wrote the navigation of the Portuguese round Africa into India; and the acts of Emanuel, king of Portugal, from A. D. 1497 to his death, in twelve books.

38. Antoninus Bonfinius, in four decades and an half, hath wrote the history of the Hungarian kings, to the death of Matthias, the son of Huniades, and the beginning of the reign of Uladislaus.

39. Polydore Virgil hath wrote the history of England, in twenty-six books, to the death of Henry the Seventh.

40. Justinus flourished anno Christi 150, and wrote a compendious history of most nations, from Ninus, the Assyrian king, to the twenty-fifth year of Augustus, compiled out of forty-four books of Trogus Pompeius, a Roman.

Ecclesiastical writers I have here no room for, but am content to have traced thus far the steps of David Chytræus, in his chronology, whose help I have had in the setting down of this catalogue.

CHAP. IX.

Of the most famous and ancient Greek and Latin Poets.

The reader hath here a short account of some of the most eminent of Apollo's old courtiers, as they succeeded one another in the favour of the Muses: not but that those bright ladies have been (I was about to say) equally propitious to others in after-times; nor is it that we have given these only a place here, as if our own land was barren of such worthies: our

our famous Spenser, if he was not equal to any, was superior to most of them; of whom Mr. Brown thus:

He sung th' heroic Knights of Fairy land
In lines so elegant, and such command,
That had the Thracian play'd but half so well,
He had not left Eurydice in hell.

But it is fit we allow a due reverence to antiquity, at least be so ingenuous as to acknowledge at whose torches we have lighted our own. The first of these lights,

GREEK POETS.

1. Orpheus was born in Libethris, a city of Thrace, the most ancient of all poets: he wrote the Expedition of the Argonauts into Colchis, in Greek verse, at which he was also present: this work of his is yet extant, together with his Hymns, and a book of Stones. The poets make him to be the prince of the Lyrics: of whom Horace, in his book, *De Arte Poetica*:

Sylvestres homines sacer interpresque deorum.
Cædibus & fœdo victu deterruit Orpheus,
Dictus ob hoc lenire tygres, rabidosque leones.

His father was Oeagrus, his mother Caliopea, and his master was Linus, a poet and philosopher. Orpheus is said to have flourished anno mundi 2737.

2. Homerus, the prince of poets, born at Colophon, as Cluverius doubts not to affirm: but more cities besides have strove for the honour, according to that in Gellius:

Septem urbes certant de stirpe illustris Homeri,
Smyrna, Rhodos, Colophon, Salamis, Ios, Argos, Athenæ.

Many are the encomiums he hath found amongst learned men; as, the Captain of Philosophy, the first Parent of Antiquity, and Learning of all sorts; the Original of all rich Invention; the Fountain of the more abstruse Wisdom; and the Father of all other Poets.

——— *a quo ceu fonte perenni,*
Vatum Pieriis ora rigantur aquis.

Of him this is part of Quintilian's character: "In great things no man excelled him in sublimity, nor in small matters in propriety." "In whom," saith Paterculus, "this is an especial thing, that before him there was none whom he could imitate, and after him none is found that is able to imitate him." He flourished anno mundi 3000.

3. Hesiodus was born at Cuma, a city in Æolia, bred up at Ascra, a town in Bœotia; a poet of a most elegant genius; memorable for the soft sweetness of his verse; called, "the son of the Muses," by Lipsius: "the purest writer, and whose labours contain the best precepts of virtue," saith Heinsius. Some think he was contemporary with Homer; others, that he lived an hundred years after him: I find he is said to flourish anno mundi 3140.

4. Alcæus, a famous Lyric poet, was born in the isle of Lesbos, in the city of Mitylene, whence now the whole isle hath its name: what verses of his are left, are set forth by Henricus Stephanus, with those of the rest of the Lyrics. Quintilian saith of him, "That he is short and magnificent in his way of speaking, diligent, and for the most part like Homer." He flourished Olympiad 45.

5. Sappho, an excellent poetess, was born in the isle of Lesbos, and in the city of Eræsus there: she was called the ninth Lyric, and the tenth Muse: she wrote epigrams, elegies, iambicks, monodies, and nine books of lyric verses; and was the inventress of that kind of verse which from her is called the Sapphic: she attained to no small applause in her contention, first with Stesichorus, and then with Alcæus. She is said to

(1.) Quenstedt Dial. de Patr. Vir. Illustr. p. 453. Voss. de Nat. & Constit. Artis Poet. cap. 13. sect. 3. p. 78. Patrit. de Instit. Reipub. l. 2. tit. 6. p. 83.—(2.) Quenstedt Dial. p. 583. Gell. Noct. Attic. lib. 3. cap. 11. p. 104. Quintil. Inst. Orator. lib. 10. cap. 1. p. 466.—(3.) Quintil. Instit. Orat. lib. 10. cap. 1. p. 466. Vell. Patercul. Hist. lib. 1. Voss. de Poet. Græc. cap. 2. p. 9. Quenstedt Dial. p. 478. — (4.) Quenstedt Dialog. p. 433. Quintil. Instit. Orat. lib. 10. cap. 1. p. 468.

flourish

flourish about the forty-sixth Olympiad.

6. Stesichorus, was born at Himera, a city in Sicily, a lyric poet; some of whose poems are yet extant, writ in the Doric dialect. His works declare the strength of his wit: while he sings of great wars and noble generals, and with his harp sustains the burden of an epic verse, he preserves the due dignity of his persons, both in their speech and actions: and had he retained himself within bounds, he might have seemed the next to rival with Homer: but he is too copious and luxuriant. He flourished Olymp. 54.

7. Phocyllides, a philosopher and poet, was born at Miletum, a city in Caria. He wrote in heroic verse, as also some elegies: was contemporary with Theognis, and flourished Olympiad 59.

8. Theognis, born in Mægara, or Mægaris, a city in Sicily, heretofore called Hybla: he was Gnomographus, whose sentences are cited by almost all Greek authors that are of any name. Vossius saith he was born not in the Sicilian but Attic Mægaris, as may clearly be collected from Theognis himself. He is said to live in the time of king Crœsus; but so long survived him, that he reached the beginning of the Persian war: he flourished Olympiad 58.

9. Epimenides, was born at Gnossius, a city in Crete, a philosopher and epic poet: hence the apostle, when he cites him, calls him: Titus xii. "A prophet of your own." "He wrote a book of oracles," saith St. Jerom, "and was contemporary with Solon:" so that he flourished Olympiad 45.

10. Anacreon was born at Teos, a place in the middle of Ionia: he was one of the nine lyrics: and both in his writings and whole manner of life petulant and wanton. He was familiar with Polycrates the Samian tyrant, whom he also celebrated in his verses. He lived about the sixty-fourth Olympiad.

11. Simonidus is of somewhat a slender style, otherwise he is commendable for the propriety and pleasantness in his speech: he had a peculiar faculty in the exciting men to pity and compassion; insomuch, that in this respect he is by some preferred before all the authors of his time. He was a lyric poet, wrote iambicks, and was born in the isle of Amorgus: divers others there were of this name, but none more eminent than this in poetry.

12. Æschylus was born in the city of Athens, the first author of tragedies, say the ancient Greek writers: whence Horace,

> ——Personæ pallæque repertor honestæ
> Æschylus, & modicis instravit pulpita tignis,
> Et docuit magnumque loqui, nitique cothurno.

He fought valiantly in the battle of Marathon: his poems were sublime and grave: and he therein *Grandiloquus usque ad vitium*, saith Quintilian: flying into Sicily in the fifty-eighth year of his age, an eagle, as he sat on a rock, dropped from her talons a tortoise upon his bare head, by the stroke of which he died. He flourished Olympiad 74.

13. Pindarus, was born at Thebes, a city in Bœotia. "Of all the nine lyrics," saith Quintilian, "Pindarus is far the superior in spirit, magnificence, sentences, figures, happily copious both in things and words:" and therefore Horace thinks him inimitable. He also made some tragedies, epigrams, and other things, and flourished Olympiad 75.

14. Sophocles, was a tragedian, born in Athens: he was called the new Syrian, the flower of poets and the bee, from the sweetness of his speech. He was by some thought to excel Euripides in the majesty of his style; and Quintilian will

(5.) Voss. Instit. Poet. lib. 3. cap. 15. Quenstedt Dial. p. 434. Patrit. de Instit. Reipub. lib 2. tit 6. p 60. — (6.) Vid. Quintil. Instit. Orator, lib. 16. cap. 1. p. 468. Quenstedt Dial. p. 399.—(7.) Quenstedt Dial. p. 477.—(8.) Ibid. p. 402. Voss. de Poet. Græcis, cap. 4 p. 21.—(9.) Quenstedt Dial. p. 429. — (10.) Patrit. de Instit Reipub. lib. 4. tit. 11. p. 169. Voss. de Poet. Græcis, cap. 4. p. 22. Quenstedt Dial. p. 482. — (11.) Quintil. de Instit. Orat. lib. 10. cap. 1 p. 468. Carol. Steph. in voce. — (12.) Horat. de Arte Poet. vers. 279. Voss. de Poetis Græcis, cap. 4. p. 25. Quenstedt Dial. p. 241. Quintil. Instit. Orator, l. 10 c. 1. p. 468.—(13.) Voss. de Poet. Græc. cap. 5. p. 29. Quintil. Instit Orator. lib. 10. cap. 1. p. 468. Horat. Ode 11. lib. 4. Quenstedt Dial. p. 411.

not determine which was the better poet. He flourished Olympiad 83.

15. Euripides, a noble tragic poet, was born at Athens: "A poet of excellent wit," saith Vossius. Cicero much esteemed him: he was a familiar friend to king Archelaus, from whom, as he returned home, he was torn in pieces by dogs: his tomb is near Athens. He contended with Euphorion and Sophocles, was scholar to Anaxagoras in physic, to Prodicus in rhetoric, and to Socrates in morals. He flourished Olympiad 83.

16. Aristophanes was a famous comic poet, but of his country nothing is certain: some say he was an Athenian, others a Rhodian, and some an Ægyptian: he is at this time the only Greek comedian extant, but scarcely the fourth part of his works remain. He is said to be the excellent examplar of the attic lepidity, as one in whom all the ornaments of that tongue are contained. A sharp observer and reprover of vices. He flourished Olympiad 96.

17. Menander, son of Diopithes, was the scholar of Theophrastus, the ancient comic poet. He lived in Athens. Plutarch compares him with Aristophanes; and for weight in sentences, elegance and beauty of expression, and for wit, he prefers before him this prince of comic poets as he is by some called. He wrote one hundred and eight comedies; of all which, besides a few verses, nothing remains but the memory. He flourished Olympiad 118.

18. Theocritus was of Coos, and went thence to Syracuse: his sweet poems are yet extant, and taught in schools: he wrote bucolics in the Doric dialect. Suidas notes, that of old there were three poets, writers of bucolics; this Theocritus, Moschus the Sicilian, and Bion of the city of Smyrna. Our poet lived in the time of Ptolomæus Lagus, and Ptolomæus Philadelphus. A. ab U. C. 475. Olympiad 123.

19. Aratus, was born at Soli, or Soloe, a town of Cilicia, afterwards called Pompeiopolis: he was physician to Antigonus, king of Macedon, a most learned poet, and one that wrote divers things; amongst others, a book of astronomy, called *Φαινόμενα,* in which he elegantly describes, in heroic verse, the whole frame of the celestial sphere, the image figure, rising and setting of all the stars therein; which was translated into latin by Cicero and others. Chytræus saith he was of Tarsus, and that St. Paul, his fellow-citizen, cites in his sermon at Athens, an hemistich of this his fellow-citizen He flourished in the time of Ptolomæus Philadelphus, Olympiad 124.

20. Lychrophon, was a grammarian and tragic poet, born at Chalcis, heretofore a rich town in Eubœa: he was one of the seven which they call the Pleiades; the rest were Theocritus, Nicander, Callimachus, Apollonius, Aratus, and Homerus junior. He wrote many tragedies, which are all lost: all that is extant of him is his Alexandra, or Cassandra, an obscure poem. He flourished Olympiad. 127.

21. Oppianus (born in Anazarbus, as some; in Corycus, saith Suidas, both cities of Cilicia) was a grammarian and poet, sweet, generous, and incomparable, saith Rosinus. He wrote Halieutica, or of fishes or fishing, five books, and four of hunting, all which are extant. Alexander Severus so much delighted in them, that for every verse he gave him a stater of gold, upon which they were called golden verses.

22. Musæus, the same who wrote the Loves of Hero and Leander. "Though he is said by Julius Scaliger to be before Homer himself; "Yet," saith Vossius, "nothing is more manifest than that he lived under the Cæsars, and that after the fourth age; and is therefore in old books called Musæus the grammarian.

(14.) Voss. de Poet. Græcis. cap. 4. p. 26. Quenstedt Dial. p. 422. Quintil. Instit. Orator. lib. 10. cap. 1. p. 468.—(15.) Ibid. cap 6. p. 36. Ibid. Ibid.—(16.) Quenstedt Dial. p 424.—(17.) Quintil de Instit. Orat. lib. 10. cap. 1. p. 469. Gell. Noct. Attic. lib. 3. cap. 16. p. 109. Voss. de Poet. Græc. cap. 8. p. 57. Quenstedt Dial. p. 424. — (18.) Quenstedt Dial. p. 397. Voss. de Poet. Græc. cap. 8. p. 61. Quintil. de Instit. Orator. lib. 10. cap. 1. p. 467. — (19.) Chytr. de Poet. Lect. p. 217. Voss. de Poet. Græc. cap. 8. p. 63. — (20.) Voss. de Poet. Græc. cap. 8. p. 64. Quinstedt Dial. p. 432. — (21.) Quenstedt Dial. p. 499. — (22.) Voss. de Poet. Græc. Pap. 9. p. 81.

LATIN POETS.

1. Quintus Ennius, born at Rudiæ, say some, at Tarentum, as Eutropius and Eusebius: from him Virgil, the phœnix of the Latin poets, borrowed not a few verses, and with some light change, transferred them into his own poems. Once being found reading of Ennius, and asked what he was about? "I am," said he, "gathering of gold out of Ennius's dunghill." Ennius hath the first place amongst the Latin epic poets: he wrote the Roman war in heroic verses. He died of the gout at past seventy years of age, was buried in the monument of the Scipios in the Appian way, a mile from the city. He flourished A. ab U. C. 570.

2. Pacuvius, was born at Brundusium. He was a tragedian of great account, and the son of Ennius's sister. He lived at Rome, where he painted, and sold plays; thence he went to Tarentum, where he died, at almost ninety years of age.

3. Plautus was by birth from Umbria: through a scarcity that was at Rome, he was fain to hire out himself to a baker, to work at his hand-mill, where, as oft as he had leisure from his work, he wrote and sold his comedies. He flourished in the latter end of the second punic war, and in the succeeding seventeen years, and died in the 149th Olympiad.

4. Publius Terentius, the most elegant writer of Latin comedy, was born at Carthage, betwixt the second and third punic war. He served Terentius Lucanus, a senator in Rome, by whom, for his wit and person, he was not only civilly treated, but soon obtained his freedom. Cicero saith, "he was the best author of the Latin tongue, and his bosom-companion, because he used frequently to read in him." He wrote six comedies, and flourished Olympiad 151; but died in Arcadia.

5. C. Lucilius, was born at Suessa Arunca, a town in Italy: "he was the chief of the Latin Satirists," saith Tully; "a learned man, and a very ingenious person; of a sharp wit, a man of excellent life himself, and a stinging accuser of the villanies of others." He was the great uncle of Pompey the Great, and warred under Scipio Africanus in the Numantine war. He died at Naples, in the forty-sixth year of his age, in the one hundred and sixtieth Olympiad.

6. Titus Lucretius Carus: he wrote a book of the Nature of things, according to Epicurus's doctrine, in whose footsteps he trod. All his philosophy tends to the extirpation of religion: and himself frequently confesses, that he wrote what he did for that purpose, that he might free men from the burden of religion, and the fear of the gods. By a philtre, or love-potion, he was made mad; and in the forty-fourth year of his age slew himself. He flourished anno ab U. C. 6[illegible]0. and about Olympiad 174.

7. M. Annæus Lucanus, was born at Corduba in Spain. J. Scaliger saith of him, "That he is long, and the father of tediousness." But Quintilian gives him this character: "That he is ardent and sprightly; remarkable for his sentences, and rather to be numbered amongst orators than poets." An excellent describer he is of the civil war betwixt Cæsar and Pompey; a great speaker, and full of heroic spirit? being found in the conspiracy of Piso, he cut his veins, and bled to death. He flourished anno Christi 62.

8. Publius Virgilius Maro is, by general consent, the prince of the Latin poets: he was born at Andes, a village near unto Mantua in Italy. Julius Scaliger saith of him, "That he ought to be the pattern, rule, beginning and end of all poetical imitation." Josephus Scaliger saith, "He not only excels all human ingenuity, but hath raised himself

(1.) Voss. p. 4.—(2.) Voss de Poet. Latin. cap. 1. p. 6.—(3.) Ibid. p. 8.—(4.) Quenstedt Dial p. 671. Voss. de Lat. Poet. cap. 3. p 41—(5.) A. Gell. Noct. Attic. lib. 18. cap. 8. p. 490. Voss. de Lat. Poet. cap. 2. p. 9. Quintil. de Instit. Orator. lib. 10. cap. 1. p. 472. Plin. Nat. Hist. lib. 1. Quenstedt Dial. p. 379.—(6.) Voss. de Poet Lat. cap. 1. p. 13. Quenstedt Dial. p. 362.—(7.) Voss. de Poet. Lat. cap. 3 p. 41. Quintil. de Instit. Orator. lib. 10. c. 1. p. 471. Quenstedt Dial. p. 10.

to a kind of equality with nature itself: his *Bucolics*, *Georgics*, and *Æneids*, are in every hand. He died at Brundusium; his bones were translated to Naples, and buried about two miles from the city, with an epitaph of his own making: thus,

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini Pascua, Rura, Duces.

He flourished anno ab U. C. 728.

9. Q. Horatius Flaccus, the prince of the Latin lyric poets, was born at Venusium in Italy: "He is (saith Quintilian) the chief at noting the manners of men, very pure and accurate, worthy almost alone to be read: he rises high sometimes, is full of jucundity, and various figures, and hath a most happy boldness of words. He died at Rome aged about fifty; and flourished in the reign of Augustus, anno ab U. C. 735.

10. Publius Ovidius Naso was born at Sulmo, an old town of the Peligni in Italy: thus saith he himself, Trist. lib. 4. Eleg. 10.

Sulmo mihi patria est, gelidis uberrimus undis,
Millia qui novies, distat ab urbe decem.

He excels all others in elegy; and therefore by Dempster is called "The Prince of Elegy." In the judgment of Seneca, "he is a most ingenious poet, had he not reduced that plenty of wit and matter into childish toys." "his Medea," saith Quintilian, "shews how much that man was able to perform, had he chose rather to govern, than indulge his wit." He died in his banishment, and is buried near the town of Tomos. He flourished anno Dom. 4.

11. C. Valerius Catullus was born at Verona, of no obscure parentage; for his father was familiar with Julius Cæsar, and he himself was so accepted at Rome, for the facility of his wit and learning, that he merited the patronage of Cicero, as he himself acknowledges with thanks. He loved Clodia, whom by a feigned name he calls Lesbia. Martial prefers him before himself. He died at Rome in the thirtieth year of his age; and that was commonly said of him,

Tantum parva suo debet Verona Catullo,
Quantum magna suo Mantua Virgilio.

He flourished Olympiad 180, anno Dom. 40.

12. Albius Tibullus, of an equestrian family in Rome, a poet famous for his elegies, in which "he was the first among the Romans that excelled," saith Vossius. He was in familiarity with Horace and Ovid. He loved Plancia under the feigned name of Delia; whereas he was very rich, by the iniquity of the times, he complains he was reduced to poverty. He composed four books of elegies, and died young. For the elegancy of his verse, it is said of him,

Donec erunt ignes arcusque Cupidinis arma,
Discentur numeri culte Tibulle tui.

He flourished A. ab U. C. 734.

13. Sex. Aurel. Propertius was born at Mevania, a town in Umbria; as he himself somewhere saith,

Ut nostris tumefacta superbiat Umbria libris,
Umbria Romani patria Callimachi.

He complains that he was put out of his father's lands, in that division that was made amongst the soldiers of the Triumvirate. The true name of his Cynthia was Hostia, saith Apuleius. We have four books of his elegies. Some write that he died in the forty-first year of his age. He flourished with Ovid, Catullus, and Tibullus.

14. Cornelius Gallus, born at Forojulium, was an orator and famous poet: from a mean fortune he was received into the friendship of Augustus, and by him

(8.) Voss. de Poet. Lat. cap. 2. p. 26. Quenstedt Dial. p. 299.—(9.) Voss. de Poet. Lat. cap. 2. p. 26. Quenstedt Dial. p. 382. Quintil. de Instit. Orator. l. 10 c. 1. p. 472.—(10.) Quintil. de Instit. Orator. lib. 10. cap. 1. p. 473. Voss. de Poet. Lat. cap. 2. p. 29. Senec. Nat. Quæst. cap. 26. — (11.) Voss. de Poet. Lat. cap. 1. p. 14. Gell. Noct Att. l. 7. cap. 20. p. 220. — (12.) Quenstedt Dial. p. 369. Petr. Crinit. de Poet. Lat. lib. 7. p. 71. — (13.) Petr. Crinit. de Poet. Lat. lib. 3. p. 71. Voss. de Poet. Lat. cap. 2. p. 31.

made

made the first president of Egypt, when it was become a Roman province. Through his discourse in his wine at a feast, he came into suspicion of a conspirator; and being turned over to the senate to be condemned, for very shame he slew himself in the sixty-third year of his age. He wrote four books of elegies. His Lycoris was one Cytheris, a freed-maid of Volumnius. Most of his writings are lost. He flourished Olympiad 188.

15. Decius Junius Juvenalis was born at Aquinum in Italy; he spent his studies in writing satires, following the example of Lucilius and Horace; in which state he gained no mean reputation amongst the learned. "The Prince of Satirists," saith J. Scaliger. His verses are far better than those of Horace: his sentences are sharper, and his phrase more open. Having offended Paris, the Pantomine, at eighty years of age, in show of honour he was made præfect of a cohort, and sent into Egypt. He flourished anno Dom. 84.

16. A. Persius Flaccus was born at Volaterra, an ancient and noble city in Italy, situated by the river Cæcina. He wrote satires, wherein he sharply taxes the corrupted and depraved manners of the citizens of Rome, sustaining the person of a philosopher. While he severely reprehends, he is instructive. "Much he borrowed out of Plato," saith Chytræus. By some he is under censure for his obscurity. He flourished in the reign of Nero, anno Dom. 64; died in the twenty-ninth year of his age, about the 210th Olympiad.

17. N. Valer. Martialis was born at Bilbilis in Celtiberia, in the reign of Claudius the emperor. At twenty years of age he came to Rome under Nero; and there continued thirty-five, much favoured by Titus and Domitian. He was a tribune, and of the order of knights in Rome. After Domitian's death, he was not in the like honour; and therefore, in Trajan's time, returned into his own country: and there, having wrote his twelfth book of epigrams, weary of his country and life, as being ill-treated by his countrymen, he died.

18. Statius Papinius, born at Naples, lived under Domitian. He left five books *Sylvarum*, twelve *Thebaides*, five *Achilleidos*. Martial liked, not that he was so much favoured, and in his writings never mentions him.

19. Ausonius the poet, and also consul at Rome, was born in Gascony at Burdigala, now called Bourdeaux, as he tells us himself thus:

Diligo Burdigalam, Romam colo, civis in illa,
Consul in ambabus, cunæ hic, ibi sella curulis.

Scaliger saith of him, "That he had a great and acute wit." His style is somewhat harsh. He flourished A. D. 420.

20. Marcellus Palingenius wrote the Zodiac of Life; that is, of the right way of the institution of the life, study, and manners of men, in twelve books; a work of great learning and philosophy. He flourished anno Dom. 1480.

21. Baptista Mantuanus, surnamed Hispaniolus, a monk, and excellent poet, to whom Mantua gave both birth and name. He was accounted the only poet in his age, and another Maro. He taxed with great freedom and liberty the corruption of the Roman church, the impiety and villanies of the popes: amongst others, he thus writes of the simony and covetousness of the popes:

——— *Venalia nobis*
Templa, Sacerdotes, altaria, sacra coronæ,
Ignis, thura, preces, cœlum est venale, Deusque.

He wrote divers verses in praise of the saints, and other excellent books, and flourished anno 1494.

CHAP. X.

Of Music: the strange Efficacy of it, and the most famous Musicians.

There are four sorts of music which were most celebrated amongst the ancients,

(14.) Voss. de Poet. Lat. cap. 2. p. 25.—(15.) Quenstedt Dial. p. 372. Voss. de Poet. Lat. cap. 3. p. 41.—(16.) Ibid. p. 322. Ibid.—(17.) Voss. de Poet. Lat. cap. 3. p. 46.—(18.) Ibid. p. 45.—(19.) Quenstedt Dial. p. 36. Voss. de Poet. Lat. cap. 4. p. 55.—(20.) Quenstedt Dial. p. 392.—(21.) Ibid. p. 300.

cients, the Dorian or Doric, as a promotor of wisdom and chastity; the Phrygian transports the mind to quarrelling and fury: the Æolian conjures down the evil spirit of anger, and inclines the appeased soul to sleep: and then the Lydian raises and elevates the minds of men from terrene and earthly things, and enkindles devout desires after such as are heavenly. Thus large is the empire which music exerciseth over the soul of man: and what it hath been further able to do as to the body, for this I refer you to some of the following examples:

1. Concerning the efficacy and force of music, I am desirous to set down what I myself saw practised upon Madame de la March, a gentlewoman near to Garet, young, virtuous, and passable for beauty, who, upon report of her husband's inclination to change, and inconstant affections, fell into such a fury, that on the sudden she would throw herself into the fire, or out at the window, or into a fish-pond near her house, out of which she had been twice rescued; and so was more diligently kept. The physicians attended her to no purpose, notwithstanding all their endeavours: but a Capuchin passing that way to crave alms, and hearing what had befallen her, advised, that some skilful and experienced person upon the lute should continue to play by her: and that in the night some pleasing ditties should consort with the music: it was accordingly performed, and in less than three months the violent passion forsook her, and she remained sound both in body and mind.

2. I likewise knew another person of honour at Roan, whose name may be best known by du Parreau, who all her life-time did never use the help of any physic, how great soever her infirmities were: but in all her hurts, diseases, child-birth, and lameness, she only desired one who could skilfully play on the tabor and pipe, instead of a physician. Being advanced in age, an extreme pain seized upon her knee, supposed to be some species of the gout; she caused her tabourer instantly to play her a pleasant and lively coranto. The tabourer striving to exceed himself in art and dexterity, in readiness of wind and agility of hand, fell down in a swoon, and so continued for three quarters of an hour: the lady then complained that her pain and affliction was never so extraordinary as in the time of the music's sudden cessation. The musician being recovered, and refreshed with a glass of brisk wine, fell afresh to his former skilful musical playing: and the lady was thereby so eased of her pain, that it utterly left her. I myself was in the chamber when this accident happened, and do avouch, upon my credit, that the gentlewoman thus lived an hundred and six years.

3. Clinias, the Pythagorean, was a person very different both in his life and manners from other men: and if it chanced at any time that he was inflamed with anger, he would take his harp, play upon, and sing to it; saying, as oft as he was asked the cause of his so doing, "That by this means he found himself reduced to the temper of his former mildness."

4. Tyrtæus, the Spartan poet, having first rehearsed his verses, and afterwards made them to be sung with flutes well tuned together; he so stirred and enflamed the courage of the soldiers thereby, that whereas they had before been overcome in divers conflicts, being then transported with the fury of the muses, they remained conquerors, and cut in pieces the whole army of the Messinians.

5. Timotheus, a Melisian, was so excellently skilled in music, that when he played and sung a song, composed in honour of Pallas, in the presence of Alexander the Great, the prince, as one transported with gallantry and martial humour of the air, started up, and being stirred in every part, called for his armour; but then again, the musician changing into more sedate and calmer notes, sounding as it were a retreat, the prince also sat quiet and still.

(1.) Treasury of Ancient and Mod. Times, l. 8. c. 28.—(2.) Ibid. p. 806.—(3.) Athen. Deip. l. 14. c. 5. p. 623, 624. Ælian. Var. Hist. l. 14. c. 23. p. 409. — (4.) Camer. Oper. Subc. cent. 1. c. 18. p. 99.—(5.) Alex. ab. Alex. in Dieb. Genia. l. 4. c. 2. fol. 178. Sabel. Ex. l. 10. c. 8. p. 579.

6. There was a musician in Denmark that did so excel in his art, that he used to boast, "That he could with his music set his hearers beside themselves, or make them merry, pensive, or furious, as he pleased: which he also performed upon trial, at the command of one of the Danish kings, viz. Ericus the Second, surnamed the Good.

7. At such time as the tyrant Eugenius raised that perilous war in the east, and that money grew short with the emperor Theodosius, he determined to raise subsidies, and to gather from all parts more than before he had ever done; the citizens of Antioch bore this exaction with so ill a will, that after they had uttered many outrageous words against the emperor, they pulled down his statues, and those also of the empress his wife. A while after, when the heat of their fury was past, they began to repent themselves of their folly, and considered into what danger they had cast themselves and their city. Then did they curse their rashness, confess their fault, implore the goodness of God, and that with tears, "That it would please him to calm the emperor's heart." These supplications and prayers were solemnly sung with sorrowful tunes, atd lamenting voices. Their bishop, Flavianus, employed himself valiantly, in this needful time, in behalf of the city, made a journey to Theodosius, and did his utmost to appease him: but finding himself rejected, and knowing that the emperor was devising some grievous punishment; and, on the other side, not having the boldness to speak again, and yet much troubled in his thoughts because of his people, there came this device into his head. At such time as the emperor sat at meat, certain young boys were wont to sing musically unto him. Flavianus wrought so, that he obtained of those that had the charge of the boys, that they would suffer them to sing the supplications and prayers of the city of Antioch. Theodosius, listening to that grave music, was so moved with it, and so touched with compassion, that having then the cup in his hand, he, with his warm tears, watered the wine that was in it, and forgetting all his conceived displeasure against the Antiochians, freely pardoned them and their city.

8. The sons of Ludovicus the First (then emperor) had conspired against him, and amongst divers of the bishops that were confederate with them, was Theodulphus, bishop of Orleans, whom the emperor clapped up in prison in Anjou: in this place the emperor kept his Easter, and was present at the procession on Palm Sunday, in imitation and honour of Christ's entrance into Jerusalem. All the pomp passing by the place were Theodulphus was under restraint, the bishop, in sight of that solemnity, had prepared a most elegant hymn in honour of that procession; and as the emperor passed by, opening his casement, with a clear and musical voice he sung it, so as to be heard of the multitude that passed by: the emperor enquired "what voice that was, and who that sung?" It was told him, "The captive bishop of Orleans." The emperor diligently attending both the purport of the verses and sweetness of the voice, was therewith so delighted, that he restored the prisoner forthwith to his liberty.

9. In some part of Calabria are great store of Tarantulas, serpents peculiar to this country, and taking that name from the city of Tarentum. Some hold them to be a kind of spiders, others of effts; but they are greater than the one, and less than the other. The sting is deadly, and the contrary operations thereof most miraculous: for some so stung are still oppressed with a leaden sleep, others are vexed with continual waking. Some fling up and down, and others are extremely lazy: one sweats, a second vomits, a third runs mad; some weep, and others laugh continually, and that is the most usual. The merry, the mad, and otherwise actively disposed, are cured by music; at least it is the cause, in that it incites them to dance indefatigably; for by labour and sweat the poison is expelled. And music also, by a certain high excellency, hath been found, by experience, to stir in the sad and drowsy so strange an alacrity, that they have wea-

(6.) Camer. Oper. Subc. cent. 2. cap. 81. p. 320.—(7.) Nicep. l. 12. c. 23. Camer. Oper. Subc. cent. 1. c. 18. p. 99.—(8.) Zuin. Theat. vol. 5. l. 3. p. 1253.

Craig del. Mackenzie sc.

The Power of Music exemplified in an instance of the Emperor Theodosius.

ried the spectators with continued dancing: in the mean time the pain hath been assuaged, the infection being driven from the heart, and the mind released of her sufferance. If the music intermits the malady renews; but if again continued, it vanishes.

10. Asclepiades, a noble physician, as often as he had frenetic patients, or such as were unhinged, or evil affected in their minds, did make use of nothing so much for the cure of them, and restoration of their health, than music and sweet harmony of voices.

11. Ismenias, the Theban, and scholar of Antigenidas, used to cure divers of the Bœotians of the sciatica, or hip-gout, by the use of music; "and," saith Gellius, "it is reported by divers, that when the sciatic pains are the most exquisite, they are allayed and assuaged with music.

12. There was a young man, a Tauromenitanian by birth, who having his head intoxicated with wine, and besides all inflamed with anger, hastened to the house of his mistress, with a purpose (because she had received his rival therinto) to set it on fire. He was about his design, when Pythagoras caused a musician to play a lesson of the graver music: by which he was so reclaimed, that he immediately desisted from his angry enterprise.

13. When Apollonius was inquisitive of Canus, a Rhodian musician, "what he could do with his instrument?" He told him, that "he could make a melancholy man merry, and him that was merry, much merrier than he was before; a lover more enamoured, and a religious man more devout, and more attentive to the worship of the gods.

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14. ◊ Agamennon, it is said, when he set out on the expedition against Troy, being desirous to secure the fidelity of his wife, left her under the care of a Dorian musician, who, by the effect of his airs, rendered fruitless, for a long time, the attempts of Ægisthus to obtain her affection: but that prince having discovered thecause of her resistance, got the musician put to death, after which he triumped, without difficulty, over the virtue of Clytemnestra.

We are told also, that at a later period, Pythagoras composed songs or airs, capable of curing the most violent passions, and of recalling men to the paths of virtue and moderation. While the physcian prescribes draughts, for curing bodily diseases, an able musician might prescribe an air for rooting out a vicious passion.

The story of Timotheus, the director of the music of Alexander the Great, has been already mentioned. The modern music has also had its Timotheus, who could excite or calm at his pleasure the most impetuous emotions. Henry III. king of France, says the *Journal de Sancy*, having given a concert, on occasion of the marriage of the duke de Joyeuse, Claudin le Jeune, a celebrated musician of that period, executed certain airs, which had such an effect on a young nobleman, that he drew his sword, and challengedevery onenear himto combat; but Claudian, equally prudent as Timotheus, instantly changed to another air, which appeased the furious youth.

What shall we say of Stradella, the celebrated composer, whose music made the daggers drop from the hands of his assassins? Stradella having carried off the mistress of a Venetian musician, and retired with her to Rome, the Venetian hired three desperadoes to assassinate him; but fortunately for Stradella, they had an ear sensible to harmony. These assassins, while waiting for a favourable opportunity to execute their purpose, entered the church of St. John de Latran, during the performance of an oratorio, composed by the person whom they intended to destroy, and were so affected by the music, that they abandoned their design, and even waited on the musican to forwarn him of his danger. Stradella, however, was not always so fortunate;

(9.) Muret. Var. Lect. 14. c. 6. p. 366. Camer. Oper. Subc. cent. 2. c. 81. p. 317. Sand. Voyages, l. 4. p. 249. Alex. ab Alex. l. 2. c. 17.—(10.) Zuin. Theat. vol. 5. l. 3. p. 1291.—(11.) Ibid. p. 1292. A. Gell. Noct Attic. l. 4. c. 13. p. 133.—(12.) Zuin. Theat. vol. 5. l. 3. p. 1291. —(13.) Philost l. 5. c. 7. p. 205. Burt Mel. par. 2. § 2 p. 277.

fortunate; other assassins, who apparently had no ear for music, stabbed him some time after at Genoa. This event took place in the year 1670.

Every person almost has heard that music is a cure for the bite of the tarantula. This cure, which was formerly considered as certain, has by some been contested; but however this may be, Father Scott, in his *Musurgia Curiosa*, gives the tarantula air, which appears to be very dull, as well as that employed by the Sicilian fishermen to entice the tunny fish into their nets.

Various anecdotes are related respecting persons whose lives have been preserved by music, effecting a sort of revolution in their constitutions. A woman being attacked for several months with the vapours, and confined to her apartment, had resolved to starve herself to death. She was, however, prevailed on, but not without difficulty, to see a representation of the *Servo Padrona*. At the conclusion of which she found herself almost cured; and renouncing her melancholy resolution, was entirely retored to health by a few more reprentations of the same kind. There is a celebrated air in Swisserland, called, *Ranz de Vaches*, which had such an extraordinary effect on the Swiss troops in the French service, that they always fell into a deep melancholy when they heard it. Louis XIV. therefore forbade it ever to be played in France under the pain of a severe penalty. We are told also of a Scotch air (Lochaber no more), which has a similar effect on the natives of Scotland.

Most animals, and even insects, are not insensible to the pleasures of music. There are few musicians, perhaps, who have not seen spiders suspend themselves by their threads, in order to be near the instruments. We have several times had that satisfaction. We have seen a dog, who, at an adagio of a sonato, by Sennalier, never failed to show signs of attention, and some peculiar sensation by howling.

The most singular fact, however, of this kind, is that mentioned by Bonnet in his History of Music. This author relates, that an officer being shut up in the Bastille, had permission to carry with him a lute, on which he was an excellent performer; but he had scarcely made use of it for three or four days, when the mice, issuing from their holes, and the spiders suspending themselves from the ceiling by their threads, assembled around him to participate in his melody. His aversion to these animals made their visit at first disagreeable, and induced him to lay aside his recreation: but he was soon so accustomed to them, that they became a source of amusement. We are informed, by the same author, that he saw in 1688, at the country seat of lord Portland, the English ambassador in Holland, a gallery in a stable, employed as he was told for giving a concert once a week to the horses, which seemed to be much affected by the music. This, it must be allowed, was carrying attention to horses to a very great length. But it is not improbable that this anecdote was told to Bonnet by some person, in order to make game of him *.

CHAP. XI.

Of such as by the Sight of the Face could judge of the Inclinations, Manners, and Fortunes, of the Person.

It is said of Paracelsus, that he had such notable skill in herbs, that at the first sight he could discern and discover the quality, virtue, and operation of any such as were showed to him. There have been some men as skilful in the perusal of faces: so that Momus needed not wish every man a casement in his breast, seeing both the inclinations and successes of men have been dextrously judged at by their outward appearance.

1. Julius Cæsar Scaliger had a singular skill herein; for it is credibly averred, that he never looked on his infant son Audectus but with grief, as sorrow-struck, with some sad sign of ill success he saw

(14.) Ozonam's Math. and Phil. Recreations, translated by Dr. Hutton, vol. ii. p. 430.

in his face; which child at last was found stifled in bed with the embraces of his nurse, being fast asleep.

2. Peter de Pinac, the last of that name, primate of France, archbishop and earl of Lyons, died in the beginning of January, anno 1599. The duke of Biron did see him in his sickness, and assisted at his funeral. No man living did better judge of the nature of men by the consideration of their visages than he. He did divine of the duke of Biron's fortune by his countenance, and the proportions and lines of his face; for having considered it somewhat curiously, he said unto his sister, after his departure from his chamber, "This man hath the worst physiognomy that ever I observed in my life, as of a man that will perish miserably." The event made good his prediction.

3. Nanzianzen, as soon as he beheld Julian the Apostate, made a conjecture of his manners and disposition, concerning whom, these are his words, in his second oration against the gentiles: "The deformity of his gestures made me a prophet concerning him: for these following did in no wise seem to be the signs of a good man: the sudden and frequent turnings of his head; his heaving up now this, and then the other shoulder: his eyes were stern, wandering, and expressing something furious in them; his feet were unstable, and his geniculations frequent; his nose was such as betokened scorn and contempt; and the whole figure of his face was framed to derision: his laughter was often and loud; he would nod with his head when he spake not; his speech was interruped and broken off before it came to the period of the sentence; his questions frequent, confused, and foolish; his answers unapt, heaped one upon another, disagreeing with themselves, and without order: and who can describe the rest? Such I saw him before his deeds, as his deeds did afterwards show him to be: and if they were here present, who were then with me, and beheld the same things, they would justify this narration of mine; and withal, would remember that I then spake these words: "How great a plague doth the Roman empire at this time nourish," &c.

4. Zopyrus did profess, that he could make a discovery of the nature, inclination, and dispositions of men, by the habit of their bodies, and inspection of their eyes, face, and forehead, &c. Being desired by some to give his judgment of Socrates, he said, "he was a stupid and dull person, and a stranger unto all kind of virtue." Those that were present, when they heard him pass this sentence upon Socrates, whom they knew to be a man of the contrary perfections, they laughed this conjecturer to scorn: but Socrates himself said, that "he had spoken nothing but what was the truth; only by the study of wisdom he had overcome and amended all these faults of his nature."

5. Bartholomæus Cocles had foretold one Coponus, that ere long he should be a wicked homicide: and in like manner he said of Hermes, the son of a tyrant, that being a banished man, he should be slain in battle. Hermes, therefore, possessed with a fear of his fate, gave secret order to Coponus, that he should kill Cocles, that wicked artist. Cocles did foresee the disaster that was coming upon him, and therefore did arm his head with a privy helmet, and usually went with a two-handed sword, which he could skilfully manage: but Coponus, in the habit of a porter, came one time behind him, and as he was putting his key into the lock of his door, he struck him on the hinder part of his head with a hatchet, and slew him. He afterwards confessed that he had no other cause for the commitment of this murder, but only that Cocles had told him that shortly he would be a murderer.

6. Antiochus Tibertus was famous for his skill in chiromancy and physiognomy: he foretold Guido Balneus, that he should be slain by an intimate friend of his, upon a conceived suspicion against him. He also told Pandulphus Malatesta, the Ariminensian tyrant, that he should be driven out of his country; and that, being in exile, he should perish in great

(1.) Fuller's Holy State, l. 2. c. 8. p. 71.—(2.) M. de Ser. Hist. of France, p. 928.—(3.) Socrat. Eccles. Hist. l. 3. c. 19. p. 311. Camer. Oper. Subc. cent. 1. c. 57: p. 251.—(4.) Patrit. de Regno, l. 5. tit. 15. p. 331, 332. Ciceron. Lib. de Fato, p. 201.—(5.) Jov. Elog. Zuin. Theat. vol. ii. l. 7. p. 465.

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want: not long after, Pandulphus caused Guido to be beheaded, as being jealous of his valour and virtue, and shut up Antiochus himself in prison, determining to expect, at leisure, the fulfilling of the rest of his presage. Antiochus had so prevailed with the daughter of the keeper of the tower wherein he was inclosed, that she furnished him with a rope, and by the help of that let him down into the tower-ditch: but, being betrayed with the noise of his fetters, he was fetched back, and both he and the overkind-maid were beheaded together. Pandulphus at length was forced to quit his country, and being an exile, and in great want, he was deserted of all men, and, old as he was, he died in a common inn. Thus Antiochus was able to predict the fate of other men, but could neither foresee nor prevent his own.

7. That Egyptian philosopher, that (Plutarch saith) was the constant companion of Marcus Antonius, was well skilled in these observations, especially if there was nothing of magic therein. He professed, that he knew the different natures and fortunes of men by looking upon their faces; and he told his patron, Antonius, "That his fortune was splendid; but withal he exhorted him to shun the society of Octavius, for that his genius, who of himself was great and high, was yet inferior to, and afraid of, the genius of that other prince."

8. The nobles of Muscovy gave their judgment of Johannes Basilides while he was yet a boy: they observing that his speech was foolish and monstrous, his manners malignant and perverse: by these, and the like discoveries, they conjectured of his dispositon for the future: and believing, that when he should ascend to the imperial power, he would prove a scourge and a heavy calamity to their country; they, thereupon, thought of taking him away by poison; which, if they had, they had freed themselves of the bloody tyranny which he afterwards exercised amongst them.

9. Democritus had so great a skill in this art of physiognomy, that thereby he rendered Hippocrates an admirer of him. When one day a maid came to him, he saluted her by the name of Virgin: when she came to him the next day, he called her woman, for she had lost her honour over-night. He also bought Diagoras, the Milesian, as knowing by his physiognomy that he would prove an excellent servant.

10. When L. Sylla went in quality of a legate into Cappadocia, there was then there one of the retinue of Orobasius, the Parthian ambassador, who beholding the face of Sylla, considering the motions of his body and mind, and comparing of his nature with the rules of his art, he said, "It could not be otherwise than that he should be a great man; and that he wondered how he could yet bear it that he was not already the chiefest and first of all others."

11. Titus Vespasian was bred up at court with Britannicus, the son of Claudius, by Messalina, had the same tutors and instructions with the young prince: at which time it was that there came a physiognomist, who, by the order of Narcissus, the freed-man of Claudius the emperor, was to consider of the aspect and countenance of Britannicus. This man did then most constantly affirm, "That Britannicus should never be emperor: but he said of Titus (who at that time stood by), "That ere long he should attain unto the empire."

12. Stepsiades, the first time he saw his son (when he was returned from the school of Socrates), said of him, by the view of his face and forehead, "That he would make a good pleader in a bad cause; for that he seemed to carry in his visage something of the Attick subtilty and impudence."

13. Isodorus, the Hispalensian bishop, chanced to behold Mahomet in Spain, before such time as he had raised so great a flame; and even then, by the rules of physiognomy, he presaged, that he would prove the pest and plague both of the church and commonwealth: and there-

(6.) Jov. Elog. Zuin. Theat. vol. 5. l. 3. p. 1271.—(7.) Camer. Oper. Subc. cent. 2. c. 6. p. 16. Plut. in Anton. p. 950.—(8.) Ibid. p. 17.—(9.) Laert. l. 9. Zuin. Theat. vol. 5. l. 2. p. 122.—(10.) Plut. in Scylla, p. 453.—(11.) Sueton. in Tito, l. 11. c. 2. p. 318.—(12.) Zuin. Thea. vol. 5. l. 2. p. 1222.

upon

upon commanded him to be seized. But Mahomet being warned by the devil of the approaching danger, consulted his own safety by flight.

14. It should seem that C. Julius Cæsar had some knowledge in these matters: for when Antonius and Dolabella were accused to him, as if they intended to disturb the present state of things, Cæsar said, "He feared not such as were fat, and had much hair on their head: but such as were pale-faced, and of a lean habit of body:" meaning thereby Brutus and Cassius, who afterwards were the chief heads in the conspiracyagainst him.

15. The sultan of Egypt, having heard of some pilgrims of Jerusalem, of great quality, when he had admitted them to his presence, and reached them his hand to kiss, he easily apprehended that Frederick, duke of Saxony, was the chief amongst them, by the proportion and heroic make of his body.

CHAP. XII.

Of the Painters in former Times, and the principal Pieces of the best Artists.

For the reputation of this art Pliny tells us, "That first in Sicyone, and then throughout all Greece, it was ordained, that gentlemen's sons and free-born, should be first sent to a painting school; there to learn, before any other thing, the way to paint and draw pictures upon box tables. It was also ordained, that the art itself should be ranged in the first degree of liberal sciences. Certain it is, that in former times it was held in such honour, that none but gentlemen and free-born might meddle with it: as for slaves, by a strict and perpetual edict, they were excluded from the benefit of this mystery; nor might they learn or be taught it. By what degrees it attained to its height, may be seen as followeth*.

1. Theon had many pieces wherein he discovered the excellency of his art; but amongst the chief was thatof a man with his sword in his hand, and his shield stretched out before him, ready prepared for the fight: his eyes seemed to sparkle with fire, and the whole frame and posture of his body is represented so threatning, as one that was entirely possessed with a martial fury.

2. Nicias exceedingly delighted himself in his profession of painting; and withal was so intent upon it, that when he painted Necya, he frequently forgot to eat his meat, and used to ask his servants "Whether he had dined or not?" When this incomparable piece of art was finished, king Ptolomy sent to purchase it of him at the price of sixty talents; but he refused to part with it, though for so vast a sum.

3. Conon Cleoneus was the man who perfected the art of painting, which before his time was but rudely and inartificially exercised; and therefore his picture were sold at a price above any other artist's in that age wherein he lived: he was the first who attempted to foreshorten his figures.

4. Bularches painted in a table the battle of the Magnetes with such skill, that Candaules, king of Lydia, paid willingly for it as much gold as it came to in weight.

5. Polynotus, the Thasian, was the first that painted women in gorgeous and light apparel, with their hoods, and other head-attire, of sundry colours. His invention it was to paint images with the mouth open, and to make them show their teeth; and represented much variety of countenance, far different from the stiff and heavy look of the visage beforetime. Of his workmanship is that picture in a table which now standeth in the stately gallery of Pompeius, of a man upon a scaling-ladder, with a target in his hand. He also beautified the great gallery of Athens with the history of the Trojan war; and being requested by Elpinice, the daughter of Miltiades, to paint her among the Trojan women, he did it to exquisitely, that she seemed to be alive.

6. Apollodorus the Athenian, who lived

(13.) Zuin. Theat. vol. 5. l. 2. p. 1223.—(14.) Plut. in Cæs. p. 737.—(15.) Zuin. Thea. vol. 5. l. 2. p. 1223.

(*) Plin. l. 35. c. 10. p. 537.—(1.) Ælian. Var. Hist l. 2. c. 44. p. 84.—(2.) Ibid. l. 3. c. 31. p. 126. Plin. l. 35. c. 31. p. 547.—(3.) Ibid. 8. c. 2. p. 22.—(4.) Plin. l. 35. c. 8. p. 533.—(5.) Ibid. c. 9. p. 533. Patrit. de Regno, l. 2. tit. 10. p. 114.

in the ninety-third olympiad, brought the pencil into a glorious name and especial credit. Of his making there is a priest at his devotion, praying and worshipping; another of Ajax all on a flaming fire, with a flash of lightning, which at this day is to be seen at Pergamus, as an excellent piece of work: and, to speak truth, before his days there can hardly be shown a table which any man would take pleasure to look long upon.

7. Zeuxis, of Heraclea, lived about the ninety-fifth Olympiad. Of him the forementioned Apollodorus said, "That he had stolen the cunning from all the rest." In process of time he grew to vast wealth, by means only of his excellent hand. At last he resolved to work no longer for money, but to give away all his pictures. His *Alcmena*, *Penelope*, *Pan*, and *Helena*, are famous pieces. Much speech there is of a wrestler or champion of his, wherein he pleased himself so well, that he subscribed to it, *Invisurus aliquis facilius quam imitaturus*, "Sooner envied than equalled." Another stately piece there is of his workmanship; Jupiter sitting upon the throne of his majesty, with all the other gods standing by, and making court unto him.

8. Parrhasius was born at Ephesus: he was the first that gave true symetry to his pictures, that best couched the hair of the head, and expressed the lovely grace and beauty about the mouth and lips: he was bold openly to challenge Zeuxis for the victory in this art. Zeuxis brought upon the stage a tablet wherein clusters of grapes were so lively represented, that the birds of the air came flocking to them. Parrhasius, to shew his workmanship. brought a tablet, wherein he had only depainted a curtain, but so lively, that Zeuxis in a glorious bravery, because the birds had approved his handy-work, said to him in scorn, "Come, sir, away with your curtain, that we may see your goodly picture." But perceiving his error, he was mightily abashed, yielded him the victory, and said, "Zeuxis hath beguiled poor birds, but Parrhasius hath deceived Zeuxis, a professed artist."

9. Timanthes had an excellent wit, and was full of rare invention: he it was that made the famous picture of Iphigenia, wherein was represented that innocent lady standing by the altar ready to be slain for sacrifice: he had painted by her Chalchas the priest, looking sad, Ulysses sadder, but her uncle Menelaus above the rest full of an extreme sorrow: and having in these spent all the signs whereby the pencil was able to express a real grief; being yet to exhibit her own father Agamemnon, he drew his visage covered with a veil, leaving it to the imagination of the spectators, to conceive the inexpressible grief and extraordinary sorrow that was in him, to behold his daughter bathed in her innocent blood. He painted a Cyclops lying asleep, and little elvish satyrs by him, with long perches, taking measure of one of his thumbs. But his picture of a prince was thought to be most absolute; the majesty whereof is such, that all the art of painting a man seemeth to be comprised in that one picture: this piece remaineth at this day within the temple of Peace at Rome.

10. Pamphylus, a Macedonian, was the first of all painters that was skilled in arithmetic and geometry, without which he judged it impossible to be a perfect painter: he was renowned for drawing a confraternity of kindred, the battle fought before Philus, and the victory of the Athenians. He taught none his skill under a talent of silver for ten years together: and thus much paid Apelles and Melanthus to learn his art.

11. Apelles surmounted all who ever came before or followed him; giving his pictures a certain lovely and inimitable grace. Having heard of the fame of Protogenes, he sailed to Rhodes on purpose to see him: but finding him absent from his shop, he took a table, and drew therein a fine and small line athwart it. Protogenes at the sight of it, said, "Apelles hath been there;" and he himself drew a second with another colour, in the midst of it, and so left it. Apelles upon his return drew a third, with a distinct colour, so small, as left no possibility

(6.) Plin. l. 35. c. 9. p. 534.—(7.) Ibid.—(8.) Ibid. c. 10. p. 535.—(9.) Ibid. p. 536. Patr. de Repub. l. 1. tit. 10. p. 537.—(10.) Plin. l. 35. c. 10. p. 537.

lity for a fourth; which when Protogenes saw, he confessed he had met both with his match and master. This table was kept for a long time, and better esteemed than any other rich or curious work, till it was destroyed by fire in the palace of Cæsar in the Palatine hill. Being abused by one of the court of king Ptolomy, whose name he knew not, nor could see in the presence, he took a coal from the hearth, and drew his face so exactly, that he was immediately known. His picture of Venus arising out of the sea, in the nether part of it catched some hurt by mischance; but there never could be found that painter who would take in hand to repair the same, to make it suitable with the rest. He flourished about the hundred and twelfth Olympiad.

12. Aristides, the Theban, was a famous painter, the first that would seem to paint the conception of the mind, and to express the inward disposition and actions thereof, yea, the very perturbations and passions of the soul; but his colours were unpleasant, and somewhat too harsh: he painted the taking of a town by assault, wherein was an infant, making means to creep to the mother's breast, who lay dying upon a mortal wound received therein: but it shewed how naturally the poor woman's affections was expressed in this picture; how a certain sympathy and tender affection might be perceived to her babe in the midst of her deadly pangs. This table Alexander the Great translated from Thebes to Pella, a city where himself was born. He painted a fight of an hundred Greeks and Per-ians, and sold it to Mnason, the tyrant of Elate, for ten pounds for every head therein painted. King Attalus also gave him for one table, and the picture in it, one hundred talents of silver.

13. Protogenes was born at Caunos, a city in Cilicia, subject to the Rhodians: his picture of Jalysus, and a dog in that table, is accounted his master-piece, which is now dedicated at Rome within the temple of peace. It was so highly esteemed, that king Demetrius, when he might have forced the city of Rhodes on that side where Protogenes dwelt, forbare to set it on fire, because he would not burn it amongst other pictures; and thus for a picture he lost the opportunity of winning a town.

14. Asclepiodorus was admired by Apelles himself for his singular skill in observing symmetry and just proportion: he pourtrayed for the king of the Elateans the twelve principal gods, and received for every one of them three hundred pounds of silver.

15. Nicomachus painted the ravishment of Proserpine by Pluto, which standeth in the chapel of Minerva in the capitol, and the mermaid Sylla, which at this day is to be seen at Rome in the temple of peace. A ready workman he was, and no painter had a quicker hand than he.

16. Philoxenus painted a table for king Cassander, containing the battle betwixt Alexander the Great and king Darius; which, for exquisite art, cometh not behind any other whatsoever.

17. Cydias was he who in a table represented the Argonauts, or knights that attended prince Jason in his expedition to Colchis: Hortensius the orator was content to pay for this piece one hundred and forty-four thousand sesterces, and shrined this picture in an oratory or chapel, built on purpose for it, in a house of pleasure that he had at Tusculum.

18. Timomachus, the Byzantine, flourished in the days of Julius Cæsar, for whom he painted Ajax and Medea; which pictures, when he bought of him for eighty talents, he caused to be hung up in the temple of Venus; by talent, I mean the attic talent, which is six thousand Roman deniers. His pieces of Orestes and Iphigenia are also much praised; but especially he is renowned for his Medusa's head, which he painted in Minerva's shield.

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19. ✧ Francisco Francia, of Bologna, struck with the fame of Raphael, conceived a violent desire of seeing some of the works of that celebrated artist. His great age prevented him from under-

(11.) Plin. l. 35. c. 10. p. 538, 539 —(12.) Ibid. l. 3. c. 10. p. 541.—(13.) Ibid. l. 35. c. 10. p. 542.—14.) Ibid. p. 543.—(15.) Ibid.—(17.) Ibid. c. 11. p. 547.—(18.) Ibid. p. 548.

taking a journey to Rome; he resolved therefore to write to Raphael, and to inform him how great an esteem he entertained for his talents after the character which had been given of him. Reciprocal marks of friendship passed between these two artists, and they carried on a regular correspondence by letter; Raphael having about that time finished his famous painting of St. Cecilia for the church of Bologna, sent it to his friend, begging him to put it in its proper place, and to correct whatever faults he might find in it. The artist of Bologna, transported with joy at seeing the work of Raphael, began to consider it with attention; when, perceiving the great inferiority of his own talents to those of Raphael, melancholy took possession of his heart; he fell into a deep despondency, and died of grief, because he found that he had attained only to mediocrity in his art after all his labour.

20. ✧ Cæsare Arethusi was invited by the duke of Ferrara to visit his court, and was received there with extraordinary respect. The prince sat to him for his portrait, admired the performance highly, gave him evident proofs, not only of his favour but of his friendship and esteem; and having at last concluded that his generous treatment must inevitably have secured his gratitude, if not his affection, he freely acquainted him with his real inducement for inviting him to Ferrara. Confiding in the integrity of the painter, he told him that there was a lady in that city whose portrait he wished to possess; but it must be procured in so secret a manner, as neither to be suspected by the lady herself, nor by any of her friends. He promised an immense reward to Arethusi if he should be successful and secret; but threatened him with the utmost severity of his resentment if he ever suffered the secret to transpire.

The artist watched a proper opportunity to sketch the likeness of the lady unnoticed by any one, and having shewn it to the duke, he seemed exceedingly struck with the resemblance, as well as the graceful air of the figure, and ordered Arethusi to paint a portrait from that sketch as delicately as he possibly could; but above all things recommended to him to preserve it from every eye except his own. When the picture was finished, the painter himself beheld it with admiration, and thought it would be injurious to his fame to conceal from the world a performance which he accounted perfect. Through an excess of pride and vanity, he privately showed it to several of his friends, who could not avoid commending the work while they detested the folly and ingratitude of the artist.

The secret thus divulged, circulated expeditiously, and soon reached the ears of the lady and her family, who were exceedingly irritated; and the duke appeared so highly enraged at the treachery of Arethusi that he was almost provoked to put him to death, but he only banished him for ever from his dominions.

21. ✧ A singular adventure happened to David Beck, a portrait painter of Sweden, the disciple of Vandyck. As he travelled through Germany, he was suddenly taken ill at his inn, and was laid out as a corpse, seeming to all appearance quite dead. His servants expressed the strongest marks of grief for the loss of their master, and while they sat beside his bed, they drank very freely by way of consolation.

At last one of them, who grew much intoxicated, said to his companions, our master was fond of his glass while alive, and out of gratitude let us give him a glass as he is now dead; as the rest of the servants assented to the proposal, he raised up the head of his master and endeavoured to pour some of the liquor into his mouth. By the fragrance of the wine, or probably by a small quantity that got imperceptibly down his throat, Beck opened his eyes, and the servant being excessively drunk, and forgetting that his master was considered as dead, compelled him to swallow what wine remained in the glass. The painter gradually revived, and by proper management and care, recovered perfectly, and escaped interment.

22. ✧ Brouwer going to Antwerp, was taken up as a spy, and imprisoned in the same place where the duke d'A-

(19.) Adams's Anecdotes, vol. 1. p. 202.—(20.) Ibid.—(21.) Ibid.

rembergs

remberg was confined. That nobleman had an intimate acquaintance with the celebrated Rubens, who often went to visit him in his confinement; and the duke having observed the genius of Brouwer, by some slight sketches which he drew with black lead, without knowing who he was desired Rubens to bring with him, at his next visit, a palette and pencils, for a painter who was in custody along with him.

The materials requisite for painting were given to Brouwer, who took for his subject a groupe of soldiers who were playing at cards in a corner of the prison; and when the picture was finished and shown to Rubens, he exclaimed that it was painted by Brouwer, whose works he had often seen, and as often admired. The duke, delighted with the discovery, set a proper value on the performance; and although Rubens offered six hundred guilders for it, the duke would by no means part with it, but presented the painter with a much larger sum.

Rubens immediately exerted all his interest to obtain the enlargement of Brouwer, and procured it by becoming his surety; he took him into his own house, clothed and maintained him, and took pains to make the world more acquainted with his merit: but the levity of Brouwer's temper would not suffer him to continue long with his benefactor; nor would he consider his situation in any other light than that of a state of confinement: he therefore quitted Rubens, and died not long after, destroyed by a dissolute kind of life.

CHAP. XIII.

Of the most eminent Artists for making of Statues and Images in Clay, Marble, Ivory, Brass, &c.

THAT of painting is a noble art, but this of the framing of statues is perhaps no whit inferior to it, since it makes a nearer approach unto nature than the other. Pictures may be seen indeed, but these are also to be felt; have an entire and solid body, and thereupon are also the more durable. The most excellent artificers in this kind were such as follow.

1. Lisistratus of Sicione was the first that in plaster or alabaster represented the shape of a man's visage in a mould, from the lively face indeed: which image he after took in wax: nor stayed he there, but began to make images to the likeness of the person; before him every man studied only to make the fairest faces, and never regarded whether they were like or no.

2. Phidias was the most excellent graver that ever was, as all nations will confess that have ever heard of that statue of Jupiter Olympius which he made at Olympia, or the stately statue of Minerva, which he wrought at Athens, in height six-and-twenty cubits, all made of ivory and gold: upon the swelling round of the shield of this goddess, he engraved the battle wherein the Amazons were defeated by Theseus; in the hollower part he enchased the conflicts between the gods and the giants; upon the shoes and pantofles she wears, he framed the fight betwixt the Centaurs and Lapithæ; in the base, or pedestal of the statue, he cut the genealogy of Pandora, and the nativities of the gods, to the number of thirty, and amongst them the goddess of Victory, of most admirable workmanship, with a serpent and sphinx of brass, under the spear that Minerva holds in her hand, admired by all workmen. He flourished in the eighty-third Olympiad.

3. Praxiteles's Venus, which he wrought for them of Gnidos, surpasses all images that ever were made by others or himself; and in truth, so exquisite and singular it was, that many a man hath sailed to Gnidos for no other purpose but only to behold it. King Nicomedes offered to free their city of all debts (which were great sums) for this piece of work; but they resolved to stand all hazards rather than part with it. It is reported that a wretched fellow was enamoured of this Venus, as one Alchidas a Rhodian loved his naked Cupid, that he made for them of Parium, a city within Propontis.

(22.) Adams's Anecdotes, vol. i.

(1.) Plin. l. 35. c. 12. p. 552.—(2.) Ibid. l. 36. c. 5. p. 565.—(3.) Ibid. p. 566. Sandys on Ovid. Met. l. 10. p. 197.

4. Scopas deserveth praise for his worthy workmanship, in which most account is made of those images in the chapel of Cn. Domitius in the cirque of Flaminius; viz. Neptune, Thetis, and her son Achilles; the Sea-Nymphs, or Nereids, mounted upon dolphins, whales, and mighty sea-horses; the Tritons, with all the choir, attending upon Phorcus, a sea-god; and the mighty fishes called Pristes, besides many other monsters of the sea; all of them wrought by him so curiously, that had he set about making of them all his life-time, and done nothing else, a man would have thought it work enough.

5. Menestratus's Hercules men have in high admiration, as also his Hecate, which standeth in a chapel at Ephesus, behind the great temple of Diana; the sextons or wardens of which chapel give warning unto those that come to see it, that they look not too long upon it, for fear of dazzling and hurting their eyes, the lustre of the marble is so radiant and resplendent.

6. Apolonius and Tauriscus were the makers of that brave piece of Zetus, Amphion, Dirce, the bull, and the bond wherewith Dirce was tied, all in one entire stone, which was brought from Rhodes to Rome.

7. Lysias made a chariot drawn with four horses, Apollo and Diana, all of one piece: and it appears how highly it was esteemed by the honourable place wherein it stood; for Augustus Cæsar, to the honour of Octavius his father, dedicated it in Mount Palatine, over the triumphant arch there, and placed it within a shrine or tabernacle, adorned with columns.

8. Agesander, Polydorus, and Athenodorus, Rhodians, most excellent workmen all, agreed by one consent to express lively in one entire stone, Laocoon himself, and his children, and the wonderful intricate windings of the serpents clasping about them. This work remaineth to be seen in the palace of the emperor Titus; a piece of art to be preferred (no doubt) before all figures, cut or cast images, whatsoever.

9. Lysippus was the founder of the Colossus, or stately image of Hercules at Tarentum, which was forty cubits high: and miraculous is the device which is commonly reported of this Colossus, that a man may move and stir it easily with his hand, so truly balanced it standeth, and equally counterpoised by geometry; and yet no wind, no storm or tempest is able to shake it. He also expressed the personage of king Alexander the Great in brass; and many images he made of him, beginning at the very childhood of the said prince; nor would that great monarch suffer any other besides this principal workman to represent his effigies in brass. He was at first but a poor tinker, or plain brasier, and then took heart to proceed further by an answer that Eupompus a painter gave him; who being asked, "what pattern he had best follow of all the workmen that had gone before him?" he showed him a multitude of people, and told him, "He should do best to imitate nature herself."

10. Charles of Lindus was apprentice to Lysippus: he made the Colossus of the Sun which stood at Rhodes, and was of all others the most admirable; for it carried seventy cubits in height: but it stood but sixty-six years, being overthrown by an earthquake, yet lying along, a wonderful and prodigious thing to behold. The thumbs and great-toes of it are so big, as few men are able to fathom one of them; the fingers and toes are bigger than most part of other whole statues and images: twelve years the artificer was in framing it, and the bare workmanship cost three hundred talents, given by king Demetrius.

11. Zendorus framed that huge and prodigious Colossus of Mercury, at Auvergne in France; ten years he was about it, and the workmanship came to four hundred thousand sesterces. Having made sufficient proof of his art there, Nero, the emperor, sent for him to Rome, where he cast and finished a Colossus an hundred and ten feet long, to the similitude and likeness of the said emperor, as it was first appointed, and as he began

(4.) Plin. l. 36. c. 5. p. 567.—(5.) Ibid. p. 568.—(6.) Ibid. p. 569.—(7.) Ibid.—(8.) Ibid.—(9.) Ibid. l. 34. c. 7. p. 495.—(10.) Ibid. p. 496.

it: but Nero being dead, it was dedicated to the honour of the Sun.

12. Polycletus, the Sicyonian, made that which workmen call the Canon; that is to say, one absolute piece of work, from whence artificers do fetch their draughts, symmetries, and proportions, as from a perfect pattern or rule, which guides and directs them in their work; so as we may truly judge that he alone reduced the skill of foundery and imagery into an art and method. He made Diadumenus in brass, an effeminate young man, with a diadem about his head: a piece of work much spoken of, for it cost an hundred talents.

13. Myro, born at Eleutheræ, and apprentice to Ageiades: the piece of work that brought him into name, and made him famous, was an heifer of brass, which divers poets have celebrated in their verse. He seems to have been the first that wrought not his images after one sort, but altered his work after many fashions, as being fuller of invention, and given more to device in his art: more curious also and precise in his symmetries and proportions; ye- he went no farther than the outward lineaments of the body; as for the inward affections of the mind he did not express in any of his works.

14. Leontius expressed lively in brass, Astylos, the famous runner, in a race; which image is shewed for a rare piece of work in Olympia: also the portrait of one that seemed lame, and to halt by reason of an ulcer: but the same was so lively and naturally done, that as many as beheld the same, seemed to have a compassion and fellow-feeling with him of some pain and grievance of his sore: and this piece of work may be seen at Syracuse.

15. Euphranor was the maker of that Paris, the excellent art and workmanship whereof is seen in this, that it represented unto the eye all at once, a judge between the goddesses, the lover of Helena, and yet the murderer of Achilles.

16. Calamis made chariots drawn with two, and at other times with four horses: and for absolute workmanship about horses, wherein he never missed, he had not his fellow in the world: and that he might appear to have the like art in framing human statues, he made one in the resemblance of the lady Alcmena, which is so exquisitely wrought, as that no man could set a better piece of work by it.

17. Bryaxis, his most excellent piece in brass was a man most grievously wounded, fainting and ready to die thereupon; which he did so lively, that one might perceive therein how little life and breath was left in his body.

18. Chanachus, with his Apollo, had another exquisite and curious work by him devised and wrought: it was a stag standing so lightly upon his feet that a man might draw a thread under them, and the same take hold of the floor underneath so daintily, that he seemed to touch it with one foot by the claw, with another by the heel; and the same after such a winding manner, twining and turning, as well with the one as the other, that a man would think one while he would bounce and spring forward, and another while start and cast himself backward.

19. Leocras made the eagle that ravished Ganymede, and flew away with him, but so artificially, that, as if she knowing what a fair and dainty boy she had in charge, and to whom she carried him, clasped the child so tenderly, that she forbare with her talons to pierce through so much as his clothes.

20. Theodorus, who made the labyrinth of Samos, cast his own image in brass, which, besides the near and wonderful resemblance of himself, was contrived so artificially besides, and set out with such other fine devices, that he was much renowned for it: in his right hand he had a file; and in his left he bore with three fingers a little coach, with four horses, but both the coach, horses and coachman, were couched in so small a compass, that a little fly, which he also devised to be made with the rest, covered all with her wings.

21. Callimachus was a workman of great note; but he was surnamed Cacizotechmos,

(11.) Plin. l. 34. c. 7. p. 497.—(12.) Ibid. c. 8. p. 497.—(13.) Ibid. p. 498.—(14.) Ibid. (15.) Ibid. p. 502.—(16.) Ibid. p. 501.—(17.) Ibid.—(18.) Ibid.—(19.) Ibid. p. 502.—(20) Ibid. p. 503.

zotechmos, for he would always be finding fault with his own workmanship, and could never see when to make an end, still thinking he had not showed art enough. There is a dance of Lacedæmonian women of his making, a piece of work which he went about to amend; and when he thought to make it better, he marred it in such a manner that it lost all the grace that it had before.

CHAP. XIV.

Of the most applauded Actors upon Theatres, and the Name, Riches, and Favour of great Persons they have thereby attained unto.

SOME of these have been masters of that grace and sweetness in their pronunciation, and have expressed things so much to the life, by their choice and befitting gesture, that they have wonderfully gained upon the minds of men thereby: which being observed, the most famous orators that ever were, were not ashamed to become the scholars of such men as these; and had they not so done, they had never obtained the perfection of their own art.

1. Richard Burbage and Edward Allen, were two such actors in queen Elizabeth's time, as no age must ever look to see the like: and to make their comedies complete, Richard Tarleton, who for his part played the clown, never had his match, nor ever will have.

2. Andreas Salvadorus was an excellent dramatic poet, in which it was his peculiar happiness to have Lauretius Victorius for an actor, whose praise will continue to latest posterity. His voice was clear, sweet, and loud: he had a distinct and harmonious pronunciation; and was an excellent singer: by all which he gave, as it were, something of divine to every thing he had to deal in, which appeared more plainly when he was gone, for the things he had pronounced seemed not the same in the mouths of others.

3. Polus was a famous actor at Athens, of whom it is said, that when he was to play such a part as required to be presented with a remarkable passion, he privily brought in the urn and bones of his dead son; whereby he so excited his own passion, and was moved to deliver himself with that efficacy both in words and gesture, that he filled the whole theatre with unfeigned lamentations and tears.

4. Roscius was so incomparable an actor, that he excelled all mimics and players that came upon the stage: so that whensoever any thing was frigidly, or but indifferently personated upon the theatre, the spectators would commonly cry out, "Roscius plays not." This man, with his utmost study and diligence, was subservient to the eyes and ears of the people: and therefore he would familiarly glory in this, that he did never bring any gesture before the people, which he had not well practised at home, and there approved of it beforehand.

5. When Tullius Cicero began to plead in causes, it is said of him, that he applied himself to Roscius the comedian, and Æsopus the tragedian, for instructions. This Æsopus was famous in Rome for action: and they say, that once playing the part of Atreus, deliberating upon the punishment of Thyestes, he was so transported, that he struck and slew a servant, as he suddenly passed by, with the sceptre he then had in his hand. This Æsopus in this employ attained a vast estate, which was afterwards consumed in as much vanity as that whereby it had been gotten.

6. Nicocreon, of Salamine, and Pasicrates the Solian, contended with great earnestness in the shows that Alexander made at his return out of Egypt into Phœnicia: Pasicrates stood for Athenodorus, and Nicocreon for one Thessalus, whom Alexander himself favoured: yet he discovered not this inclination till such time as the judges had pronounced Athenodorus the victor. Then Alexander, as

(21.) Plin. l. 34. c. 8. p. 504.
(1.) Bak. Chron. p. 581. — (2.) Janii Nicii Pinacoth. Imag. 1. 35. p. 62, 63. — (3.) Lips. de Const. l. 1. c. 8. p. 32. — (4.) Patrit. de Regno, l. 5. tit. 19. p. 349. Cæl. Antiq. Lect. l. 14. c. 17. p. 658.—(5.) Plut. in Cic. p. 863.

he departed, said, "He did commend the judges; nevertheless he had rather have lost a part of his kingdom than to have seen Thessalus overcome." Also when Athenodorus (being fined by the Athenians for being absent from their bacchanals) had besought Alexander to intercede by his letter in his behalf, he denied his request therein, but paid for him the fine that was imposed upon him.

7. Callipedes, an actor of tragedies, had a celebrated name amongst the Grecians, and a mighty fame amongst all men for his surpassing skill and dexterity in that faculty. This man meeting with Agesilaus, saluted him first, and joining himself with those that were walking, made ostentation of himself, supposing Agesilaus would take occasion to speak familiarly to him: but perceiving no notice was taken, "Dost thou not know me, O king!" said he. Agesilaus looking upon him, "Are you," said he, "Callipedes the dicelict?" so the Spartans term those that are mimics: and the word doth signify an idol or image. By this means he checked the man's pride, and yet gratified the humour of self-admiration that he was so far carried away with.

8. Demosthenes being once exploded by the people, hasted home with his head covered, and his mind troubled: Satyrus, the tragedian, followed him, to whom Demosthenes lamentably complained, "That whereas he was more labourious than all other orators, and that he had much impaired the state of his body in the prosecution thereof, yet he could not please the people: but that drunkards, mariners, and illiterate persons held the pulpit, while in the mean time he was rejected." "You say true," said Satyrus: "but I shall soon remove the cause, if you will repeat me some verses of Euripides or Sophocles without book." Demosthenes pronounced some of them, which Satyrus repeated after him with such a decency of countenance, and such aptness of gesture, that Demosthenes scarce knew them to be the same. Here it was that he first understood what an accession of dignity and grace is added to an oration by action; and thenceforth he accounted a declamation a thin and vain thing where pronunciation and action were neglected.

9. Hippias and Sergius were two tragedians and mimics in Rome, who were in such favour with Marcus Antonius, that they could do with him almost what they pleased. Also Cytheris, a woman of the same profession, was so much beloved by him, that he carried her with him, as he went from city to city: and no less a retinue waited upon her carriage than if it had been that of his mother.

10. Theodorus Zuingerus, soon after his childhood, gave instance of what his country might expect from him: for in a play that was publicly exhibited by Thomas Platerus (the father of Fœlix), when he sustained the character of Cupid, with his sweet variety of gesture, his becoming action, and pleasant pronunciation, he so turned the faces, eyes, and minds of all men upon him, that tears of joy dropped from the eyes of some of the spectators; others witnessed the applause they gave him, by the sighs that parted from them; and others again cried out with the poet,

Ingenium cœleste suis velocius annis
Surgit, et ingratæ fert malè damna moræ.

"A heav'n-born wit, preventing his own years,
Rises, and loss by base delays he fears."

11. Claudius Rufus hath left in writing, that many years ago, in those days when Caius Sulpitius and Licinius Stolo were consuls, there reigned a great pestilence at Rome, such a mortality as consumed all the stage players indifferently one with another: whereupon at their instant prayer and request, there repaired out of Tuscany to Rome many excellent and singular actors in this kind, amongst whom, he who was of the greatest reputation, and had carried the name longest in all theatres for his rare gift and dexterity that way, was called Hister, of

(6.) Plut. in Alex. p. 681.—(7.) Ibid. p. 607. Cœl. Rhod. l. 11. c. 16. p. 505.—(8.) Plut. in Demost. p. 849.—(9.) Plut. in Anton. p. 920.—(10.) Melch. Adam. in Vit. Germ. Med. p. 301.

whose

whose name all other afterwards were called Histriones.

12. Astydamus, the son of Morsymus, was a player, so noted in his time, that the people decreed he should have a statue erected in the theatre, in honour of him, more especially for that, in the acting of Parthenopæus; he had performed it with that dexterity and grace, as merited an applause from them all. This player therefore framed a title and inscription for his own statue, in which he had not been oversparing in his own praises; this title he read amongst the people, that in case it should be approved by them, it might be disposed with his statue: but the people were so offended with the man for being so very lavish in his own praises, that by a general vote it was decreed, "That so arrogant a title as that should not be admitted." Suidas says. "This title was to this purpose :"

> "Would I had liv'd with them, or they with me,
> Who for sweet speaking so renowned be;
> I then (no doubt), had gain'd the chiefest praise;
> Envy'd by those who can no envy raise."

CHAP. XV.

Of Men notably practised in Swimming; and how long some have continued under Water.

Custom and long practice of any thing doth seem to divest man of his own nature, and to adopt another instead thereof, as we may perceive upon divers occasions: and particularly in respect of what follows.

1. Spunges are gathered from the sides of rocks, fifteen fathom under water, about the bottom of tbe Streights of Gibraltar. The people that get them, are so trained up in diving from their childhood, that they can endure to remain under water such a continuance of time, as if it was their own proper element.

2. Among those wonders which have been in our time, we know of late a man, not of any generous extraction, but of the meaner sort, who was a mariner, at some times for a stipend; and at other times got his living by fishing. This man was known in a sharp season of the year, and sometimes in a troubled sea, in one day to have swimmed from Ænaria, an island among the Pithecusæ, over against Naples, as far as to Prochytas, which is almost fifty furlongs, and at sometimes to have returned in the same day. When this seemed unto all men utterly incredible, he voluntarily made offer of himself to perform it. Multitudes came to behold this sight, and when Ænaria had leaped into the sea, a boat that followed him on purpose, observed him swimming at some distance before them that were in it, till such time as he came to shore at Prochytas in safety

3. Historians do much admire the valour and strength of Sertorius; his first warfare was under Scipio, against the Cimbrians, who had passed over into Gaul: in this war, when a party of the Romans had fought unfortunately, it happened that Sertorious was grievously wounded, and had lost his horse: in this case, with his breast-plate upon him, and shield and arms in his hand, he threw himself into the Rhodanus, a swift river, and on striving against the adverse waves, he swam over it, and not without great admiration of the enemy, he got over in safety to the Roman army on the other side.

4. Scævola, a man of admirable valour, having alone defended a rock all the day from the whole force of the Britons, when night came he threw himself into the sea, and laden with a heavy shield, and two coats of mail, by swimming he got safe to Cæsar, who having publicly applauded him, of a private soldier, made him a centurion.

5. Those few people that dwell in the islands of Lar and Cailon, are almost transformed into the nature of fishes: so excellent swimmers are they, that seeing a vessel on the seas, though stormy and

(11.) Plut. Mor. in Quæst. Rom. qu. 107. p. 885.—(12.) Zuin. Thea. vol. 1. l. 2. p. 163.
(1.) Clark's Geogr. Descrip. p. 196.—(2.) Alex. ab Alex. Genia Dier. l. 2. c. 21. p. 91. Zuin. Thea. vol. 1. l. 1. p. 120.—(3.) Patrit. de Regno. l. 3. tit. 4. p. 167.—(4.) Ibid. p. 168.

tempestuous, they will swim to it, though it be distant from them five or six miles; and this only to beg alms, their own food being nothing but fish, and they very poor.

6. They fish for pearl in the South sea near Panama, and in the North sea in divers places, as in the isle of Margareta towards the coast of Paria, where the oysters feed upon cubuca. The pearls of greater price are called Quilates, or Carats. For this fishing they choose the best-winded men, and such as can contain longest under water. At Barlovento, Cuba, and Hispaniola, I have seen them stay three quarters of an hour under water, and I was told they have had some who have continued the whole hour. The general of Margaita keeps many of these men, who are slaves to him, called Bouze: one of these pearls was brought to the king of Spain as big as a pigion's egg, valued at 14,000 ducats, by some 100,000, and it was called a Peregrina.

7. The Grecians used to breed up their children with liberal education: they were well instructed in wrestling, and also were taught to swim well. This was the reason that very few of the Greeks perished in the naval fight of Xerxes at Salamin, for being well skilled in swimming, when any of their ships were broken or in danger of sinking, they quitted them, and leaping into the sea, swam safely to Salamin: on the other side, the Persians being generally unpractised herein, for the most part perished in the sea.

8. Henry the Third, the emperor of the Romans, in revenge for the death of Peter, king of Hungary, besieged Pisonium. It was here that a certain Hungarian, his name was Zothmundus, an incomparable swimmer, was sent in the dead of the night by the governor, to get, by swimming privily, under the enemy's ships: this he did, and with an augur he so bored them in the bottom, that between two and three o'clock in the morning, divers of them began to sink. By this artifice, the forces of the Germans were so broken and impaired, that they were constrained to break up the siege and to depart

9. Alphonsus, king of Sicily aud Arragon, besieged the city of Bonifacia, a colony of the Genoese, in the island of Corsica; he had there, more especially, one vast ship, which was called the Round-head, which created the Genoese a great deal of trouble and danger, in their naval fights with him: whereupon, by the command of Johannes Campo-Fulgosus, one Andreas Mergus, a Genoese, cast himself into the sea with his helmet on his head, and a short knife in his hand, and being (as he was), an excellent diver under water, with little trouble he cut the cables of this ship, in the time when the battle was hottest. Then this vast heap of wood began at first to move itself, then to turn the beak of it another way, and after, to draw along with it other ships: so that Alphonsus was constrained to retire, and to give leave to the Genoese to enter in safety their city of Bonifacia, and to relieve it.

10. C. Julius Cæsar, by swimming and resting himself upon blown bladders, would pass over rivers with that celerity and speed, that oftentimes he hath prevented and arrived, before such messengers as he had before appointed to carry the news of his coming. At Alexandria, by by a sudden eruption of the enemy, he was constrained to leap into a boat (and when too great a number cast themselves into it after him), he was forced to leap thence into the sea, where he swam two hundred paces to get into one of his own ships, holding in the mean time, his writings in his left hand above the water, lest they should be damnified that way, and drawing his general's coat after him with his teeth, that the enemy might not boast of having such a spoil in their power.

11. Scyllias was the best swimmer and diver of all other men in his time.

(5.) Purch. Pilg. tom. 1. l. 5. c. 14. §. 2. p. 659.—(6.) Vincent le Blanc's Travels, tom. 3. c. 13 p. 386.—(7.) Zuin. Thea. vol. 2. l. 5. p. 386.—(8.) Ibid. p. 387—(9.) Fulgos. Ex. l. 7. c. 4. p. 969—(10.) Plut in Cæsar. p. 731. Zuin. Theatr. vol. 2. l. 5. p. 387. Patrit. de Regno. l. 3. tit. 4. p. 105.

He attended upon Xerxes in his expedition into Greece; and in the wreck of part of his navy at Pelion, this man was of special use; much money he saved for the Persians, and much he gained to himself. He had resolved, and waited an opportunity, to pass over to the Greeks: and casting himself into the sea at Aphetas, where Xerxes's navy was, he swam to Artemisium, which is well nigh eight hundred furlongs: there he told the Greeks of the Persian's shipwreck at Pelion, and the ships that were sent to fetch a compass about Eubœa. He and his daughter, called Cyana, whom he had also taught to swim, and dive with great dexterity, these two swimming under water, cut in pieces the cordage of the Persian ships in a very vehemently-tempestuous time, by which means a great destruction was made of Xerxes's galleys. The Grecians were mindful of this good turn, and in honour of his memory, and that of his daughter, the Amphictions decreed a statue of each of them to be kept enshrined at Delphos.

CHAP. XVI.

Of the most famous Philosophers, Academics, Stoics, Cynics, Epicureans, and others.

A LARGER account of the ancient sages and philosophers, would not agree with my present design, and therefore I have contented myself with this abstract from Laertius, to whom I refer my reader, if he is desirous of further satisfaction in their doctrines and tenets.

1. Thales, a Phœnician, some say a Milesian, was of an illustrious family: it is said, "That he first found out the calculation of eclipses, and obliquity of the ecliptic; was the first that said souls were immortal, and that the sun was six hundred and twenty times bigger than the moon: and first described a right-lined triangle of equal magnitude with a given circle; he held water the beginning of all things: that the world had a soul: and he first divided the year into three hundred and sixty-five days: he was born in the thirty-first Olympiad, and died in the seventy-eighth year of his age: or, as Sosicrates, in the ninetieth; he was the first of the seven wise men; and his saying was, "Know thyself"

2. Solon, a Salaminian by birth. He first eased the burden of the Athenians, occasioned by usury: discovered and resisted the intended tyranny of Pisistratus, and finding it in vain, laid down his arms at the gate of the common hall, saying, "O my country, I have assisted thee, both in word and deed." He made laws for the Athenians: he flourished in the forty-sixth Olympiad, and died in Cyprus, when he was eighty years of age.

3. Chilon, the son of Damagetus, was a Spartan; he was acquainted with the fable-maker Æsop: being asked, what was hardest to do? he said, "To keep secrets, to dispose well of our leisure hours, and to bear an injury." His precepts were, to restrain the tongue, especially in feasts; to speak no evil of our neighbours; to threaten none, because 'tis womanish; to visit our friends most in adversity; not to speak evil of the dead: to honour age; to prefer loss to a reproachful gain; not to wish things that cannot be," &c. He was old in the fifty-second Olympiad, and died at Pisa in the arms of a son of his, victorious in in the Olympic games. His joy it seems was too strong for his weak body: his saying was, "A promise and a loss lie near together."

4. Pittacus, the son of Hyrrhadius, was a Mitylenian: he with the brethren of Alcæus slew Melanchrus the tyrant of Lesbos; refused money sent him by Crœsus: the supreme magistracy amongst the Mitylenians was given him by universal consent, which he held ten years, and having settled their state, resigned his government. He pardoned the murderer of his son, saying, "That pardon was better than repentance." He said, "That magistracy shows the man;" and being asked, "What was best?" answered, "To do well that which the

(1.) Laert. lib. 1. p. 6, 7.—(2.) Ibid. p. 11, 12.—(3.) Ibid. p. 17, 18.

present

present time required." His advice was, not to discover what we are about till we have attained it. His saying was, "Know the opportunity." He lived beyond seventy years, and died in the third year of the fifty-second Olympiad.

5. Bias, the son of Teutamis, was born at Priene, and thought by Satyrus the chief of the seven wise-men of Greece: he said, "Strength was a gift of nature, riches of fortune; but to comprehend things profitable for our country, was the prerogative of the mind and prudence." When asked, what was most difficult? To bear with constancy," "said he, "The changes of our affairs to the worse." Sailing with wicked persons in a storm, who then prayed, "Hold your peace," said he, "lest the gods know you are here." He advised, "so to love, as that possibly we may hereafter hate: not to speak hastily: to say of the gods, 'That they are:' to lay up wisdom in youth for the support of old age: to acknowledge God the author of all the good we do." He lived till aged; and having pleaded the cause of one, he laid his head down on the lap of his grandchild, and the judges having passed sentence for his client, and dismissed the court, he was found dead. His saying was, "Most men are bad."

6. Cleobulus, the Lindian, was the son of Evagoras: he advised men to marry their daughters, when virgins for age, and women for wisdom, thereby obscurely hinting, that virgins were to be instructed. To do good to friends and enemies; to oblige the one and reconcile the other: that going forth, we should ask, what we are about to do? and returning, what we have done? to be more ready to hear than speak: not to dally, nor quarrel with our wives in the presence of others: to overcome pleasure; and not to be insolent in prosperity. He died at seventy years of age: his saying was, "A measure is the best."

7. Periander, the Corinthian, was the of son Cypseles: he seized upon the government, and became the tyrant of Corinth, being the first that kept a life-guard about him. He said, "They that would rule safely, must rather be fenced with love and good will than arms: that rest is desirable; petulancy, dangerous; gain, filthy; pleasures, fading; but honour, immortal." He advised to keep promises, reveal no secrets, to be the same towards our friends, fortunate or otherwise: and to punish not only those that commit a fault, but those also that are about to do it. He held his tyranny forty years, and flourished in the thirty-eighth Olympiad. His saying was, "In meditation there is all."

8. Anarcharsis, the son of Gnurus, and brother of Cadvides, king of the Scythians, came to Athens, and was received by Solon as his friend. He used to say, "That the vine had three clusters: the first of pleasure, the second of drunkenness, and the third of sorrow and repentance: that seamen are but four inches distant from death: and that the market-place is a spot of ground, where men meet to deceive one another." Being asked, What ships were the safest? he replied, "Those in the haven." When reproached by one of the Athens for being a Scythian, "My country," said he, "is a reproach to me; but thou art so to thy country." When abused by a young man at a feast, Youngster," said he, "if you cannot bear your wine young, you will carry water when you are old." He is said to have found out the anchor and the potters wheel. Returning into Scythia, he highly commended the laws of Greece, and endeavouring to alter those of his own country, he was shot dead at a hunting by the king his brother.

9. Epimenides, the son of Phæstius, a Cretan, is said to have slept fifty-seven years: was illustrious amongst the Greeks, and a friend of the gods: he purged the city of Athens, and thereby freed it of the pestilence. Phlegon saith he lived one hundred and fifty-seven years: he was contemporary with Solon.

10. Pherecydes, the son of Badys, was a Syrian: strange things are reported of him; as that, walking upon the

(4.) Laert. lib. 1. p. 19, 20.—(5.) Ibid. p. 20, 21.—(6.) Ibid. p. 23, 24.—(7.) Ibid. p. 24, 25.—(8.) Ibid. p. 26.—(9.) Ibid. p. 29.

shore, and seeing a ship sailing with a prosperous wind, he said, "That ship would be presently cast away;" as it was in their sight: also having drank water out of a pit, he foretold there would be an earthquake within three days; which also came to pass: coming to Messana, he warned Perilaus, his host, to depart thence, with all that he had; which he neglecting to do, Messana was taken. He is said to have died of the lousy disease: he lived in the fifty-ninth Olympiad.

11. Anaximander, the Milesian, held infinity to be the beginning and element of all things (not air or water), which changed in its parts, but was immutable in the whole: that the earth is the centre, and round: that the moon has no light of her own: the sun is bigger than the earth, and is the purest fire. He found out the gnomon for dials: first described the compass of sea and land, and made a sphere. He lived to sixty-two years, and died about the fifty-eighth Olympiad.

12. Anaxagoras, the son of Eubulus, a Clazomenian, was noble and rich, but left all to his friends: when one said, "He had no care of his country: "Yes, but I have," said he, pointing towards heaven. He said, "The sun was a red-hot iron, bigger than Peloponnesus: that the moon was habitable, and that there were hills and valleys therein: that the milky-way was the reflex light of the sun: that the origin of winds is the extention of the air by the sun. Being asked, what he was born for? "To contemplate," said he, "the sun, moon, and heavens." He said, the whole frame of heaven consisted of stone, and that it was kept from falling by the swift turning of it. He died at Lamsacum in the first year of the seventy-eighth Olympiad.

13. Socrates, the son of Sophroniscus, was an Athenian: he was valiant, patient, constant, and contented. His food was so wholesome, and he so temperate, that though the pestilence was often in Athens, yet he alone was never sick: seeing a multitude of things exposed to sale, "What a number of things," said he, "have I no need of!" He took no notice of those that reproached or backbited him. He was powerful in persuasion, and dissuading; as he apprehended the occasion for either. He said it was a strange thing that all men could tell what goods they had, but no man how many friends he hath, so remiss are they in that matter; that knowledge is the only good thing, and ignorance the only evil; that his genius did presignify future things to him: that other men lived to eat, but he did eat to live. Being asked, "What was the principal virtue of youth?" he replied, "Not to over-do:" and, "Whether it were best to marry or live single?" he answered, "In both you will repent." He advised youth daily to contemplate themselves in a glass, that if handsome, they might make themselves worthy of it; if deformed, they might cover it with learning. By the Oracle of Opollo he was judged the wisest of men, by which he fell into the envy and hatred of many; and was accused as the despiser of the old, and a setter-forth of new gods; and thereupon being condemned, he drank poison. The Athenians soon after bewailed the loss of him. He died in the ninety-fifth Olympiad, aged seventy.

14. Aristippus the Cyrenian, moved with the glory of Socrates, came to Athens, and there professing himself a Sophist, was the first of the Socratics that exacted a reward: he was a man that knew how to serve every place, time and person, and he himself aptly sustained what person he pleased; upon which account he was more gracious with Dionysius than any other, and by Diogenes called the royal dog. Being asked, what he had learned by philosophy? "To use all men," said he, "with confidence." When one upbraided him that he lived sumptuously: "If that were evil," said he, "we should not use it in the festivals of the gods." Dionysius asked him the reason why philosophers

(10. Laert. lib. 1. p. 31.—(11.) Ibid. lib. 2. p. 33.—(12.) Ibid. p. 34.—(13.) Ibid. p. 37, 38.

came

came to the houses of rich men, but rich men went not to theirs? "Because," replied he, "those know what they want, but these do not." One asked him, what difference there was betwixt one wise, and another not so? "Send," said he, "both naked where they are not known, and you will discover it." Having entreated Dionysius in behalf of his friend, and in vain he threw himself at his feet; and being blamed for so doing; "Not I," said he, "but Dionysius is in fault, who hath his ears in his feet." Many were his witty and acute sayings and replies; a number of which may be found whence these were borrowed, that is, from Laertius.

15. Stilpon of Megara so far surpassed all others in learning, and a copious way of speaking, that little wanted but that all Greece, fixing its eye upon him, had passed over unto the Megarick sect. He had an unchaste daughter, and when one told him that she was a dishonour to him: "Not so much," said he, "as I am an honour to her." He was in great favour with Ptolomæus Soter; and when Demetrius, the son of Antigonus, had taken Megara, he gave express order for the saving his house, and caused all his goods to be restored. He was commanded immediately to depart Athens by the Areopagites, for having spoken slightingly of the statue of Minerva, the work of Phidias. Certain it is, that he was in such honour at Athens, that the tradesmen would run out of their shops to see him; and when one said, "They wonder at thee Stilpon, as at a wild beast;" "No," said the other, "but as a true man."

16. Plato, an Anthenian, was the son of Ariston, and descended from Solon, by his mother Perictione. In matters of philosophy that fall under sense, he followed Heraclitus; in things only comprehended by the mind, Pythagoras: and in politics, Socrates. He was one of that reputation, that, when he went up to the Olympic games, the eyes of all the Athenians were bent upon him. He got the name of Plato (say some) from the breadth of his forehead. Aristotle saith, "The manner of his speech was a middle sort, betwixt verse and prose." He professed philosophy in the academy; whence that sect of philosophers that came from him were called by him Academics. He said the soul is immortal, that the seat of reason is in the head, of anger in the heart, of love in the liver; that matter and God are the two principles of all things. He died in the first year of the one hundredth Olympiad, aged eighty-one, and was buried in the academy.

17. Speusippus, son of Eurymedon the Athenian succeeded Plato, he set up the images of the Graces in his school: he held the same opinion with his master Plato, but was inferior to him in his manners, as one that was passionate, and a lover of pleasures. In his age he fell into the palsy, and then with grief being made weary of life, he willingly exchanged it for death.

18. Xenocrates, son of Agathenor, was born at Chalcedon: he was the scholar of Plato, and was naturally dull, and of a sad countenance, but of singular chastity, and so famous for his veracity, that the Athenians received his testimony without an oath. Being sent with others ambassador from Athens to king Philip, he alone returned uncorrupted with money: yet this so great a man the Athenians caused to be sold, because he was not able to pay the tribute of an inhabitant. Demetrius Phalereus bought him, paid the tribute, and set him at liberty. He succeeded Speusippus, and taught in the academy twenty-five years, and died in the night by a fall, in the second year of the one hundred and tenth Olympiad, being at that time aged eighty-two years.

19. Byon, the son of a publican about Borysthenes, was a man of a quick wit: being asked, "Whether a man should do well to marry?" "If," said he, "she be fair, she will be common; and if foul, a torment." He said old age was the haven of evils, and that thereupon all

(14.) Laert. lib. p. 49, 50.—(15.) Ibid. p. 61, 62.—(16.) Ibid. lib. 3. p. 70. 71, &c.—(17.) Ibid. lib. 4. p. 96.— (18.) Ibid. p. 98, 99.

things hastened unto it; that it was a great evil, that we are not able to bear evils; that the way to the grave was easy, as being found by us when our eyes are shut. He was so vain-glorious, that at Rhodes he persuaded seamen to follow him in the habit of scholars. He sucked in atheism from Theodorus, and having lived impiously, no wonder he was so loath and afraid to die. He fell sick and died at Chalcis.

20. Aristoteles, the son of Nichomachus, was born at Stagira: he stammered in his speech, his legs were small, and his eyes little; his habit was commonly rich, and he wore rings upon his fingers; he fell off from his master Plato while yet alive; and finding Xenocrates to succeed him in the academy he walked in the Lyceum, and their discoursed on philosophy daily to his scholars from whence he had the name of Peripatetic. He went thence to Philip of Macedon, and became tutor to his son Alexander: he loved Hermaes, a harlot, to that degree, that he composed a hymn in honour of her, and sacrificed to her after the same manner as the Athenians did to the Eleusinian Ceres: for which, accused of impiety, he fled from Athens to Chalcis, and there drank poison, or as some say, died of a disease, aged sixty-three years. His sayings were such as these: being asked, what a liar gains? he answered, "Not to be believed when he speaks truth:" being upbraided for showing mercy to a bad man," "I pitied," said he, "not the manners, but the man:" being asked, what hope was? he replied, "The dream of a waking man:" being told of one that spake ill of him behind his back, "Let him beat me too when I am absent." He said the roots of learning were bitter, but the fruit sweet: being asked what a friend was? "Two souls," said he, "dweling in one body:" and what he had gained by pilosophy? he answered, "To do that freely which others do out of fear of the laws." He died in the third year of the one hundred and fourteenth Olympiad.

21. Theophrastus, the son of Melanta, an Eresian fuller, he succeeded Aristotle in his school: he was a studious and a learned man; of that esteem at Athens, that he had almost two thousand scholars. Being accused by Agonides of impiety, little wanted but that the Athenians had fined his accuser. He used to say, that the loss of time is the greatest expense; that an ungoverned tongue is less to be trusted than an unbridled horse; that for the love of glory, man proudly loses many of the pleasures of life; that we then die, when we begin to live. He wrote many books, and died at eighty-five years of age: having remitted something of the former course of his studies, he is conceived thereby to have hastened his death.

22. Antisthenes, an Athenian, was the scholar of Socrates, of whom, when he had learned patience, and command of the passions, he became the first author of the sect of the Cynics. He said that labour was good, and often used to say, "Let me rather be mad than affected with pleasure. As iron is consumed with its own rust so (saith he) is the envious man with his own manners; and that it was better to be exposed to ravens and crows than to fall into the hands of flatterers; for those only prey upon the dead, but these upon the living." Being praised once by some bad men, "I doubt," said he, "I have done something that is evil." When taxed for keeping ill company, "So," said he, "do physicians, and yet have not their fevers." He would say, "Nothing is new to a wise man; and that the weapons of virtue are not to be wrested from us." He was the prince of the sect of the Stoics.

23. Diogenes, the son of Icesius, was born at Sinope: being forced to quit his country for counterfeiting coin, he went to Athens, where he became the scholar of Antisthenes; lived exceeding frugally, and exercised himself in all manner of hardships: he slept upon his old cloak; carried his provisions in a bag: embraced statues when covered with snow in winter; tumbled himself upon the hot sands in summer, and a tub was the only house he had. He said when he saw magistrates, physicians and philosophers,

(19.) Laert. lib. 4. p. 110.—(20.) Ibid. lib. 5. p. 116, 117.—(21.) Ibid. p. 122, 123.—(22.) Ibid. lib. 6. p. 138.

that

that he thought man was the wisest of all creatures; but when he looked upon diviners, interpreters of dreams, and such as confided in them, or men puffed up with honour and riches, he took men for the vainest and emptiest of all other. Alexander the Great used to say, that were he not Alexander, he could wish to have been born Diogenes. Being commanded by that prince to ask what he would: "Stand then," said he, "out of my sun-shine." He said, his manner was to oppose boldness to fortune, nature to the laws, and reason to passions and perturbations. Being asked, what hour was best to dine in? "If," said he, "thou art rich, when thou wilt; if poor, when when thou canst." Lighting up a candle at mid-day, he said he sought for a worthy man. A rich man unlearned (he said) was a sheep with a golden fleece. Being compelled by poverty, he begged of one in this manner, "If you have given others, give me also; if you have never given to any, begin with me." Being asked of what country he was? "I am," said he, "a citizen of the world." Hearing a handsome youth speak indecently: "What," said he, "are you not ashamed to draw a leaden sword out of an ivory scabbard?" He lived till he was near ninety years of age, and is supposed to have died then, by purposely holding in his breadth: he died at Corinth the same day that Alexander died at Babylon, and was an old man in the one hundred and thirteenth Olympiad.

24. Crates the son of Ascondus, was a Theban, the scholar of Diogenes. He was nobly descended, and whereas his estate amounted to near three hundred talents, he gave it all amongst his citizens, addicting himself to philosophy with great constancy. He said it was impossible to find a man without fault; but that as in a pomegranate, there would ever be some rotten kernels. He did studiously reproach whores that he might exercise himself in hearing evil speeches: he drank water, and wore a rough hairy skin, sewed within-side of his sordid cloak. He was a deformed person to look upon, and crooked in his old age. When Alexander asked him if he desired that Thebes wherein he was born, being demolished, should again be rebuilt? "To what purpose," said he, "when perhaps another Alexander shall again subvert it? That he had poverty and obscurity for his country, which was out of the power of fortune, and was fellow-citizen with Diogenes, who was now safe from the snares of envy." He flourished in the one hundred and thirteenth Olympiad.

25. Menedemus, a Cynic philosopher, was the scholar, of Colotus the Lampsacenian: he arrived to that degree of madness, that he went up and down in the habit of a fury, saying, "He was come from hell to observe the sins of men, and that he was again to descend thither, to give the gods an account of what he had discovered." His usual habit was a black coat reaching to his ancles, a Phœnician girdle about him, an Arcadian cap upon his head, in which were twelve letters woven, tragical buskins, a very large beard, and an ashen plant in his hand.

26. Zeno, son of Demeus, scholar of Crates, was born in Cyprus, a small town in Greece: was father of the Stoics, much honoured by the Athenians, who deposed the keys of their city in his hands; and he was highly favoured by Antigonus. He told a loquacious young man that his ears were fallen into his tongue; he said nothing was more indecent than pride, and especially in a young man. Being asked, what a friend was? he replied, "Another self." He had beaten a thievish servant of his, and when he excused himself, saying it was his fate to steal, "It is is also," said he, "thy fate to be beaten for stealing." In continence and gravity he excelled all the rest, and in felicity too; for he lived ninety-eight years, and that in health without any disease. Going out of his school he fell down and broke his finger, when striking the earth with his hand, he spake that of Niobe, "I come, wherefore dost thou call me?" so he hastened his death by suffocating himself. The Athenians decreed him a sepulchre, and honours at his funeral.

(23.) Laert. lib. 6. p. 138— (24.) Ibid. p. 159—(25.) Ibid. p. 162.—(26) Ibid. p. 169.

6. Cle-

27. Cleanthes, the son of Phanius the Assian, came to Athens with four drachms; was a champion at first, and then the scholar of Zeno: being very poor, he laboured by night in gardens to earn something, and learned in the day. He was naturally heavy and dull, and was called by his school-fellows the Ass, which he also did patiently bear. He used to chide himself: whereupon Aristo asked him, whom he chid? "An old fellow," said he, "that has white hairs but no soul." What he learned from Zeno he wrote (being not able to buy paper) upon shells, and the bones of beasts. He succeeded Zeno in his school, and died by voluntary fasting, having lived eighty years.

28. Chrysippus the son of Apollonius of Tarsus, was the scholar of Cleanthes, an ingenious and most acute man, famous for logic, and studious beyond all that went before him, but not a little proud of his knowledge; he lived to seventy-three years, and died as some say with excessive laughter: for when an ass had eaten up all his figs, he bad the old woman (his house-keeper) to give him some wine after them; a sudden conceit took him hereupon, so that falling into a vehement laughter, he suddenly expired.

29. Pythagoras, the son of Mnesarchus a ring-maker, or Marmachus a Samian, when young, being desirous to improve himself, he travelled over Greece, Egypt, to Epimenides in Crete, and to the Magi in Chaldæa; thence he returned to Samos, which (being oppressed under the tyranny of Polycrates) he forsook, and settled at Crotona in Italy. He held the transmigration of souls; his scholars possessed all things in common, and kept silence for five years. The philosopher himself had great command over his passions, lived inoffensively, permitted no bloody sacrifices, not to swear by the gods; used divination himself, and permitted it to his followers, whom yet he interdicted from feeding upon beans: he held all things to be ruled by fate: that there are antipodes; that the sun, moon, and stars are gods; and that all the air is full of souls; that all things (even God himself) do consist of harmony. He forbad to taste of that which fell from the table, whether as belonging to the dead, or to use men to temperate eating, is uncertain. Sitting in the house of Mylo it was set on fire, supposed by them of Crotona, fearing to fall under tyranny; the philosopher running away was pursed and killed, having lived eighty, some say ninety, years: he flourished in the sixtieth Olympiad: the form of his discipline remained for nineteen ages.

30. Empedocles of Agrigentum, was the son of Meton, and scholar of Pythagoras, of nôble birth, a great rhetorician and physician. He is said to have refused a kingdom when proffered him; having cured one of a disease that seemed incurable, he was sacrificed to as a god; whence he went to Ætna, and to beget an opinion that he was a god, he cast himself into the flames that he might not be found; but one of his shoes detected the matter, for it was cast up again, being of brass, as he used to wear them: others say he went into Peloponnesus and returned not, which makes the time of his death uncertain. In his way to Massana he fell and broke his leg, of which falling sick he died, saith Aristotle, in the sixtieth year of his age, others in the seventy-seventh: his sepulchre was at Megaris.

31. Heraclitus, an Ephesian: he used to play with the boys in the temple of Diana: and to the Ephesians that stood about him; "O ye worst of men, what," saith he, "do you wonder at: is not this better than to have to deal with you in the commonwealth?" He declined the society of men, lived in the mountains, and fed upon grass and herbs. He heard no man, but learned all of himself. He held that all things came of fire, and should be destroyed by it: that all places were full of devils and souls. Darius, the king was desirous of his society, as appears by his letters to him to come to him, which he refused to do: some say he died of a dropsy; others, that being covered with cow-dung he was worried with dogs. He flourished in the sixty-ninth Olympiad.

(27.) Laert. lib. 7. p. 206. — (28.) Ibid. p. 209. — (29.) Ibid. lib. 8. p. 214. — (30.) Ibid. p. 226.—(31.) Ibid. lib. 9. p. 237.

32. Anax-

32. Anaxarchus, of Abdera, lived in great honour with Alexander the Great: Nicocreon, the tyrant of Cyprus, was his mortal enemy. Being taken by him he was pounded in a mortar: he spit his tongue in the tyrant's face. He flourished in the one hundred and tenth Olympiad.

33. Pyrrhon followed Anaxarchus. He held all things indifferent, that only custom and the laws made them otherwise to us: accordingly he led his life, and did all things indifferently: he endeavoured to live free from perturbations, and bore torments with invincible patience: his followers were called Sceptics: he himself lived much in solitude. He was honoured by his country, and lived to ninety years.

34. Timon, the son of Timarchus, a Philasian, lived mostly at Athens, had but one eye, was a lover of gardens, equally acute in invention, and for derision of others: he himself loved a quiet life: was well known to Antigonus and Ptolomæus Philadelphus.

35. Epicurus was the son of Neocles, an Athenian: he is charged by Timocrates as a man of pleasure, a glutton and a lecher: but the honours he had in his country, the number of his friends, the continuance of his discipline, when that of others was extinct; his piety to his parents, love and bounty to his brethren, and mildness to his servants, are strong testimonies of an excellent person: he lived upon bread and water, and when he fared sumptuously he required a little cheese: he lay sick of the stone fourteen days, and died in the hundred and seventh Olympiad, leaving Hermachus as his successor in the school; he ordained by his will the annual celebration of his birth-day, the first ten days of the month Gamelion: and that on the twentieth day of every month all his scholars should be feasted at his charges, and he and Metrodorus should then be remembered. He lived seventy-two years.

CHAP. XVII.

Of the most famous Printers in several Places.

The art of printing doth with wonderful celerity convey learning from one country and age unto another, so that the verses are not altogether untrue—

Imprimit ille die, quantum vix scribitur anno,

"The press transfers within a day, or near,
All that which can be written in a year."

1. This worthy science was brought into Italy by two brethren named Conrades. They printed at Rome in the house of the Maximes, where the first book that ever was printed there was, *Augustinus de Civitate Dei:* and next, Divine Institutions of Lactantius Firmianus.

2. An invention of this merit could not be concealed: but it succeeded in divers countries, and by divers worthy men; who, besides their art of printing, were learned and judicious correctors of errors and falsifications, easily overslipped by unskilful workmen. Among these men of note are especially commended, Aldus Mantius at Venice, a great restorer of the Latin tongue; Francis Priscianez at Rome; Baldus, Colinetus, Frobenius, and Oporinus, at Basil; Sebastian Gryphius, at Lyons; Robert Stephanus, at Paris and Antwerp; and Willian Caxton, at London.

3. Christopher Plantin, at Antwerp, was a most famous and learned printer.

4. Paulus Manutius succeeded his father Aldus Manutius, and was also a famous printer at Venice.

5. Daniel Bombergus was an excellent printer of the Hebrew Bible, and many other Hebrew books, &c.

6. In France, Crispinus; Henry Stephens, father to Charles; and Charles to Robert; Robert to Henry, and Henry to Paul, were all famous printers.

(32.) Laert. lib. 9. p. 261.—(33.) Ibid. p. 264.—(34.) Ibid.—(35.) Ibid. lib. 10. p. 267.
(1.) Treasury of Antient and Modern Times, l. 8. c. 25. p. 790.—(2.) Ibid. p. 791.—(3.) Clark's Mir. p. 224.—(4.) Ibid.—(5.) Ibid.—(6.) Ibid.

CHAP. XVIII.

Of such Men as were of unusual Dexterity in shooting with the Bow or otherwise.

Amongst all those who have excelled in this art, none is more worthy of memory than he who is first mentioned in this chapter.

1. Philip intending to force the city of Olynthus, as he laboured with much ado to pass over the river Sandavus, chanced to be shot in the eye by an Olynthian, whose name was Aster, who had before written on his arrow,

> "Philip, beware, have at thine eye;
> Aster this deadly shaft lets fly."

2. Domitianus the emperor had such an extraordinary skill herein, that when a boy hath stood at a great distance, with his hand extended upon a wall, he would shoot his arrow so happily, that it should pass betwixt his fingers without any harm done to his hand: at two shoots he would fix his shafts in the fronts of wild beasts like a pair of horns.

3. The emperor Commodus, son to Marcus Antonius and Faustina, had a singular skill, as well as strength, in the casting of darts and javelins: at a hundred throws he slew so many lions in the sands of the theatre: he cast them with that incredible force, that he transpierced an elephant and the horn of an oryx: sometimes he slew divers wild beasts with one cast of a spear: and his hand was of that sureness and certainty, that whatsoever he had marked out with his eye, he would hit with his dart and arrow.

4. The emperor Gratianus had that singular skill in shooting, that it was ordinarily said, "That his arrows had a soul and reason within them." No man shot quicker, nor any man surer than he did.

5. Toko, a private soldier in the army of Harold, the fourth king of the Danes, boasted amongst others at a feast, that he had so great a dexterity in shooting, that he could shoot through an apple, though but a small one, that was set at a distance from him upon the top of a staff. This coming to the king's ear, he compelled him to make the trial on his own son: and that, unless at the first shot he should take off the apple which should be laid on his son's head, he should lose his own head, as the reward of his boasting. Toko, reduced to this necessity, advises the boy to stand with his head immovable at the twang of the string, and turned his face from him, that he might not fright at the sight of the arrow; and then taking arrows out of his quiver, at the first shot he performed it. The king asked, "wherefore he took more arrows than one?" "To revenge myself on thee," said he, "if I had miscarried." Which the king took not amiss.

6. Paulus Diaconus saith of the Goths, "That they accustomed themselves unto no weapon so much as that of the bow; and, lest their children should either languish through sloth, or addict themselves unto any prohibited acts, they are instructed in divers exercises, but especially in archery; insomuch that they are not suffered to touch a bit of bread, before such time as they have hit the mark that was set up before them. There are therefore found boys amongst them scarce twelve years of age, who are so accurate in this art, that, being commanded, they will infallibly hit with their arrow the head, breast, or legs of a small bird that is at a good distance from them; and the old men amongst them, that yet retain their perfect sight, will do the like.

7. Catenes, a soldier, would shoot his arrows with so certain an aim, and so steady an hand, that thereby he would fetch down the birds that flew in the air at a great distance from him.

8. Andreas Agidarius, though not so skilful in the bow as the fore-mentioned

(1.) Plut. Paral. p. 908. — (2.) Suet. l. 12. c. 19. p. 341. Sabell. Ex. l. 10. c. 11. p. 588. Patrit. de Regno, l. 3. tit. 5. p 168 — (3.) Sabell. Ex. l. 10. c. 11. p. 588 Herod l. 1. p. 55 — (4.) Zon. Annal. tom. 3 p. 121. — (5.) Zuin. Theat. vol. 1. l. 1. p. 106. — (6.) Olaus Mag. l. 15. c. 1. p. 103. — (7.) Curt. de Reb. Gestis Alex. l. 6.

were (for it is not so usual in Italy), had yet such a singular command and skill in the use of his pistol, that there was nothing so small that he could reach with his eye, but he would undoubtedly hit it.

9. Alphonsus, king of Arragon, would sometimes throw four arrows out of an hand-sling, to the distance of forty paces: these being pulled out of the places wherein he had shot them, at a second trial he would fix again in the same holes; and at a third, with four other arrows, would hit each of the former on the top.

10. When the king of Transiana goes into the field, whether to chase or war, he hath a vanguard of an hundred women, who carry cross-bows, wherein they will shoot so directly, that they will hit the breadth of a penny. They call these women Memeytas: by their cross-bows they will also discharge three arrows at a time, with such celerity and vigour, that lighting upon a tree, they are not to be drawn out, they strike them so deep.

CHAP. XIX.

Of the Heretics of former Ages, and the Heresies maintained by them.

1. THAT is a memorable thing which is related by more than one, that the same day whereon Pelagius was born in Britain, St. Augustin was also born in Afric; Divine Providence so disposing it, that the poison and the antidote should be in a manner twins, in respect of the same time. It is indeed an old observation, that God hath laid poisons and their antidotes close together: and so in this case: for no sooner did any heretic arise in the church of God, but there arose with him such as were able to confute him.

2. Nicholas, of whom are the Nicholitans, was a proselyte of Antioch, and one of the seven deacons mentioned Acts vi. He had a most beautiful wife, and being upbraided by the Apostles that he was jealous of her, he brought her out before them, and, to clear himself, gave her liberty to marry whom she pleased: neither did he afterwards marry any other, but taught his son and his daughters to follow chastity. But certain perverse men, who boasted that they were his followers, gave themselves to all uncleanness, teaching that men ought to have their wives in common: they scrupled not to eat of things offered to idols: at their love-feasts they used to put out their lights, and commit promiscuous adulteries with each others wives. They said, "That not God but angels created the world." Not long did they retain this name, but were called Gnostics, from γνῶσις, knowledge, as if therein they excelled other men. They taught also, that in faithful men were two souls, one holy of the divine substance, the other adventitious by divine insufflation, common to man and beasts. Their doctrine began to spread about the beginning of Domitian's reign, after Christ fifty-two years.

3. Corinthus was a Jew by birth, and being circumcised, taught that all Christians ought to be so also: he taught that it was Jesus that died and rose again, but not Christ: he denied the article of eternal life, and taught that the saints should enjoy in Jerusalem carnal delights for one thousand years: he denied the divinity of Christ: he owned no other Gospel but that of St Matthew, rejected Paul, as an apostate from the law of Moses, and worshipped Judas the traitor. In most things they agreed with the Ebionites, so called from Ebion, a Samaritan: St. John would not enter the same bath with the pernicious heretic Corinthus, but against his and the heresy of Ebion he wrote his Gospel. He spread his heresy in Domitian's time, about sixty-two years after Christ.

(8.) Sabell. l. 10. c. 11. p. 589.—(9.) Zuin. Theat. vol. 2. l. 5. p. 394.—(10.) Vincent le Blanc's Travels, tom. 1. c. 36. p. 164.

(1.) Full. Eccles. Hist. l. 1. cent. 5. p. 32. Dempst. Hist. Scot. l. 15. num. 1012.—(2.) Euseb. Eccles. Hist. l. 3. c. 26. p. 51. Zuin. Theat. vol. 5. l. 4. p. 1318. Ross. View of Relig. § 7. p. 188. (3.) Ibid. c. 25. p. 50. Ibid. p. 189.

4. Carpocrates,

4. Carpocrates, of whom came the Carpocratians, was born at Alexandria in Egypt: he flourished about the year of Christ 1[illegible]9, in the time of Antoninus Pius. Eusebius accounts him the father of the Gnostics: and saith, "That his followers gloried of charmed love-drinks, of devilish and drunken dreams, of assistant and associate spirits:" and taught, that he who would attain to perfection in their mysteries must commit the most filthy acts; nor could they but by doing evil avoid the rage of evil spirits. They said, that Christ was a mere man, and that only his soul ascended into heaven. They held Pythagorean transmigration, but denied the resurrection. They said, not God, but Satan made this world: and that their disciples should not publish their abominable mysteries they bored their right ear with a bodkin.

5. Valentinius, an Egyptian, lived in the time of Antoninus Pius. When Hyginius was bishop of Rome, he began to spread his heresy. He held that there were many gods; and that he that made the world was the author of death: that Christ took flesh from Heaven, and passed through the Virgin, as water through a pipe or conduit. He said, there were thirty ages or worlds: the last of which produced the heaven, earth, and sea: out of the imperfections of this Creator, were procreated divers evils, as darkness from his fear, evil spirits out of his ignorance, out of his tears springs and rivers, and out of his laughter light. They have wives in common, and say, that both Christ and the angels have wives. They celebrated the heathenish festivals; were addicted to magic, and what not. This heretic was of great reputation in Rome, from whence he went to Cyprus, and thence into Egypt.

6. Marcion (of whom came the Marcionites) was of Sinope, a city of Pontus, or Paphlagonia; being driven from Ephesus by St. John, he went to Rome; he was the son of a bishop in Pontus, and by his father exiled for fornication. Not being received by the brethren in Rome, he fell in with Cerdon, maintained his heresy, and became his successor in the time of Marcus Antoninus Philosophus, one hundred and thirty-three years after Christ. He held three gods, a visible, invisible, and a middle one: that the body of Christ was only a phantom: that Christ, by his descent into hell, delivered thence Cain and the Sodomites, and other reprobates. He condemned the eating of flesh, and the married life: he held that souls only were saved: permitted women to baptize: and condemned all war as unlawful. Polycarpus called him the First-begotten of the Devil. Justin Martyr wrote a book against him.

7. Tatianus (whence come the Tatiani) was a Syrian by birth, an orator, and familiar with Justin Martyr, under whom he wrote a profitable book against the Gentiles: he flourished one hundred and forty-two years after Christ. His disciples were also called Encratitæ, from ἐγκράτεια, temperance or continence, for they abstain from wine, flesh, and marriage. When Justin Martyr was dead, he composed his tenets out of divers others. He held that Adam after his fall was never restored to mercy: that all men are damned besides his disciples: that women were made by the devil. He condemned the law of Moses: made use of water instead of wine in the sacrament: and denied that Christ was the seed of David. He wrote a gospel of his own, which he called Datessaron: and spread his heresy through Pisidia and Cilicia.

8. Montanus, father of the Montanists: his heresy began about one hundred and forty-five years after Christ: by nation he was a Phrygian, and carried about with him two strumpets, Prisca and Maximilia, who fled from their husbands to follow him. These took upon them to prophesy, and their dictates were held by Montanus for oracles: but at last he and they for company hanged themselves: his disciples, ashamed either of his life or ignominious death, called themselves Cataphrygians. He confounded the persons in the Trinity, saying,

(4.) Euseb. Eccl. Hist. l. 4. c. 7. p. [illegible]9. Zuin. Thea. vol. 5. l. 4. p. 1318. Ross. View of Relig. [illegible] 7. p. [illegible]9.—(5.) Ibid. c. 11. p. [illegible]1. Ibid. p. 190. 191.—(6.) Ibid. p. 194.—(7.) Ibid. c. 27. p. 73. Ibid. p. 196.

ing, "That the Father suffered." He held Christ to be mere man; and gave out that he himself was the Holy Ghost. His disciples baptized the dead; denied repentance and marriage, yet allowed of incest; they trusted to revelations and enthusiasms, and not to the Scripture. In the Eucharist they mingled the bread with the blood of an infant of a year old. In Phrygia this heresy began, and spread itself over all Cappadocia.

9. Origen gave name to the Origenists, whose errors began to spread anno Dom. 247, under Aurelian the emperor, and continued above three hundred and thirty-four years. They were condemned first in the council of Alexandria, two hundred years after his death; and again in the fifth general council at Constantinople, under Justinian the First. They held a revolution of souls from their estate and condition after death into the bodies again. They held that devils and reprobates, after one thousand years, should be saved. That Christ and the Holy Ghost do no more see the Father than we see the angels. That the son is coessential with the Father, but not coeternal: "Because," say they, "the Father created both him and the spirit." That souls were created long before this world, and for sinning in heaven were sent down into their bodies, as into prisons. They did also overthrow the whole historical truth of scripture by their allegories.

10. Paulus Samosatenus, so called from Samosata near Euphrates, where he was born: a man of infinite pride, commanding himself to be received as an angel: his heresy broke out two hundred and thirty-two years after Christ, and hath continued in the eastern parts ever since. He held, that Christ was merely man, and had no being till his incarnation: that the godhead dwelt not in Christ bodily, but as in the prophets of old, by grace and efficacy; and that he was only the external, not the internal word of God. Therefore they did not baptize in his name: for which the council of Nice rejected their baptism as none: and ordered they should be re-baptized who were baptized by them. He denied the divinity of the Holy Ghost; allowed circumcision; took away such psalms as were sung in honour of Christ; and, instead thereof, ordered some in honour of himself to be sung in churches by women. In the synod of Antioch he was convicted by Machion, a presbyter, and condemned anno 273. This heresy was also embraced by Photinus, a Galatian, bishop of Syrmium, and propagated by him, anno 323, and thence they took the name of Photinians.

11. Mannes, a Persian by birth, and a servant by condition, was father of the Manicæan sect: he was flayed alive for poisoning the king of Persia's son: yet his wicked opinions raged in the world for three hundred and forty years after his death. He held two principles of God, one good, one bad: condemned eating of flesh, eggs, and milk: held that God had members, and was substantially in every thing, how base soever; but was separate from them by Christ's coming, and the elect Manicæans. He rejected the Old Testament, and curtailed the New, by excluding Christ's genealogy. He held Christ was the serpent which deceived our first parents: denied the divinity and humanity of Christ; saying, "That he feigned to die and rise again; and that it was really the devil who truly was crucified." He denied the resurrection, and held transmigration. He affirmed that he was the comforter whom Christ promised to send: they worshipped the sun and moon, and other idols. They condemned marriages, and permitted promiscuous copulation: they rejected baptism as needless, and all works of charity: they taught, that our will to sin is natural, and not acquired by the fall: that sin is a substance, and not a quality communicated from parents to children. They say they cannot sin: deny the last judgment; and affirm, that their souls shall be taken up into the globe of the moon.

(8.) Euseb. Eccl. Hist. l. 5. c. 14. p. 86. Zuin. Theat. vol. 5. l. 4. p. 1318. Ross. View of Relig. § 7. p. 196.—(9.) Ross. View of Relig. § 7. p. 202.—(10.) Euseb. Eccl. Hist. l. 7. c. 26. p. 138. and c. 29. p. 39. Zuin. Theat. vol. 5. l. 4. p. 1319. Ross. View of Relig. § 7. p. 202.—(11.) Ibid. c. 30. p. 141. Ibid. Ibid. p. 203.

12. Arius,

12. Arius, whence sprang the Arians, was a Libyan by birth, by profession a presbyter of Alexandria; his heresy broke out two hundred and ninety years after Christ, and over-ran a great part of the christian world. They held Christ to be a creature; that he had a man's body, but no human soul, the divinity supplying the room thereof; they also held the Holy Ghost a creature, proceeding from a creature, that is, Christ; their doxology was, "Glory be to the Father, by the Son, in the Holy Ghost." They re-baptized the orthodox Christians. This heresy was condemned by the council of Nice under Constantine: and Arius himself, in the midst of his pomp, seized with a dysentery, voided his guts in a draught, and so died.

13. Macedonius, bishop of Constantinople, gave name to the Macedonians; they held that the Holy Ghost was a creature, and the servant of God; and that by the Holy Spirit was meant only a power created by God, and communicated to the creatures. This heresy sprung up, or rather was stiffly maintained, under Constantius, the son of Constantine, three hundred and twelve years after Christ, and was condemned in the second Œcumenical council held at Constantinople, under Theodosius the the Great. The heretics were called πνευματομάχοι. Macedonius himself being deprived by the Arian bishops, died privately at Pylas.

14. The Aerians, so called from Aerius the Presbyter, who lived under Valentinian the First, three hundred and forty years after Christ. He held that there was no difference betwixt a bishop and a presbyter; that bishops could not ordain; that there should be no set or anniversary fasts; and they admitted none to their communion but such as were continent, and had renounced the world; they were also called Syllabici, as standing captiously upon words and syllables. The occasion of his maintaining his heresy, was his resentment that Eustathius was preferred before him to the bishopric.

15. Florinus, or Florianus, a Roman Presbyter, lived under Commodus, the Roman emperor, one hundred and fifty-three years after Christ. Hence came the Florani; they held that God made evil, and was the author of sin; whereas Moses tells us, that "all things which he made were very good." They retained also the Jewish manner of keeping Easter, and their other ceremonies.

16. Lucifer, bishop of Caralitanum in Sardinia, gave name to the Luciferians; he lived under Julian the Apostate, three hundred and thirty-three years after Christ. He taught that this world was made by the devil; that men's souls are corporeal, and have their being by propagation or traduction; they denied to the clergy that fell any place for repentance; neither did they restore bishops or inferior clerks to their dignities, if they fell into heresies, though they afterwards repented.

17. Tertullianus, that famous lawyer and divine, was the leader of the Turtullianists: he lived under Severus the emperor, about one hundred and seventy years after Christ. Being excommunicated by the Roman clergy as a Montanist, he fell into these heretical tenets; that God was corporeal, but without delineation of members; that mens souls were not only corporeal, but also distinguished into members, and have corporeal dimensions, and increase and decrease with the body; that the original of souls is by traduction; that souls of wicked men after death were converted into devils; that the Virgin Mary, after Christ's birth, did marry once; they bragged much of the paraclete, or spirit, which they said was poured on them in greater measure than on the Apostles: they condemned war amongst Christians, and rejected second marriages as no better than adultery.

18. Nestorius, born in Germany, and by fraud made patriarch of Constantinople, was the head of the Nestorians:

(12.) Socrat. Schol. l. 1. c. 3. p. 215. Zuin. Theat. vol. 5. l. 4. p. 1319. Ross. View of Relig. § 7. p. 205.—(13.) Ibid. l. 3. c. 8. p. 303. Ibid. p. 1320. Ibid. p. 206.—(14.) Zuin. Theat. vol. 5. l. 4. p. 3021. Ibid.—(15.) Ibid. 209.—(16.) Zuin. Theat. vol. 5. l. 4. p. 1320. Ibid. p. 212.—(17.) Ross. View of Relig. § 7. p. 213.

he broached his heresy under Theodosius the younger, four hundred years after Christ: he taught that in Christ were two distinct persons, the son of God, and the son of Mary; that the son of God in Christ's person descended into the son of Mary, and dwelt there as a lodger in a house: he made the humanity of Christ equal with his divinity, and so confounded their properties and operations. A great part of the eastern bishops were of his persuasion. His heresy was condemned in the council of Ephesus, under Theodosius the younger, in which Cyril, bishop of Alexandria, was president, and the author Nestorius deposed, and banished into the Thebean desarts, where his blasphemous tongue was eaten out by worms. Zeno, the emperor, razed to the ground the school in Edessa, called Persica, where the Nestorian heresy was taught.

19 Eutyches, abbot of Constantinople, from whence came the Eutychians, in the year after Christ 413, set forth his heresy, holding opinions quite contrary to Nestorius, to wit, that Christ before the union had two distinct natures, but after the union only one, to wit, the divinity, which swallowed up the humanity; so confounding the properties of the two natures, affirming, that the divine nature suffered and died, and that God the word did not take from the Virgin human nature. This heresy, condemned first in a provincial synod at Constantinople, was set up again by Diosculus, bishop of Alexandria; at last condemned in the general council of Chalcedon, under Marcian the emperor.

20. Eunomius, bishop of Cyzicum, embraced the heresy of Arius: he said blasphemously, "God of his own essence understandeth no more than we do: whatsoever we know of it, the same knoweth he: and look what his capacity reacheth to, the same thou shalt find in us." His followers re-baptized orthodox professors, and baptized "in the name of the Father uncreated, the Son created, and the Holy Ghost created by the Son." They affirmed the Trinity to be three different substances, as gold, silver, and brass. He was a Cappadocian by birth, and lived under Valens the emperor.

21. Novatus, father of the Novatians, was an African born: he lived under Decius the emperor, after Christ two hundred and twenty years: his heresy lasted one hundred and forty-eight years. They denied repentance to those that fell after baptism; they bragged much of their sanctity and good works; they condemned second marriages as adulterous, and used re-baptization as the Donatists. He was a priest of Carthage, and father of the Carthari, or Puritans.

22. Donatus (whence arose the Donatists) was a Numidian, who, because Cecilianus was preferred before him to the bishopric of Carthage, accused him and all the bishops ordained him to be Traditores, that is, such as had delivered their bibles to be burnt by idolaters, under the persecution of Maximinus. Though this accusation was faulty, yet Donatus continued obstinate, and separated himself and congregation from all others; accounting that no church, where any spot of infirmity was to be found; that such a pure church was only amongst them; yet they would have no man forced to a godly life: they slighted the magistracy, and would not suffer them to punish heretics: they held the efficacy of the sacraments to depend upon the dignity of the minister; they re-baptized all that were admitted to their communion; they held it no sin to kill themselves, rather than fall into the hands of the magistrate; and scrupled not to kill such as were not of their faith: they used certain magical purifications, and bragged of enthusiasms and revelations. With the Arians, they made the Son less than the Father, and the Holy Ghost than the Son. The Circumcelliones were part of these, who lived in cells and caves, and murdered all they met that were not of their religion.

(18.) Socrat. Schol. l. 7. c. 32. p. 393. Zuin. Thea. vol. 5. l. 4. p. 1320. Ross. View. of Relig. § 7. p. 215.—(19.) Evagar. Schol. l. 1. c. 9. p. 419. Ross. View of Relig. § 7. p. 215. Zuin. Theat. vol. 5. l. 4. p. 1321.—(20.) Soc. Schol.. l. 4. c. 7. p. 319. Ibid. p. 266. Ibid p. 1320.—(21.) Euseb. Eccl. Hist. l. 6. c. 42. p. 116, 117. Ibid. p. 200. Ibid. p. 1319.—(22.) Zuin. Thea. vol. 5. l. 4. p. 1329. Ross. View of Re ig. § 7. p. 210.

23. Pelagius,

23. Pelagius, a Briton by birth, and a monk at Rome, was the ringleader of the Pelagians: he was afterwards a presbyter under Theodosius the younger, three hundred and eighty-two years after Christ: thence he went into England, and poisoned the whole island with his opinions, which were such as these: that death was not the wages of sin, but that Adam should have died, though he had not sinned; that Adam's sin was hurtful only to himself, and not to his posterity; that concupiscence was no sin; that infants did not draw original sins from their parents; that infants might be saved without baptism; that they should have eternal life, but out of the kingdom of God; that man, after the fall, had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace: they also rejected the doctrine of predestination: they say the number of the elect may be increased or diminished; that faith is by nature, but the increase of it from God, and that charity is from men; they hold that their elect ones have no sin, nor can sin if they would; that the concupiscence of the flesh is from God; and that rich men that are baptized cannot be saved unless they give away all that they have. Celestinus and Julianus were his chief followers in these errors: St. Augustin and his friend Alypius wrote against them. They were condemned by five African councils, and also by a sixth synod at Carthage, anno Christi 419, in the tenth year of Honorius.

24. Priscillianus, a Spaniard, some say a Galatian, father of the Priscillianists, under Gratian the emperor, spread his heresy first in Spain three hundred and forty-eight years after Christ; from thence, like a canker, it ran through all the west. This heresy was made up of former heresies: for with the Manichees, he held the world was made by an evil God: with the Sabellians he confounded the persons of the Trinity: with the Origenists he held the pre-existence of souls: with astrologers, that all human events depended upon the stars: with the stoics, that we sin necessarily, and coactively; with the encratites they abstained from flesh: and with the gnostics they rejected the antient prophets as ignorant of the will of God. He was condemned in his absence by the synod of Aquitian; but at his return into Spain he troubled all things. At last he was put to death with Felissimus, Armenius, Latronianus, and Euchocia, his companions. Priscillianus himself confessed unto Euclius the præfect, "That he kept conventicles in the night with filthy women: and that he used to pray naked amongst them." He was condemned of heresy at Rome by Damasus, from whence he appealed to the emperor Maximus, who put him to death. His body was carried into Spain by his party, by whom he was esteemed first as a saint, then as a martyr: insomuch that at last, in matters of religion, they used to swear by his name.

25. Apollinaris, presbyter in Laodicæa, was the author of Apollinarists: he divided Christ's humanity, affirming, "That he assumed man's body, and a sensitive soul, but not the reasonable or intellective soul of man, because that was supplied by the divinity." Instead of the Trinity they acknowledge only three distinct degrees of power in God; the greatest is the Father, the lesser is the Son, and the least of all the Holy Ghost. They held that Christ's soul was consubstantial with his divinity, and that he took not his flesh from the Virgin but brought it from heaven: that Christ had but one will; that souls did propagate others: and that after the resurrection the ceremonial law should be kept as before. This heresy broke out three hundred and fifty years after Christ, under Valens the emperor. It was confuted in the Romish synod by Damasus, bishop of Rome, and Petrus, bishop of Alexandria, and in the synod at Constantinople utterly condemned and exploded.

(23.) Voss. Hist. Pelag. l. 1. c. 40. p. 101. Zuin. Theat. vol. 5. l. 4. p. 1321. Ross. View of Relig. § 7. p. 314.—(24.) Zuin. Thea. vol. 5. l. 4. p. 1321. Ibid. p. 210.— (25.) Socrat. Schol. l. 2. c. 36. p. 292. Ross. View of Relig. § 7. p. 207: Zuin. Thea. vol. 5. l. 4. p. 132.

CHAP. XX.

Of the most famous Magicians, Witches, and Wizards, and their mutual Contests; their diabolical Illusions, and miserable Ends.

CONSIDERING the notable pranks that have been played by these disciples of the devil, it might seem strange that there is no more hurt done in the world, did we not remember, that the power of their black master is so limited and restrained by a superior hand of goodness, that he cannot perform what he would.

1. Amongst the witches and sorcerers in Scotland, Agnes Sampson (commonly called the wise wife of Keith) was most remarkable: a woman not of the base and ignorant sort of witches, but matron-like, grave, and settled in her answers. In her examination she declared, "That she had a familiar spirit, who, upon her call, did appear in a visible form, and resolve her of any doubtful matter, especially concerning the life or death of persons lying sick: and being asked, what words she used when she called the spirit? she said, her word was, "Holla, master!" and that he had learned her so to say: that her spirit had undertaken to make away the king; but failing in the performance, and challenged by her, confessed it was not in his power, speaking words she understood not; but, as she did take them, the words were, "*Il est homme de Dieu.* This was anno 1591.

2. Wenceslaus, son to the emperor Charles the Fourth, marrying Sophia, the duke of Bavaria's daughter; when the marriage was to be solemnized, the duke, knowing that his son-in-law delighted much in such ridiculous shows and conjuring tricks, sent to Prague for a waggon-load of conjurers. While the skilfullest among them were studying for some rare and unusual illusion, Wenceslaus's magician called Zyto (who had sneaked into the crowd, and looked on amongst the rest) suddenly presents himself, having his mouth (as it seemed) cloven on both sides, and all open to his very ears; and so coming amongst them, he takes the duke's chief conjurer, and swallows him up with all that he had about him, save his shoes, because they seemed all dirty, and therefore he spit them a great way from him: which when he had done, and being not able to digest so great a morsel, he goes and empties himself in a great fat that stood full of water, voids the man downwards into it, and brings him in again all wet, and shews him to the company, who laughed exceedingly at this pleasant jest; but the other companions would play no more. This story my author cites from the History of Bohemia, written by Dubravius, the bishop of Olmetz. But this Zyto, the impostor, was at last alive, body and soul, carried away by the devil: which afterwards begat a care in Wenceslaus to bethink himself of more serious and religious matters. It is also said of this Bohemian conjurer, that he appeared now with one face, straight with another, and in different statures: sometimes he shewed himself to the king in purple and silks; at others, in a sordid and base attire: when the king walked on the land, he sometimes seemed to swim on the water to him; when the king was carried in a litter with horses, he seemed to follow him in another litter borne up with cocks instead of horses. He played sundry pranks with such as sat at the table with the king; he changed their hands sometimes into the feet of an ox, at others into the hoofs of a horse, that they could not reach them to the dishes to take any thing thence: if they looked out of the window, he beautified their heads with horns. To shew that he could command money at any time for his use, he caused, of so many wisps of hay, thirty well-fatted swine to appear, and sold them to a rich baker at what price he pleased, with this only condition, "he should not suffer them to enter into any water." The baker, unmindful of the condition, instead of his hogs, found only so many wisps swimming upon the surface of the water: whereupon, in a great chafe, he sought out for Zyto; and finding him sleeping all along upon a form, he pulled him by the one leg to awake him; and both the leg and thigh seemed to remain in

(1.) Spotswood's Hist. Ch. Scotland, l. 6. p. 383.

in his hand; at which astonished, he was glad to be content with his ill bargain.

3. Apollonius Tyanæus was a Pythagorean philosopher, and withal a great magician: being at Rome in the presence of the emperor Domitian, and by him commanded to be bound hand and foot, he suddenly disappeared and vanished out of their sight that were present, and was at that same time hurried as far as Puteoli, to keep a former appointment with some whom he had promised to meet there. He had the knowledge of things done at great distances in the very time of their performance. The day and hour that Domitian was killed at Rome by Stephanus and other conspirators, the philosopher was reading a public lecture in the city of Ephesus to a very great number of auditors: suddenly, as one amazed, he made a stop in his discourse, and continued some space without speaking a word, and then cried out aloud, "Courage, Stephanus! strike the villain: thou hast stricken him, thou hast wounded him, thou hast slain him." News after came that the murder was acted the same day, and in that hour exactly.

4. There was within the memory of our fathers (saith Camerarius) doctor John Faustus, of Cundligen, a German: he had learned the black art at Cracovia in Poland. He meeting one day at the table with some who had heard much of his magical tricks, was earnestly entreated by the company to shew them some sport: he (overcome in the end by the importunity of his pot-companions, who were also well-armed in the head) promised to shew them whatsoever they would have. They, with a general consent, required him to bring into the place a vine laden with ripe grapes ready to be gathered; for they thought, because it was in the month of December, Faustus could not shew them that which was not. He condescended to them, saying, "That forthwith, before they stirred from the table, they should see the vine they desired; but upon this condition, that they should not speak a word, nor offer to rise from their places, but should all tarry till he bade them cut the grapes; and that whosoever should do otherwise, was in danger to lose his life." They having all promised to obey him, Faustus so charmed the eyes of these drunken revellers, that they saw (as it seemed to them) a marvellous goodly vine, and upon the same so many bunches of ripe grapes (extraordinary great and long) as there were men sitting at the table. Inflamed with the daintiness of so rare a thing, and being very dry with much drinking, every man took his knife in his hand, looking when Faustus would give the word, and bid them cut the clusters: but he having held them awhile in suspense about this vain piece of witchcraft, behold, all the vine and the bunches of grapes were in the turn of a hand quite vanished away; and every one of these drunken companions, thinking he had a cluster of grapes in his hand ready to cut off, was seen to hold his own nose with one hand, and the sharp knife with the other to lop that off; so that if any of them had forgot the conjurer's lesson, and had been ever so little too forward, instead of cutting a bunch of grapes, he had whipt off his own nose. "This Faustus," saith J. Wierus, "was found dead by a bedside in a certain village within the duchy of Wirtenburg, having his neck broken, and the house wherein he was, beaten down at midnight."

5. Fazelus writes, "That a certain Sicilian called Lyodor, a most famous magician, got himself a great name in the city of Catana by his wonderful illusions: he seemed, by the extraordinary working of his charms and spells, to transform men into beasts, and to bestow upon all things else such form and likeness as himself pleased: and, by general report, he drew to him, as soon, and as easily, persons who were distant from thence many days journey, as those who were in the same place. He did also many injuries and shameful outrages to the citizens of Catana; so that they, bewitched with a

(2.) Delr. Disq. Mag. l. 2. qu. 30. p 365. Camer. Oper. Subc. cent. 1. c. 70. p. 314. Delr. Disq. Mag. l. 2. qu. 6. p. 129. Schot. Phys. Curios. l. 1. c. 16. p. 57.—(3.) Camer. Oper. Subc. cent, 1. c. 70. p. 317. Philostrat. in Vitâ Apollon.—(4.) Camer. Oper. Subc. cent. 1. c. 70. p. 314, 315. Wier. de Præst. Dæm. l. 2. c. 4. Lonic. Thea. p. 140.

fearful

fearful and false opinion, fell to worshipping of him: and when, for his wicked deeds, he was condemned to die, by virtue of his charms he escaped out of the hangman's hands, causing himself to be carried in the air by devils from Catana to Constantinople; and after that brought him back again from thence into Sicilia. This made him admired of all the people; who, thinking, the divine power was laid up in him, they ran into an execrable error, offering him divine honours. But at last Leo, bishop of Catana, inspired suddenly with the spirit of God, in an open place, and before all the people, laid hands upon this devilish magician, and caused him to be cast alive into a burning furnace, where he was consumed to ashes.

6. Bodinus reports, that of late one of the earls of Aspremont used to entertain with great magnificence all comers, who received great content by the delicate dainties, the curious services, and great abundance of all things; but the men and horses were no sooner out of the house, but they were ready to starve with hunger and thirst.

7. There was a young man in Fribourg that, by the help of a musician, hoped to enjoy a maid whom he earnestly loved: the devil appeared to him in the likeness of the same maid, and the young man putting forth his hand without the enchanted circle to embrace her, was presently grasped of the wicked spirit, who crushed him against a wall, and made the pieces of him fly this way and that way, and afterwards cast the remnant of the dead body, so torn in pieces, at the conjurer, who therewith fell down in the place sore bruised, and was not able to stir from thence, till some, hearing a cry and noise, ran to him, took him up, and carried him away half dead.

8. A German in our time (saith Camerarius) went to the wars in Italy, and put himself into the company of a soldier that was a conjurer, and by whom he suffered himself to be governed. One time this conjurer made him stand within a circle, fortified with I know not what characters. Here, after many invocations and horrible menaces, there appeared at last, as it were much against his will, an spirit like a man, sore frighted, wearing a hat all torn, with a great feather in it, having about him a torn and tattered sheet, looking like a dead corpse that had been dried in the sun, and afterwards gnawn with worms, with a ghastly look, and his feet having other shape than a man's feet. As he thus stood, the conjurer would know of him, if Gouletta was taken by the Turks, or not? The spirit answered, "That he could not tell for the present, but the day before the besieged had defended themselves valiantly." He also complained of the conjurer, that by his horrible enchantments he did importune spirits too much; and having spoken of some other of his hard courses, craved a time to think upon that he was asked, and then vanished, leaving behind him such a terror and stink, that these curious inquisitors had liked to have died in the place with fear. This German would afterwards often swear, that as often as the remembrance of this dreadful apparition, together with his voice (which was small, hoarse, cut off, and choaked, as it were, between every word), did but touch his mind ever so little, he was ready to swoon with fear.

9. Bodinus mentions one Triscalinus, who, in the presence of Charles the Ninth, king of France, and divers others, caused the several links of a gold chain, of a certain nobleman, that stood a good distance off, to fly, as it were, one by one, into his hand, and yet by-and-by the chain was found whole and entire. He also caused a priest, that was going with his breviary under his arm, to believe that he carried a pack of cards; so that the priest, blushing, threw away his book. Afterwards, being convicted of many such things as could not be done by any human power, he at last confessed he had performed them by the co-operation of the devil.

10. In the year 876, the emperor

(5.) Schot. Phys. Curios. l. 1. c. 16. p. 56. Camer. Oper. Subc. cent. 1. c. 72. p. 353. Delr. Disq. Mag. l. 14. c. 4. p. 42.—(6.) Camer. Oper. Subc. cent. 1. c. 72. p. 333.—(7.) Ibid. c. 70. p. 316.—(8.) Ibid. p. 317.—(9.) Wier. de Præst. Dem. l. 2. c. 4. p. 95. Delr. Disq. Magic. l. 1. c. 4. p. 42.

Lewis then reigning, there was one Zedechias, by religion a Jew, by profession a physician, but indeed a magician: he seemed in the presence of great persons to devour men whole, to eat up at once a man armed at all points; to swallow a waggon laden with hay, together with the horses, and him that drove them; to cut off heads, hands, and feet, and throw them, dropping with blood, into a great bason, and yet to restore every man his own limb; the men remaining perfect, entire, and without hurt. He represented huntings, races, and military sports, such as jousts and tournaments, in the air. In the midst of winter, in the emperor's palace, he suddenly caused a most pleasant and delightful garden to appear, with all sorts of trees, plants, herbs, and flowers, together with the singing of all sorts of birds, to be seen and heard.

11. Delrio tells of a contest betwixt two magicians in this manner: the one had stolen a fair and beautiful maid, had mounted her behind him upon a wooden horse, and so rode aloft with him in the air. While they were thus in their journey, the other magician was at that time at a noble feast in a castle in Burgundy; and being sensible of their flight by the castle, he by his charms compels the ravisher to descend, and to the view of all presents him in the court of the castle, looking sadly, and not able to stir, together with his blushing prize. But the ravisher was not wanting to himself in this exigency, but privately enchanted him that had thus bound him; and, as he was looking from a high window of the castle into the court, he fitted his head with so large and spreading a pair of horns, that he was neither able to pull in his head from betwixt the strong iron bars, nor durst he cast himself down from so high a place. Being therefore thus horned, he was compelled to enter into an agreement with the other, and recalling his charm, suffered him to depart with his prey, involved in a hollow cloud; as also the other suffered him to cast his horns, and return to the feast, not without great laughter of the company that was present.

12. Two magicians, saith the same author, met together in the queen of England's court, as I have it from unquestionable witnesses: these two agreed, that in any one thing they should infallibly obey one another. The one therefore commands the other to thrust his head out of the casement of a window; which he had no sooner done, but a large pair of stag's horns were seen planted on his forehead, to the great pleasure of the spectators, who flouted him with a thousand mocks and taunts. He resenting the disgrace, and thirsting after revenge, when his turn came to be obeyed, he with a charcoal drew the lineaments of a man upon the wall, and then commanded the other magician to stand under that picture, and that forthwith the wall should give place to receive him: the other, apprehensive of the extreme danger he was in, began to beseech him that he would hold him excused; but the other refused; being therefore compelled, he stood under it; then the wall seemed to open, and he therein being entered, was never afterwards seen.

13. He sets down a third, in the words of C. Germanus, as a thing known unto him for an undoubted truth. A notable conjurer, as a specimen of his art, had cut off the head of the innkeeper's servant where he lodged; and when he was about to set it on again, he perceived he was hindered by the presence of another conjurer that happened to be by: he therefore desired him that he would not oppose him; but the other not regarding his request, the first magician caused a lily to spring upon the top of the table, and, when he had lopped off the head of it, together with its flowers, upon the sudden down fell the magician that had hindered him, headless to the ground; that done, he set on the head of the servant again, and speedily conveyed himself away, lest he should be questioned for the murder of his rival.

(10.) Camer. Oper. Subc. cent. 1. c. 70. p. 318. Delr. Disq. Magic. l. 1. c 4. p. 42. & l. 2, qu. 12. p. 172. Schot. Phys. Curios. l. 1. c. 16. p. 55. Lavat. de Spect. par. 2. c. 17. p. 160, 161. — (11.) Delr. Disq. Magic. l. 2. qu. 6. p. 132. Schot. Phys. Curios. l. 1. c. 16. p. 58. — (12.) Delr. in Disq. Magic. l. 2. qu. 30. p. 364.—(13.) Ibid.

14. Jam-

14. Jamblichus, a notorious enchanter, having sacrificed to the devil, was raised up ten cubits from the earth, seeming, to the wonder and amazement of all there present, to walk in the air; and, as Evaneppus testifieth of him, his garments were strangely altered, as if they had been newly dipt in a thousand glorious colours.

15. Michael Sedecita, a great magician, sporting with others upon the battlements of the great imperial palace in Constantinople, in that part which looks upon the water, espied a lighter or boat, which was laden with pots, pipkins, porringers, dishes, and all kind of earthen vessels, some plain, some curiously painted with divers colours. Now, to show some sport to those courtiers that were in his company (by whispering some charm to himself), he caused the owner of that boat suddenly to arise from his seat, and with his oar never cease beating the brittle vessels until he had almost pounded them to powder; which done, he was perceived to recollect himself, to wring his hands, to pluck himself by the beard, and to express signs of extraordinary sorrow: and after being demanded what madness was in him, to make him spoil such brittle wares, and whereas they were all vendible, by his folly to make them worth nothing? he sadly answered, "That as he was busy at his oar, he espied a huge ugly serpent crawling towards him, ready to devour him, who never ceased to threaten his life till he had broken all his merchandise to pieces, and then suddenly vanished." This magician, for other and worse pranks, had his eyes put out by Manuel Commenus, the emperor.

16. Pythagoras, near to Tarentum, espying an ox to feed upon beans, called the herdsman, and bade him drive away the beast, and to forbid him from eating any more of that kind of grain; to whom the other replied, "that his ox was not capable of such admonition, and that his advice had better been betowed in his school among his scholars." This said, Pythagoras having murmured some few words to himself, the ox left eating, ran to his manger in the city, could never after be coupled to the yoke, but, like a domestic spaniel, would take food from the hands of any man. Pythagoras was burnt alive in the house of Milo the Crotonian.

17. Anno Dom. 1323, Frederick duke of Austria, who was chosen emperor against Lewis, was, betwixt Otinga and Molensdorf, overcome in a great battle, and by Lewis sent to be kept prisoner in a strong castle. It fell out afterwards, that a magician came into Austria to Leopold his brother, promising that, by his art and the assistance of spirits, he would free Frederick, and within the space of an hour set him safe in his presence, if he would give him a good reward. The duke replied, "That if he performed his promise, he would worthily reward him." The magician placed himself, together with Leopold, in a circle, and by conjuration called up the spirit that was wont to obey him, who appeared in shape of a man: he commanded that he should speedily go and free Frederick, and bring him to him in Austria immediately, without hurt. The spirit answered, "I shall willingly obey thy commands, if the captive prince will come with me." This said, the spirit flew into Bavaria, and in the form of a stranger came to the prince in custody, to whom he said, "If thou wilt be freed from thy captivity, mount this horse, and I will carry thee safe into Austria to Leopold thy brother." "Who art thou?" said the prince. "Ask me not," said the spirit, "who I am, for that is nothing to the purpose; but do as I desire, and I will perform what I say." Which heard, a certain horror seized upon the prince, though otherwise a man of a bold spirit: so that, signing himself with the cross, the spirit and horse disappeared, and returned to the conjurer, by whom he was chid for not bringing with him the prisoner. He told him all that had passed. At last Frederick was freed out of prison, and confessed that, upon the same day, the same thing had happened to him.

(14.) Heyw. Hier. l. 4. p. 253. — (15.) Nicæt. Cho. Annal. l. 4 fol. 19. Heyw. Hier. l. 9. p. 613, 614. Schot. Phys. Curios. l. 1. c. 16. p. 58.—(16.) Laert. lib. 8. p. 223. Cæl. Ant. Lect. l. 19. c. 7. p. 892. Heyw. Hier. l. 7. p. 473.

him. But Leopold was (saith Camerarius) so frighted with the spirit he had seen, that within a while after he died.

18. Jovius extols the prodigious wit of Henricus Cornelius Agrippa; saying, "that, with immense understanding and vast memory, he had comprehended the accounts of all arts and sciences, the inmost secrets and highest heads of them all;" and then adds, "That not being as yet old, he departed this life at Lyons, in a base and obscure inn, with the curses of many persons, as one that was infamous, and under the suspicion of necromancy; for that he was ever accompanied with a devil in the shape of a black dog: so that when, by approaching death, he was moved to repentance, he took off the collar from his dog's neck, which was inscribed with magical characters by the nails that were in it, and broke into these last words of his; *Abi, perdita bestia, quæ me perdidisti:* "Begone, thou wretched beast, which hast utterly undone me." Nor was that familiar dog from that time forth ever seen more, but in hasty flight he leaped into Aryris; and being plunged therein over head, he never swam out again, as is affirmed by them who saw it.

19. Clemens Romanus saith of Simon Magus, "That he framed a man out of the air; that he became invisible as oft as he pleased: he animated statues; stood unhurt in the midst of flames; sometimes he would appear with two faces, as another Janus, change himself into the shape of a sheep or goat; and at other times would fly in the air. That he commanded a scythe to mow of its own accord, and that it mowed down ten times more than any other. When Selene the harlot was shut up in a tower, and thousands of people went to see her, and had compassed the castle about for that end, he caused that her face seemed to shew itself out at every window in the castle at the same time." To which Anastasius Nicenus adds, "That he would seem all made of gold; sometimes a serpent or other beast: in feasts he shewed all kinds of spectres, made dishes come to the table without any visible servant; and he caused many shadows to go before him, which he gave out were the souls of persons deceased."

20. Pasetes had many magical pranks: he would cause the appearance of a sumptuous feast to be upon the sudden, and at his pleasure all should immediately vanish out of sight: he would also buy several things, and pay down the just price; but then the money would soon after return to him again.

21. Johannes Teutonicus, a canon of Halberstadt in Germany, after he had performed a number of prestigious feats almost incredible, was transformed by the devil into the likeness of a black horse; and was both seen and heard upon one and the same Christmas-day to say mass in Halberstadt, in Mentz, and in Cologne.

CHAP. XXI.

Of the Primitive Fathers and Doctors of the Church.

Lipsius, in an epistle of his to Thuanus, tells him, "That these new things did little please his palate; that, for his part, he was a lover of the Antients, both manners and men; and then goes on,

——Hos utinam inter
Heroas natum tellus me prima tulicet.

"Would I with antient Heroes had been born!"

He could not wish to be born amongst greater heroes than some of these that follow; who, for their learning and piety, christian courage and fortitude, are more renowned than Alexander the Great for all his victories.

1. Ignatius, bishop of Antioch, in the reign of Trajan the emperor: he was the scholar of the apostle St. John. When he

(17.) Lavat. de Spect. tom. 2. c 17. p. 161. Camer. Oper. Subc. cent. 1. c. 70. p. 316 — (18.) Schot. Phys. Curios. l. 1. c. 37. p 190. Lonic. Theat. p 140. Mel. Adam in Vit. Ger Med. p. 17, 18.—(19.) Delr. in Dis. Mag. l. 2. qu. 6. p. 128. Schot. Phys. Curios. l. 1. c. 16. p. 54. —(20.) Delr. in Dis. Magic. l. 2. qu. 6. p. 128. Cæl. Antiq. Lect. l. 9. c. 23. p. 424.—(21.) Heyw. Hier. l. 4. p. 253.

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had sat nine years in Antioch, he was by ten soldiers brought to Rome to be devoured by wild beasts. When his martyrdom drew near, he said, "Let me be ground in the teeth of wild beasts, that I may be found fine flour in the house of my Father." He was thrown to the lions anno 110.

2. Polycarpus was also the scholar of St. John, and by him constituted bishop of Smyrna. He went to Rome, probably to compose the controversy about Easter. Three days before he was apprehended by his persecutors, he dreamed that his bed was set on fire, and hastily consumed; which he took for a divine advertisement, that he should glorify God by suffering in the fire. Being urged to deny Christ by the Roman deputy, he said, "That he had served him four score years, and received no injury by him; and therefore could not now renounce him." He refused to swear by the fortune of Cæsar; and so patiently suffered death at Smyrna, being aged eighty-six years.

3. Justinus Martyr was a philosopher; afterwards converted to christianity by an old man, who counselled him to be a diligent reader of the prophets and apostles, who spake by divine inspiration, who knew the truth; were neither covetous of vain glory, nor awed by fear; whose doctrine also was confirmed with miraculous works, which God wrought by their hands. This Justinus wrote two books of apology for christians to the emperor Antoninus Pius, and to his sons, and the senate of Rome. In the second book of his Apology, he declareth, "That christians were put to death, not for any crime they had committed, but only for their profession: in witness whereof if any of them would deny his christian profession, he was straightway absolved." He was beheaded at Rome anno Dom. 166.

4. Irenæus, bishop of Lyons in France, a disciple of Polycarpus in his youth: his meek conversation and peaceable carriage answered to his name εἰρηναῖος, that is, peaceable; and made his name to be in great account amongst christians: yet he lacked not his infirmities in doctrine; he was entangled with the error of the Chiliasts, and he supposed that Christ was fifty years of age when he suffered. He flourished in the reign of Commodus, and suffered martyrdom in the reign of Severus, anno Dom. 176.

5. Clemens Alexandrinus was the disciple of Pantenus: these two seem to be the authors of universities and colleges; for they taught the people the grounds of religion, not by sermons and homilies to the people, but by catechetical doctrine, to the learned in the schools. He flourished in the reign of Commodus.

6. Tertullianus, a learned preacher of the city of Carthage in Afric, a man of a quick pregnant wit: coming to Rome, he was envied and reproached by the Roman clergy; whereat moved with anger, he declined to the opinion of the heretic Montanus. He wrote learned apologies for the christians, and mightily confuted the error of Marcion. He flourished in the reign of the emperor Severus. anno Christi 197.

7. Origen, the son of Leonidas, an Egyptian: he was so pregnant in his youth, and so capable of all good instruction, that his father would often uncover his breast when he was asleep, and kiss it, giving thanks to God, who had made him the father of so happy a son. He was very learned, yet had he failings: he took the words of Matthew xix. 12. in a literal sense, and gelded himself: he held many words successive to one another, and that the pains of men and devils after long torments should be finished: he offered to idols rather than suffer his chaste body to be abused. He died in Tyrus, and was there buried in the sixty-ninth year of his age: having lived until the days of Gallus and Valusianus.

8. Cyprianus, bishop of Carthage; in his youth altogether given to the study and practice of magical arts: his conversion was by the means of Cecilius, a preacher, and hearing of the history of the prophet Jonah. After his conversion he distributed all his substance to the poor;

(1.) Euseb. l. 3. c. 36. Simps. Hist. Ch. c. 1 p. 254.—(2.) Euseb. l. 4. c. 15. Simps. Ch. Hist. cent. 2. p. 259.—(3.) Ibid p. 258.—(4.) Euseb. l. 5. c. 5. Simps. Ch. Hist. cent. 2. p. 259.—(5.) Ibid.—(6.) Ibid. p. 263.—(7.) Ibid.

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he was a man full of love and modesty, was banished in the persecution of Decius, and martyred under Valerian. He held that erroneous opinion, that such as had been baptized by heretics should be re-baptized. He flourished anno Dom. 520.

9. Athanasius, bishop of Alexandria. He duelled with the whole world when it was become Arrian, and stood for the truth with an undaunted resolution amidst all oppositions: and after he had governed the church of Alexandria forty-six years, full of days he died in peace, in the reign of Valens, though an Arrian persecuter.

10. Eusebius Pamphilus, bishop of Cæsarea in Palestine, lived and was familiar with Constantine the emperor: he refused the chair of Antioch, tumultuously made void by the Arrians, for which the emperor commended his modesty, and counted him worthy to be bishop of the whole world; yet he was not altogether free of the heresy of Arrius before the Nicene council. He died about the year of our Lord 342.

11. Gregorius Nazienzenus, born in a town of Cappadocia called Nazienzum: he was trained up in learning at Alexandria and Athens, where his familiarity with Bazil began. He detected the heresy of Apollinaris, and the abominations of heathenish idolatry under Julian, more than any other had done: so peaceable, that, like another Jonas, he was content to be thrust out of his place to procure unity and concord amongst his brethren. He had excellent gifts, and flourished under Constantius, Julian, and Theodosius.

12. Basilius Magnus, bishop of Cæsarea in Cappadocia: he repented he spent so much time in searching out the deepness of human learning, as things not necessary to eternal life. The Arrians and Eunomians, who seemed excellently learned, when they encountered with him and Nazianzus, were like men altogether destitute of learning. When the emperor's deputy threatened him with banishment or death, he astonished him with resolute answers. The emperor's son Galaces fell sick, and the empress sent him word she had suffered many things in her dream for the bishop Basilius; whereupon he was dismissed, and suffered to return to Cæsarea.

13. Gregorius Nysse was brother of Basilius, and bishop of Nyssa, a city in Mysia; in the second general council the government of the country of Cappadocia was committed to him. Though his works are not extant, yet he is renowned in the mouths of the learned as a man of note and remark.

14. Epiphanius was born at Barsanduce, a village in Palestine; was bishop of Salamin, the metropolis of the island Cyprus; he refuted the heresies preceding his time in his book called Panarium. He had so great a regard to the poor, that he was called *Œconomus Pauperum*. He opposed St. Chrysostom in Constantinople, and returning to Cyprus died in the way.

15. Lactantius Firmianus was the disciple of Arnobius, in eloquence nothing inferior to his master; yet it is thought that he opposed errors with greater dexterity than he confirmed the doctrine of the truth.

16. Hilarius, bishop of Poictiers in France, a man constant in religion, in manners meek and courteous. He was banished to Phrygia; he took great pains to purge France from the poison of the Arrian heresy, whereof he saw both the growth and decay. He died in the reign of Valentinian.

17. Ambrosius, the son of Symmachus, was governor of Liguria under Valentinian; appeasing a sedition at Milan, he was there chosen bishop, and confirmed therein by the emperor. He lived also under the emperor Theodosius, whom he sharply reproved and excommunicated for the slaughter of the innocent people at Thessalonica; and died in the third year of the reign of Honorius, having sat at Milan twenty-two years.

11. Jerome was born at Stridon, a town of Dalmatia: instructed in the rudiments of learning at Rome, where he

(8.) Sims. Ch. Hist. cent. 3. p. 270. — (9.) Ibid. cent. 4. p. 278. — (10.) Ibid. p. 286. — (11.) Ibid. p. 287.—(12.) Ibid. p. 288.—(13.) Ibid.—(14.) Ibid.—(15.) Ibid. cent. 5. p. 291.—(16.) Ibid. p. 292.—(17.) Ibid.

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acquainted himself with honourable women, such as Marcella, Sophronia, Principia, Paula, and Eustochium, to whom he expounded places of Holy Scripture. His great gifts were envied at Rome; wherefore he left it, and went for Palestine, and there chose Bethlehem, the place of our Lord's nativity, to be the place of his death; he there guided a monastery of monks. He was a man of stern disposition; he died in the ninety-first year of his age, in the twelfth year of the reign of Honorius.

19. John Chrysostom had been a helper to Flavius, bishop of Antioch; thence he was called by the emperor Arcadius to be bishop of Constantinople. In oratory he had profited in the school of Libanius, and in philosophy in that of Andragathius, above his fellows. His liberty in reproving sin, both in court and clergy, procured him the hatred of Eudoxia the empress, and of the whole clergy. Theophilus, bishop of Alexandria, was his great enemy, by whose malice, and that of Eudoxia, he was deposed, then banished, and journeyed to death. He governed the church in Constantinople seven years.

20. Bernardus, abbot of Claraval, born in Burgundy, was respected in his country above others; though he lived in a most corrupt age, yet he was sound in the point of justification. He detested the corruption of manners that abounded in his time. He subdued his body by fasting beyond all measure; he died in the sixty-fourth year of his age.

(18.) Sims. Ch. Hist. cent. 5. p. 294.—(19.) Ibid. p. 298.—(20.) Ibid. cent. 12. p. 369.

END OF BOOK V.

THE

WONDERS OF THE LITTLE WORLD;

OR

A GENERAL HISTORY OF MAN.

BOOK VI.

CONTAINING

MISCELLANEOUS CURIOSITIES.

CHAP. I.

Of such Infants as have been heard to cry while they were in the Wombs of their Mothers.

THAT which Mr. Beaumont wrote in his Elegy upon the Lady Rutland, may very well be pronounced upon all the sons and danghters of men.

" But thou hadst, ere thou cam'st to use of tears,
" Sorrow laid up against thou cam'st to years."

So true is that of the sacred Oracle: " Man is born to trouble." It seems trouble is his proper inheritance; and that, as soon as he enters into life, he is of age sufficient to enter into the troubles of it also. And, as if this were not soon enough, there are some who seem even to anticipate their birth-right: and, as if the world was not wide enough to afford them their full measure of sorrow, they begin their lamentations in the womb. Whether it is that provident nature would have them to practise there in the dark, what they shall afterwards seldom want occasion for so long as they enjoy the light. The histories of such little prisoners have been heard to cry in their close apartments, take as followeth:

1. A poor woman in Holland being great with child, and near the time of her delivery, the child in her womb (for the space of fifteen days before that of her travail) was heard almost continually to cry and lament: many worthy persons went daily to hear so great a novelty, and have testified, upon their own knowledge, the unquestionable truth of it.

2. " When I was of late at Argentina with my brother," saith Leonardus Doldius, " it was credibly reported, that the wife of a taylor in that neighbourhood, together with divers others, did hear the child cry in her womb some days before the time of her travail." He adds to this the history of another in Rotenburg.

3. " In our town," saith he, " anno 1596, November 12, which was the forty-second day before the birth, the parents heard the cry of their daughter

(1.) Hist. of the Netherlands, p. 91. Clark's Mirr. c. 104. p. 497.—(2.) Barthol. Hist. Anatomic. cent. 1. p. 1, 2.

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in the womb once, and the day following twice. The mother died in travail; the daughter is yet alive."

4. Anno 1632, in the town of Wittenberg, on the first of March, there was a woman who had been big with child more than eleven months: this woman, together with her husband, have sometimes heard the child cry before she was delivered of it, which she was afterwards very happily.

5. I myself, together with the learned Salmasius, will be witnesses of such like cryings in the womb. I lived in 1640 in Belgia, when it was commonly affirmed of a woman near Vessalia, who then had gone three years entire big with a child, and that child of hers was heard to cry by many persons worthy of credit.

6. A noble person at Leyden used to tell of her brother's wife, that lying in bed with her husband near her time, she heard the child cry in her womb; amazed with which, she awakened her husband, who put his head within the cloaths, and listening, did also hear the same: the woman was so frighted, that a few days after she fell in travail.

7. Anno 1648 there was a woman, the wife of a seaman, near to the church of Holmiana, who had been big for eight months; she was of a good habit of body, and not old: this woman, upon the eve of Christmas-day, upon the calends of the year following, and in Epiphany, all those several times heard the child that was in her womb, who cried with that noise that it was heard by the neighbours. They thronged together in great numbers to hear so unusual a crying, both such as knew the woman, and such as knew her not. The magistrates in the mean time caused the woman to be carefully watched, that afterwards the birth of that crier might be the more certain. Divers spent their judgment before-hand, of what shaped monster she should be delivered; but at last the woman was safely brought to bed of a perfect female child, who, with her mother, are both alive at this day. Let no man question the truth of this history; for I, who am not wont to rely upon rumour, can for certain affirm that I have heard this relation from the mother herself.

8. Dr. Walter Needham, an eminent and learned physician, discoursing about the air that is contained in the membranes of the womb, as a proof thereof, relates the story of a child that was heard to cry while as yet in the belly of its mother. "A long time," saith he, "I could scarce believe that there were any such kind of cryings, till I was informed of that which I now set down by a noble lady in Cheshire: As this honourable person sat after meat in the dining-room with her husband, their domestic chaplain, and divers others, she was sensible of an extraordinary stirring in her belly, which so lifted up her cloaths, that it was easily discernible to those that were present (she was then with child, and it was the seventh month from the time wherein she had conceived); upon the sudden there was a voice heard, but whence it should come, they were not able to conjecture, not suspecting any thing of the embryo in her womb. Soon after they perceived the belly and garments of the lady to have a second and notable commotion, and withal heard a cry, as if it had proceeded from thence. While they were amazed at what had passed, and were discoursing together of this prodigy, all that had before happened did a third time so manifestly appear, that (being now become the more attentive) they doubted not but that the cry came from her womb. The girl that was so loquacious in the womb of her mother doth yet live, and is likely enough so to continue. I cannot doubt of the truth of so eminent a story, receiving the confirmation of it from so credible persons; nor was I willing longer to conceal the thing itself, seeing it is of such moment in the controversy aforesaid."

CHAP. II.

Of Women who have carried their dead Children in their Wombs for some Years.

So unwilling are p rents (for the most part)

(3.) Sennert. Pract. Med. lib. 4. p. 2. § 5. cap. 8. p. 359.—(4.) Barthol. Hist. Anat. cent. 1. hist. 1. p. 2.—(5.) Ibid. p. 3. Salmas. Respons. ad Beverov. p. 198.—(6.) Barth. Hist. Anat. cent. 1. hist. 1. p. 3.—(7.) Ibid. p. 4. 5.—(8.) Needh. Disquisit. Anat. c. 3. p. 84.

part) to survive the funerals of their children, that some have thought it a very desirable thing to have their dying eyes closed by the hands of such as have issued from them. It was the wish of Penelope that the performance of this last office for herself and her Ulysses might be reserved to their dear Telemachus, according to that of Ovid:

Ille meos oculos comprimat ille tuos *.

By him let my eyes closed be,
And may he do the same for thee.

We cannot then but pity those unhappy mothers, whose children have not only died before them, but within them; in whom the punishment of Mezentius may seem to have been revived, in such a coupling of the living with the dead; and who (with a fatal disappointment of their hopes) are sensible their expired infants have found their untimely coffins in the midst of their own bowels. The transcribed histories of some such disconsolate creatures you have here underwritten.

1. Catharine, the wife of Michael de Menne, a poor countryman, for twelve years together carried a dead child, or rather the skeleton of one, in her womb. "A monstrous and miraculous thing, and which yet is manifest, to the touch," saith Ægidius de Herthoge. "I myself," says he, "and many others, both men and illustrious women, are witnesses hereof: it is enough to name the excellent Henricus Cornelius Mathisius, who heretofore was domestic physician to the emperor Charles the Fifth: he, when he had handled the woman beforesaid, both standing and lying, and by touch had easily distinguished all the bones of the dead infant, in a great amazement cried out, 'Nothing is impossible to God and nature.' She conceived of this child in March, anno 1549."

2. In the town of Sindelfingen there lives a woman of thirty years, or thereabouts, who, six or seven weeks before her expected delivery, by reason of a slip upon the ice, hit her back against a wall, and from that time never afterwards felt her child she went with to stir. The bigness of her belly was the same, only, a little after her fall, it did somewhat increase, and after fell again; but she brought not fourth her dead child, nor from that time forth was she sensible of the ordinary purgation of women. She had her fall anno 1590; after which she conceived twice or thrice, and was as often delivered of living children: but after her delivery, her usual bigness continueth; so that she believes the dead child is yet in her womb.

3. A. D. 1545, at Vienna in Austria, Margarita Carlinia, the wife of Georgius Volzerus, being big with child, and in travail, in her labour-pains she was sensible that somewhat seemed to crack within her, and from thenceforward never felt her child to stir; but for the intire space of four years afterwards, she was afflicted with vehement pains, so that at the last she was given over by the physicians; after which, nature endeavouring an evacuation, caused an ulcer about her navel, which discharged itself of an abundance of matter, and so closed itself again; till at length, anno 1549, upon the collection of new matter, there appeared the bone of the child's elbow in the very orifice of the ulcer, together with a marvellous weakness of the woman. In this desperate disease there was recourse had to a desperate remedy, which was incision: her belly was opened by the advice of Matthias Cornax, the emperor's physician, and by the operation of the chief surgeons there, a masculine child half putrid was drawn out thence piecemeal: the wound was afterwards so happily cured, that the woman attained to such entire health, as that in was hoped she might conceive again. Alexander Benedictus saith, that she did, and died in travail of her next child.

4. Zacutus Lusitanus hath set down the history of a woman of mean fortune, and sixteen years of age, who being with child, and the time of her travail come, could not be delivered, by reason of the narrowness of her womb: the surgeons advised section, which they said was or-

* Ovid. Epist. l. 1. ep. 21.—(1.) Schenck. Observ. lib. 4. p. 575. obs. 8. Donat. Hist. Med. Mir. lib 2. c 22. p. 240.—(2.) Ibid. p. 577. obs. 9.—(3.) Zuing. Theat. vol. 2. l. 4. p. 357. col. 2. Donat. Hist. Med. Mir. l. 2. c. 22. p. 239

dinary

dinary in such cases, but she refused it; the dead child therefore putrified in her womb: after three years the smaller bones of it came from her, and so, by little and little for ten years together, there came forth pieces of corrupted flesh, and fragments of the skull: at last in the twelfth year, there issued out piecemeal the greater bones, her body fell, and, after some years, she conceived again, and was happily delivered of a living boy.

5. Marcellus Donatus relates a history, for the truth of which he cites the testimony of Hippolitus Genifortus, a surgeon, and Joseph Araneus, a physician, and it was thus: Paula, the wife of Mr. Naso, an inn-keeper in the street of Pont Merlane, in Mantua, having carried a dead child of five months age much longer in her womb, by a continued collection of sanious matter in her womb, not without a fever, she at last was exceedingly wasted and consumed; at which time, by way of siege, she voided certain little bones, which gave her a great deal of pain: these she gathered, cleansed, and shewed them to Genifortus, who soon discovered them to be the bones of a young child. When this was related to me I could not believe, till such time as I asked the woman herself, who confirmed the truth of it by an oath, and shewed me divers of the bones, which she kept amongst rose-leaves: nor did she cease voiding them in this manner for months and years, till she was this way quit of very many of them. Certainly a most wonderful operation of nature this was: and that she sometimes works in this manner, is easily proved by other histories.

CHAP. III.

Of such Women whose Children have been petrified and turned to Stone in their Wombs; and the like found in dead Bodies, or some parts of them.

When Cato had seen Cæsar victorious, though at that time the invader of the common-wealth, and the great Pompey overcome and overwhelmed, who, as the guardian of his endangered country, had undertaken her protection; when he saw on the one side successful villany, and on the other afflicted virtue, he is said to have cried out in a deep astonishment, "Well! there is much of obscurity in divine matters." As God Almighty hath the ways of his providence in the deep, so Nature, his handmaid, hath many of her paths in the dark; and by secret ways of operation brings to pass things so strange and uncouth to human reason and expectation, that even such as have been long of her privy-council have wondered at, and made open confession of their ignorance by their admiration. I take that for a fable which Ovid tells befell Niobe, through excess of grief for the death of her children.

> Stiff grew she by these ills; no gentle air
> Doth longer move the soft curls of her hair;
> Her pale cheeks have no blood, her once-bright eyes
> Are fix'd, and set in lifeless, statue-wise;
> Her tongue within her harden'd mouth upseal'd,
> Her veins did cease to move, her neck congeal'd;
> Her arms all motionless, her foot can't go,
> And all her bowels into hard stone grow *.

And yet there have been some women, who in themselves have experienced but too much of the verity of this last verse; such was,

1. Columba Chatry, a woman, of Sens in Burgundy; she was wife to Ludovicus Chatry. This woman, by the report of Monsieur John Alibaux, an eminent physician (and who also was present at the dissection of her), went twenty-eight years with a dead child in her womb. When she was dead, and her body opened, there was found a stone, having all the limbs and exact proportion of a child of nine months old. "The slimy matter of the child's body" (saith one upon this occasion) "having an aptitude, by the extraordinary heat of the matrix, to be hardened, might retain the same lineaments which it had before." This child was thus found A. D. 1582. Sen-

(4.) Zacut. Lusit. Praxis Medic. Admirand. lib. 2. obs. 157. p. 276. — (5.) Donat. Hist. Med. Mir. lib. 2. c. 22. p 241.

* Ovid. Met. l. 6. p. 101.

nertus confesses this accident so rare, that it was the only instance in its kind that he ever met with, at least to his remembrance, in the whole history of physic.

2. Because I foresee I am not like to meet with many more such instances as that I have but now mentioned, I shall therefore set down under this head a history which is very near unto it: it was communicated by Claudius a Sancto Mauritio, in one of his letters, and thus related by Gregorius Horstius: "On the twenty-fifth of January in this present year, there fell out a marvellous thing to us: in the dissection of a woman of about thirty-seven years of age, we found her womb all turned to stone, of the weight of seven pounds; her liver, upon the one lobe of it, had a cartilaginous coat or tunicle about it; her spleen was globular, her bladder stony, and she had a peritonæum so very hard, that it could scarce be cut with a knife; the view of all which occasioned our wonder, which way the spirits should be conveyed throughout the whole body, and by what means it came to pass that this woman lived so long, and that too without any manifest sign of sickness all her life-time, as far as could be observed."

3. "I can for certain affirm thus much," saith Heurnius, "that I have seen at Padua the breast of a woman which was also turned into stone: and that was done by this means; as she lay dead, that breast of hers lay covered in the water of a certain spring there."

4. Pompilius Placentinus gives us the history of a Venetian woman, who being killed by a poisoned apple, when dead she grew so stiff and congealed, that she seemed to be transformed into a statue of stone; nor could they cut open her belly by knife or sword.

5. Not far from Tyber, which is a city of the Sabines, runs the river Anien, on the sands of which are found almonds, the seeds of fennel, and anise, and divers other things that are turned into stone; whereof I myself was an eye-witness, when some years ago I travelled that way. A while since there was found the body of a man that was killed, and cast into the river Anien: he lay close at the root of a tree that grew upon the bank-side; and the carcase having rested there a considerable time unputrified, when it was found and taken up, it was turned into stone. Titus Celsus, a Patrician of Rome, told this unto Jacobus Boissardus, affirming that he himself had seen it. This river rises from cold sulphureous veins, derived from subterranean metals; and, by a kind of natural virtue, it consolidates and agglutinates all kind of bodies, such as sticks and leaves; and passing over more solid bodies, it by degrees wraps them about with a stony bark.

CHAP. IV.

Of such Persons as have made their entrance into the World in a different Manner from the rest of Mankind.

MILLE modis morimur, uno tantum nascimur (saith Tully); "We die a thousand ways, but we are born but one." But as there is a marvellous diversity of accidents by which man arrives to his last end, so also nature hath in various manner sported herself in the birth of some; and although she brings most of us into the world as it were in a common road, yet she sometimes chooses her bye-paths, and singles out some men for exceptions from the general rule.

1. Zoroastres was the only man that ever we could hear of who laughed the same day wherein he was born: his brain also did so evidently pant and beat, that it would bear up their hands that laid them upon his head: "An evident presage," saith Pliny, "of the great learning which he afterwards attained to."

(1.) Sennert. Prax. Med. lib. 4. par. 2. § 4. c. 7. p. 311. Schenck. Obs. lib. 4. Obs. 21. p. 587. Barth. cent. 2. hist. 100. p. 76. Johns. Nat. Hist. cent. 16. cap. 5. p. 334.—(2.) Kornman. de Mir. Mort. par. 3. c. 34. p. 117. Addit. ad. Donat. per Greg. Horst. l. 7. c. 2. p. 663.—(3.) Ad. Donat. p. 7. per Horst. cap. 2. p. 664.—(4.) Zacch. qu. Medico-legal. lib. 4. tit. 1. qu. 10. p. 235. (5.) Kornman de Mir. Mort. par. 4. cap 36. p. 18.

(1.) Plin. Nat. Hist. l. 7. c. 16. p. 164. Solin. c. 4. p. 181.

2. M. Tullius Cicero is said to have been brought into the world by his mother Helvia (upon the third of the nones of January) without any of those pains that are usual in child-bearing.

3. Such as were born into the world with their feet forward, the Latins were wont to call *Agrippæ;* "and Agrippina," saith Pliny, "hath left in writing, that her son Nero, the late emperor (who all the time of his reign was a very enemy to mankind), was born with his feet forwards."

4. Some children are born into the world with teeth; as M. Curius, who thereupon was surnamed *Dentatus;* and Cn. Papyrius Carbo: both of them great men, and right honourable personages. In women it was looked upon as an ill presage, especially in the days of the kings of Rome; for when Valeria was born with teeth, the soothsayer (being consulted) answered, "That into whatever city she was carried to nurse, she should be the cause of the subversion of it;" whereupon she was conveyed to Suessa Pomeria, a city at that time flourishing in wealth and riches: and it proved most true in the end, for that city was utterly destroyed.

5. Some have been cut out of their mothers womb: such was Scipio Africanus the elder; so also the first of those who had the surname of Cæsar. "Thus," saith Schenckius, "was Manilius born, who entered Carthage with an army;" "and so," saith Heylin, "was Macduffe, earl of Fife, who slew Macbeth, the usurping king of Scotland:" and so was Edward the Sixth of England.

6. Anno 959, Buchardus, earl of Lintzgow, Buchorn, and Montfort, a person of great bounty to the poor; chosen abbot of Sangal, and confirmed therein by Otho the Great, was vulgarly called Unborn, because he was cut out of his mother's womb.

7. Gebhardus, the son of Otho, earl of Bregentz, was cut out of his mother's womb; and was consecrated bishop of Constantia anno 1001.

8. "I saw," saith Horatius Augenius, "a poor woman of a fleshy and good habit of body, who for nine months had an exulceration of the ventricle, and for twenty days space vomited up again all that she eat or drank, as soon as she had taken it. Of this disease she died: and dissecting her womb, we took out thence a living boy; who, by my direction, had the name of Fortunatus given him at his baptism; and he is yet alive."

9. "I myself," saith Cornelius Gemma, "have cut out of the womb six living children from six several persons."

10. Johannes Dubravius hath observed of Lewis the Second, king of Hungary and Bohemia, that there were four things wherein he was over-hasty: that he became great in a very little time; that he had a beard too soon; that he had white hairs before he was past seventeen years of age; and that he was overforward in his birth; for he came into the world without any of that skin which is called *epidermis;* which yet he soon got after: the physicians lending their assistance to that which nature had not time to finish. He died in the twenty-first year of his age, anno 526, August the twenty-ninth.

11. When Spinola besieged the city of Bergenopzoom, a woman who was near her time, going to draw water, was taken off in the middle by a cannon bullet, so that the lower part of her fell into the water. Those who were by, and beheld that misfortune, ran to her, and saw there a child moving itself in the bowels of the mother: they drew it forth, and carried it into the tents of Don Cordua, and kept it with great care: being afterwards brought thence to Antwerp, the infanta Isabella caused it to be bap-

(2.) Plut. Paral. in Cicerone.—(3.) Solin. c. 4. p. 180. Plin. Nat. Hist. lib. 7. c. 8 p 160.—(4.) Zuin. Theat. vol. 2. l. 1. p. 270. col 2. Plin. Nat. Hist. l. 7. c. 16. p 164. Solin c. 4. p. 181.—(5.) Plin. Nat. Hist. l. 7. c. 9. p. 160. Schenck. Obs. Med l. 4. Obs 15. p. 580. Heyl Cosm p. 336. Baker. Chr.—(6.) Schenck. Obs. Med. lib. 4. obs. 15. 580.—(7.) Schenck. Obs. p. 580.—(8.) Zuin. Thea vol. 2. l. 1. p. 270. col. 2. Schenck. Obs. p. 580. Sennert. Prax. Med. l. 4. part 2. § 6. c. 8. p. 419.—(9.) Schenck. Obs. Med. p 580.—(10.) Camerar. Hor. Subscisiv. cent. 1. c. 55. p. 241. Schenck, Obs. Med. l. 5. obs 1. p. 674. Zuin. Thea. vol. 2. l. 1. p. 270. col. 1.

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tized, and gave it the name of Albertus Ambrosius, one of her father's captains.

12. Anno 1647 Jacobus Egh, in the city of Sarda, in Belgia, had a bull which he fed, tying him in a close near his house: but provoked by the boys, he broke his bonds, and ran to the cows: the herdsman endeavoured with his staff to return him to his former place; the bull, being incensed with his blows, ran upon him, and with his horns bore him to the ground. His wife, being now in the last month of her time, seeing the danger of her husband, ran to his assistance: the bull with his horns hoisted her up into the air the height of one story, and tore the belly of the woman: from the wound in her belly forthwith came the birth, with its secundine, and was thrown at some distance upon a soft place; from whence it was carried home, diligently looked after by a midwife, and upon the first of September baptized; had his father's name given him, and is yet alive. The man lived thirty-six hours, the woman but four. The bull was slain the day after, by the command of the magistrates.

13. Gorgias, a gallant man of Epirus, slipped from the womb at his mother's funeral; and by his unexpected crying, caused them to stand who carried the bier; affording thereby a new spectacle to his country, having his birth and cradle in the coffin of his parent: in one and the same moment a dead woman was delivered, and the other was carried to the grave before he was born.

14. Enecho Arista, the first king of Navarre, being dead, Garsias his son succeeded; who being one day in the village of Larumbe, was surprised by some Moorish robbers, assaulted, and slain: they wounded Urracha his queen in the belly with a lance, and fled. The queen was instantly delivered of a son, and died: the child lived, and was named Sancius Garsia: he was well educated by a noble person; proved a gallant man; and succeeded his father in the kingdom anno Dom. 918.

15. The wife of Simon Kneuter, of Weissenburgh, went with child to the ninth month, and then falling in labour, her pains were such, that they occasioned her death; and when the assistants doubted not but that the child was dead also in the womb, they disposed also of the mother as is usual on the like occasion: but after some hours they heard a cry, ran, and found the mother indeed dead, but delivered of a little daughter that was in good health, and lay at her feet. Salmuth saith, "he hath seen three several women who, dying in labour, were afterwards delivered of the children they went with."

CHAP. V.

Of what Monsters some Women have been delivered, and of preternatural Births.

It is the constant design of provident Nature to produce that which is perfect and complete in its kind. But though man is the noblest part of her operation, and that she is busied about the framing of him with singular curiosity and industry, yet there are sundry variations in her mintage, and some human medals come out thence with different *errata* in their impressions. The best of archers do not always hit the white: the working brains of the ablest politician have sometimes suffered an abortion; nor are we unwilling to bury their accidental misses in the memory of their former skilful performances. If therefore Nature (through a penury, or superfluity of materials, or other causes) hath been so unfortunate as sometimes to miscarry, her dexterity and artifice in the composition of many, ought to procure her a pardon for such oversights as she hath committed in a few. Besides, there is oftentimes so much of ingenuity in her very disorders, that if her more perfect works beget in us much delight, the other may affect us with equal wonder.

1. That is strange which is related by Buchanan of a monstrous birth. "It

(11.) Barth. Hist. Anat. cent. 2. hist. 8. p. 159. — (12.) Barth. ibid. cent. 2. hist. 1. p. 157.— (13.) Val Max. l. 1. c. 8. p. 30. Zuin. Thea. vol. 2. l. 1. p. 270. col. 1.—(14.) Zuing. Ibid. p. 279, Senn. Prax. Med. l. 4. par. 2. § 6. c. 8. p. 419. — (15.) Barth. Hist. Anat. cent. 2. hist. 1. p. 6, 7.

had," said he, "beneath the navel one body, but above it two distinct ones[1]: when hurt beneath the navel, both bodies felt the pain; if above, that body only felt that was hurt. These two would sometimes differ in opinions, and quarrel: the one dying before the other, the surviving pined away by degrees. It lived twenty-eight years; could speak divers languages, and was by the king's command taught music.

2. Anno 1538 there was one born who grew up to the stature of a man; he was double as to the head and shoulders, in such manner as that one face stood opposite to the other: both were of a likeness, and resembled each other in the beard and eyes; both had the same appetite, and both hungered alike; the voice of both was almost the same, and both loved the same wife.

3. "I saw," saith Bartholinus, "Lazarus Colloredo, the Genoese, first at Hasnia, after at Basil, when he was then twenty-eight years of age; but in both places with amazement. This Lazarus had a little brother growing out at his breast, who was in that posture born with him. If I mistake not, the bone called *xyphoides*, in both of them grew together; his left foot alone hung downwards; he had two arms, but only three fingers upon each hand: some appearance there was of the secret parts: he moved his hands, ears, and lips, and had a little beating in the breast. This little brother voids no excrements but by the mouth, nose, and ears, and is nourished by that which the greater takes: he has distinct animal and vital parts from the greater; since he sleeps, sweats, and moves, when the other wakes, rests, and sweats not. Both received their names at the font: the greater, that of Lazarus; and the other, that of Johannes Baptista. The natural bowels, as the liver, spleen, &c. are the same in both. Johannes Baptista hath his eyes for the most part shut; his breath small, so that holding a feather at his mouth it scarce moves; but holding the hand there, we find a small and warm breath: his mouth is usually open, and always wet with spittle: his head is bigger than that of Lazarus, but deformed; his hair hanging down while his face is in an upright posture. Both have beards; that of Baptista is neglected, but that of Lazarus very neat. Lazarus is of a just stature, a decent body, courteous deportment, and gallantly attired: he covers the body of his brother with his cloak; nor could you think a monster lay within at your first discourse with him. He seemed always of a constant mind, unless that now and then he was solicitous as to his end, for he feared the death of his brother; as presaging, that when that came to pass, he should also expire with the stink and putrefaction of his body: and thereupon he took greater care of his brother than of himself.

4. Johannes Naborowsky, a noble Polonian, and my great friend, told me at Basil, "That he had seen in his country two little fishes without scales, which were brought forth by a woman, and as soon as they came out of her womb, did swim in the water as other fish."

5. Not many years ago there lived a woman of good quality at Elsinghorn, who prepared all things for child-birth, hired a midwife, bought a cradle, &c. but her big belly, in the last month, seemed to be much fallen; which yet (not to lessen the report that went of her) she kept up to the former height by the advantage of cloaths which she wore upon it. Her time of travail being come, and the usual pains of labour going before, she was delivered of a creature very like unto a dormouse of the greater size, which (to the amazement of the women who were present) with marvellous celerity sought out and found a hole in the chamber, into which it crept, and was never seen after. I will not render the credit of these women suspected, seeing divers persons have made us relations of very strange and monstrous births from their own experience.

6. Anno Dom. 1639 Norway afforded us an unheard-of example of a woman,

(1.) Sandys's Ovid. Metam. lib. 9. p. 178.—(2.) Schenck. Obs. Med. l. 1. obs. 1 p.—(3.) Barth. Hist. Anat. cent. 1. hist. 66. p. 103.—(4.) Ibid. hist. 10. p. 20—(5.) Ibid. p. 19.

who having often before been delivered of human births, and being again big, after strong labour was delivered of two eggs: one of them was broken, the other was sent to that excellent person Dr. Olaus Wormius, the ornament of the university; in whose study it is reserved, to be seen of as many as please. I am not ignorant that many will give no credit to this story, who either have not seen the egg, or were not present when the woman was delivered of it. In witness therefore of the truth of this matter, I shall cite the testimonies of religious persons, and such as are worthy of credit; who, by their letters under their seals, have confirmed the truth of that which we have now related. I have thought fit to transcribe the original itself, which in our tongue is preserved by the foresaid Wormius.

"We, whose names are hereunder written, Ericus Westergard, Rotalph Rakestad, and Thor Venes, coadjutors of the pastor, in the parish of Niæss, do certify to all men, That anno 1639, upon the twentieth day of May (by the command of the lord president in Remerige, the lord Paulus Tranius, pastor in Niæss), we went to receive an account of the monstrous birth in Sundby, brought forth by an honest woman, Anna the daughter of Amundus, the wife of Gudbrandas Erlandsonius, who already had been the mother of eleven children, the last of which she was delivered of upon the fourth of March 1638. This Anna, in the year 1639, upon the seventh of April, began to grow ill; and being in great pain in her belly, she caused her neighbours to be called in to her assistance: the same day, about the evening, in the presence of her neighbours, she brought forth an egg, in all respects like to that of an hen; which being broken by the women present, Anna Grim, Elen Rudstad, Gyro Rudstad, and Catharina Sunby, they found that in it the yolk and white answered directly to a common egg. Upon the eighteenth day of April, about noon, in the presence of the same persons, she was delivered of another egg, which in figure was nothing different from the former. The mother reported this to us; the women that assisted at her delivery confirmed the truth of it; as also that the pains of this birth had been more sharp to her than all the rest of the former. That this was the confession as well of the mother as of them that were present, we do attest by our seals, in the presence of the lord president, in the parish of Niæss, the day and year above-said." The great Wormius looks upon this as a diabolical work, since, by the artifice of the devil, many other things are conveyed into, and formed in, the bodies of men and women.

7. "Anne Tromperin, the wife of a certain porter in our hospital, being about thirty years of age, was delivered of a boy and two serpents upon St. John's day, anno 1576. She told me upon her faith, 'That in the summer before, in an extreme hot day, she had drunk of a spring in the grove called Brudetholk, a place within a quarter of a mile from Basil, where she suspected that she had drunk of the sperm of serpents.' She afterwards grew so big that she was fain to carry her belly in a swathing band. The child was so lean, that he was scarce any thing but bones. The serpents were each of them an ell long, and as thick as the arm of an infant; both which, alive as they were, were buried by the midwife in the church-yard of St. Elizabeth."

8. The concubine of pope Nicholas the Third was delivered of a monster which resembled a bear. Martin the Fourth, in the first year of his popedom, entertained this lady, and fearing lest she should bring forth other bear-whelps, he caused all the bears which were painted or carved in the pope's palace, whilst the lords of the family of the Ursina bore sway in Rome, to be blotted out and removed; for this pope was not ignorant how the shapes and pictures,

(6.) Barth. Hist. Anat. cent. 1. hist. 4. p 10, 11, 12.—(7.) Fran. Rossetus de Partu Cæsareo. Sennert. Pract. Med. l. 4. par. 2, § 4. cap. 10. p. 326.

which

which are conceived in a woman's imagination at the time of her conception, do remain imprinted for the most part in the body of that which is conceived.

9. Margaret, daughter of the emperor Maximilian the First, told the ambassador of Ferdinand, king of Hungary, "That at a city in Brabant, in a procession upon a solemn festival, some of the citizens went disguised according to the custom of the place (some in the habit of angels, and others in the shape of devils, as they are painted): one of these devils having played his gambols a great while, ran home to his house in his devil's attire, took his wife, and threw her upon a bed, saying, 'That he would get a young devil upon her.' He was not much deceived; for of that copulation there was born a child, such as the wicked spirit is painted, which, at his coming into the world, began to run and skip up and down all over the chamber."

10. Anno Dom. 1578, upon the seventeenth day of January, at eight o'clock in the afternoon, there was (at the little town of Quiero, amongst the Subalpines) an honest matron who was then delivered of a child, which had upon its head five horns, opposite each other, and like unto those of a ram; also from the upper part of his forehead there hung backward a very long piece of flesh that covered most part of his back, in form like a woman's head tire: about his neck there was a double row of flesh, like the collar of a horse: at the ends of his fingers were claws like to those talons we see in birds of prey: his knees were in the hinder part of the leg. His right leg and foot were of a shining red colour; the rest of his body all swarthy. He is said to come into the world with a great cry, which so frightened the midwife and the rest of the women then present, that they ran immediately out of the house. When the prince of the Subalpines was informed of this monster, he commanded it should be brought to him, which accordingly was done: and 'tis strange to think what various judgments were passed upon it by the courtiers.

11. Lesina is the biggest isle in all the Adriatic sea, the governor of which was a Venetian, who inviting me to dine with him, told at his table the story of a marvellous mis-shapen monster born in the island, asking if I would go thither to see it; proffering me the honour of his company. We went, and the unnatural child being brought out to us, I was amazed to behold the deformity of nature: for below the middle part there was but one body, and above the middle there were two living souls, separated from each other with several members, their heads being both of one bigness, but different in physiognomy: the belly of the one joined with the posterior part of the other; and their faces looked one way, as if the one had carried the other on his back: and often (in our presence) he that was behind would lay his hands about the neck of the foremost. Their eyes were exceeding big, and their hands greater than an infant of three times their age: the excrements of both creatures issued forth at one place; and their thighs and legs were of a great growth, not agreeable to their age, which was but thirty-six days. Their feet were proportionably made like to the foot of a camel, round, and cloven in the midst. They received their food with an insatiable desire, and continually mourned with a pitiful noise: when one slept the other waked, which was a strange disagreement in nature. The mother of them bought dearly that birth with the loss of her life; and, as I was afterwards informed, these lived but a small time after we had seen them.

12. Ser. Fulvius Flaccus and Q. Calphurnius Piso being consuls, there was then in Rome a maid-servant delivered of a child that had four feet, and as many hands, four eyes, four ears, and two members of virility.

13. At Prague, upon the eighteenth day of July, there was born a boy whose

(8.) Camer. Hor. Subscisiv.—(9.) Ibid Schenck. Obs. Med l. 4. obs. 1. p. 551.—(10.) Zuin. Theat. vol. 2. l. 2. p. 305. col. 2.—(11.) Lithgow's Trav. par. 2. p. 52, 53.—(12.) P. Orosii Hist. l. 5. c. 6. p. 190.

liver, intestines, stomach, and spleen, with the greatest part of the mesentery, hung out beyond the navel, who lived but a few hours. The mother being asked by Gregorius Horstius and Dr. Major, if she knew any thing that might occasion such a birth? answered, with tears, "That three months before her delivery she was compelled to hold a calf while he was killed; and that standing by while he was opened, at the falling of the bowels she felt a commotion within her, unto which she imputed this accident.

14. At Cracovia there was born of noble parents, a child that was terrible to behold, with flaming and shining eyes: the mouth and nostrils were like to those of an ox; it had long horns, and a back hairy like a dog's; it had the faces of apes in the breast, where the teats should stand; it had cats' eyes under the navel, fastened to the hypogastrium, and they looked hideously and frightfully; it had the heads of dogs upon both elbows, and at the whirlbones of each knee, looking forwards; it was splay-footed and splay-handed; the feet were like swans' feet, and it had a tail turned upwards, that was crooked backwards, about half an ell long. It lived four hours from the birth of it, and near its death spake thus: "Watch, for the Lord your God comes." "This was," saith Lycosthenes, "A. D. 1543."

15. In the year 1573 there was a monster born at St. Lawrence, in the West Indies, the narration whereof was brought to the duke of Medina Sidonia, from very faithful hands: that there was a child born there at that time, that, besides the horrible deformity of its mouth, ears and nose, had two horns on the head, like those of a young goat's, long hair on the body, a fleshy girdle about his middle, double, from whence hung a piece of flesh like a purse, and a bell of flesh in his left hand, like those the Indians wear when they dance; white boots of flesh on his legs, doubled down: in brief, the whole shape was horrid and diabolical, and conceived to proceed from some fright the mother had taken, from the antic dances of the Indians, amongst whom the devil himself does not fail to appear sometimes.

16. At Boston, in New England, October 17, 1637, Mrs. Dyer was delivered of a monster which had no head; the face was on the breast, the ears like an ape's grew upon the shoulders, the eyes and mouth stood far out, the nose hooking upward, the breast and back full of prickles, the navel and belly where the hips should have been; instead of toes, it had on each foot three claws: upon the back it had two great holes like mouths; above the eyes it had four horns; and was of the female sex. The father and mother of it were of great families.

CHAP. VI.

Of the Birth-day, and what hath befallen some Men thereon; also of such other Days as were observed fortunate or otherwise to several Persons.

THE antients used to celebrate the annual return of their birth-day with feasting, music, sports, mutual presents, and whatsoever else might serve to witness how desirous they were to entertain with highest solemnity the revisits of that light wherein they had first beheld the world; and yet, notwithstanding all their courtship, it seems the tragedian had truth on his side, when he said,

> "No day from sadness so exempt appears,
> "As not to minister new cause of tears." *
>
> SENECA.

1. For Antipater Sidonius the poet, throughout the whole space of his life, every year for only one day, that is to say, the day whereon he was born, was seized with a fever; and when he had

(12.) Fabrit. Obs. Chirurg. cent. 3. obs. 55. p. 239. — (14.) Lycosth de Prodigiis, p. 583. Johnst. Nat. Hist class. 10. c. 5. p. 334. — (15.) Dr. Henry More's Immort. of the Soul, l. 3. c. 7. p. 173. — (16.) Clark's Mir. c. 63. p. 249.

* Aul. Gell. Noct. Attic. l. 19. c. 9. p. 511. Tibul. l. 1. Eleg. 8. Horat. l. 4. ode 11.

lived

lived to a great age, by the certain return of his wonted disease he died upon his birth-day.

2. Elizabeth, the eldest daughter of king Edward the Fourth, and eighteen years the wife of king Henry the Seventh, died in child-bed, in the tower of London, the eleventh of February, the very day upon which she was born.

3. "I know a man," saith Lusitanus, "who every year, upon that day on which he first entered the world, is seized with a fever; all the rest of the year he enjoys very good health." Thomas a Veiga witnesseth that he observed the same in another; and also, that he hath known a man who every year had a fever for three days, and no longer.

4. Alexander the Great is said to have been born upon the sixth day of the month Targelion, and also to have died on the same; that is to say, on the sixth of February.

5. Caius Julius Cæsar was born in the ides of March, and, by a conspiracy of the nobles, was slain in the senate-house upon the same, although he was forewarned to take care of them.

6. Antonius Caracalla, the emperor, was slain by Macrinus the prætorian prefect at Carræ, in Mesopotamia, upon his birth-day, which was the sixth of the ides of April the twenty-ninth year of his age, and the sixth of his empire.

7. Pope Gregory the Great was born and died upon the same day, to wit, upon the fourth of the ides of March.

8. Garsias, the great grandfather to Petrarch, having lived one hundred and four years, died, as did also Plato, on the very day of his nativity, and in the same chamber wherein he was born.

9. The emperor Charles the Great was buried at Aquisgrave, upon the same day whereon he was born, in the year of our Lord 810.

10. Philip Melancthon died A. D. 1560, in the sixty-third year of his age, and upon the day of his nativity, which was the 13th of the calends of May.

11. The emperor Charles the Fifth was born on the day of Matthias the apostle; on which day also, in the course of his life, was king Francis taken by him in battle, and the victory likewise won at Ciccaque: he was also elected and crowned emperor on the same day, and many other great fortunes befell him still on that day.

12. M. Ofilius Hilarus, an actor of comedies, after he had highly pleased the people upon his birth-day, kept a feast at home in his own house; and when supper was upon the table, he called for a mess of hot broth, and casting his eye upon the visor he had worn that day in the play, he fitted it again to his face, and taking off the garland which he wore upon his bare head, he set it thereupon: in this posture disguised as he sat, he died, and became cold before any person in the company knew any thing of the matter.

13. Augustus Cæsar had certain anniversary sicknesses, and such as did return at a stated and certain time: he commonly languished about the time of his birth-day, which was the ninth of the calends of October.

14. On the contrary, the birth-days of some men have been fortunate to them, as was that of the great captain Timoleon, general of the Syracusans, who obtained the greatest of his victories upon his birth-day; which thereupon was annually and universally celebrated by the Syracusans, as a day of good and happy fortune to them.

15. It is said of Julius Cæsar, that he had often found the ides of July to be very happy and auspicious to him; at which time he was also born.

16. King Philip of Macedon used to celebrate the day of his birth with extra-

(1.) Plin. Nat. Hist. l. 7. c. 51. p. 184. Schenck. Obs Med. l. 6. obs. 1. p. 721. Valer. Max. l. 1. c. 8. p. 32.—(2.) Baker. Chron. p. 360.—(3.) Schenck. Obs. Med. l. 6. obs. 1. p. 721.—(4.) Alex. l. 4. c. 20. p. 233. Zuin. Theat. vol. 2. l. 7. p. 561.—(5.) Sabel. l. 9. c. 4. Zuin. Theat. vol. 2. l. 7. p. 561.—(6.) Zuin. Theat. vol. 2. l. 7. p. 561.—(7.) Ibid.—(8.) Ibid.—(9.) Crantz. l. 2. Saxon. c. 20. Zuin. Theat. vol. 2. l. 7.—(10.) Zuin. Theat. ibid.—(11.) Treasury of Antient and Modern Times, l. 4. c. 12. p. 336. Heyl. Cosm. p. 734.—(12.) Plin. l 7. c 53. p. 186.—(13.) Suet. p. 105. & p. 55. in Augusto.—(14.) Alex. ab. Alex. Dies Gen. l. 4. c. 20. fol. 233. (15.) Idem. ibid. fol. 233.

ordinary joy, as the most favourable and fortunate to him of all other; for once upon that day he had a triplicity of good tidings: that he was victor in the chariot-race in the Olympics, that Parmenio (his general) had gained a most important victory, and that the queen Olympias was delivered of his son Alexander.

17. Ophioneus was one amongst the Messenians who had the gift of prophecy; and Pausanius says of him, that "immediately after his birth-day he was annually stricken with blindness:" nor is that less wonderful in the same person, that after a vehement fit of the head-ach he would begin to see, and then presently fall from thence into his former blindness again.

18. It is a note worthy to be remembered, that Thursday was observed to be a day fatal to king Henry the Eighth, and to all his posterity; for he himself died on Thursday the twenty-eighth of January, king Edward the Sixth, on Thursday the sixth of July, queen Mary on Thursday the seventeenth of November, and queen Elizabeth on Thursday the twenty-fourth day of March.

19. Franciscus Baudinus, an abbot, a citizen of Florence, and well known in the court of Rome, died upon the anniversary return of his birth-day, which was upon the nineteenth day of December, and was buried in the church of St. Silvester in Rome; and it was the observation of him that made his funeral elegy, that the number nine did four times happen remarkably in his affairs: he was born on the nineteenth day, and died on the same, being aged twenty-nine, and the year of our Lord being at that time 1579.

20. Wednesday is said to have been fortunate to pope Sixtus the Fifth; for on that day he was born, on the same day made a monk, on that day created general of his order, on the same made cardinal, then chosen pope, and finally, on the same inaugurated.

21. Friday was observed to be very lucky to the great captain Gonsalvo, on that day having given the French many notable overthrows: Saturday was as fortunate to Henry the Seventh, king of England.

22. Raphael da Urbino, who, by the consent of mankind, is acknowledged to be the prince of modern painters, and often styled the "Divine Raphael," as well for the grandeur of his conceptions, as the inimitable graces of his pencil, was born on Good Friday, anno 1483. As a reward for his consummate merit, he had hopes of receiving a cardinal's cap; but falling ill of a fever, death deprived him of the expected honour, on Good Friday, 1520.

23. The third of September was a remarkable day in the history of Oliver Cromwell. On that day, 1650, he gave the Scots, whom he hated and despised, a total overthrow at the battle of Dunbar; on that day twelvemonth he defeated Charles the Second at Worcester; and on that day, in the year 1658, he gave up the ghost, in the midst of one of the greatest storms that was ever known in England.

CHAP. VI.

Of the Signatures and natural Marks upon the Bodies of some Men.

CONCERNING the causes of those impressions which some bodies bring upon them from the womb, and carry with them to their graves, there is not so great a clearness as to leave no room for doubt; for if the most of them are occasioned through the strength of the mother's imagination, there have been others of so peculiar a form, so remote from being likely to leave such lively touches upon a woman's fancy, so continued to the descendants of the same family, and so agreeable with the after-fortunes of the person so signed, as leaves ample room for farther enquiries.

(16.) Alex. ab. Alex. Dies Gen. l. 4. c. 20. fol. 233.—(17.) Cœl. Rhod. § Antiq. l. 11. c. 13. p. 498, 499.—(18.) Stowe's Annals, p. 812. — (19.) Kornm. de Mir Mort. l. 8. c. 12. p. 8.— (20.) Heyl. Geog. p. 734. — (21.) Heyl. Cosm. p. 734. — (22.) Vasari's Lives of the Painters.— (23.) History of England, by Rapin.

1. Marius

1. Marius Barletius reports of Scanderbeg, prince of Epirus (that most terrible enemy of the Turks), that from his mother's womb he brought with him into the world a notable mark of warlike glory; for he had upon his right arm, a sword so well set on, as if it had been drawn with the pencil of the most curious and skilful painter in the world.

2. Among the people called the Dakes, the children usually have the moles and marks of them from whom they are descended imprinted upon them, even to the fourth generation.

3. Laodice, the wife of Antiochus, dreamed that she received a ring from Apollo, with an anchor engraven upon it: Seleucus, the child that she then went with (who afterwards was remarkable for his famous exploits), was born with an anchor impressed upon his thigh; and so also his sons and grand-children carried the same mark upon the same place from the time of their birth.

4. It is observed by Plutarch, that the resemblance of the natural properties, or corporeal marks of some parents, are continued in their families for many descents; and sometimes not appearing in the second or third generation, do nevertheless shew themselves in the fourth or fifth ensuing; whereof he brings an example of one in his time, called Python, who being descended of the Spartiatæ, the founders of Thebes, and being the last of that race, was born with the figure of a lance upon his body; which had been in former ages a natural mark of those of that family, and discontinued in them for many years.

5. "I have heard," saith Camerarius, "when I was young, and it is at this day the common report and public fame (although I have not met with it in any author) that the counts of Hapsburg (the ancestors of the house of Austria) have each of them from the womb a golden cross upon the back; that is to say, certain white hairs, after a wonderful manner formed into the figure of a cross." It is equally remarkable, that the house of Austria have for many generations been famous for thick lips. The heiress of Burgundy, who married Maximilian the First, brought this mark of distinction into that family, according to Brantome, who had this information from Eleanor, queen of France, sister to Charles the Fifth.

6. Marcus Venetus, who for forty-five years travelled up and down in the countries of Asia, reports in his *Itinerary*, "that he came into the kingdom of the Corzani: the kings of which place (though subject to the Tartars) boast themselves of a nobility beyond that of all other kings of the earth; and, upon this account, that they are born into the world with the impression of a black eagle upon their shoulder, which continues with them to the last day of their lives.

7. "A sister of mine," saith Gaffarel, "has the figure of a fish upon her left leg, caused by the desire my mother had to eat fish when she was big with child; and it is represented with so much perfection and rarity, that you would take it to be drawn by some excellent master: and the wonder is, that whenever the girl eats any fish, that upon her legs puts her to a sensible pain."

8. That which I now relate to the same purpose, is very well known to all Paris. The hostess of the inn in the suburbs of Saint Michael, at Bois de Vincenne (who died about two years since) had a mulberry growing upon her nether lip, which was smooth and plain all the year long, till the time that the mulberries began to ripen; at which time hers also began to be red, and to swell more and more, observing exactly the season and nature of other mulberries, and to come at length to the just bigness and redness of other ripe mulberries.

9. A woman, in the seventh month of her being with child, longed to eat rose-buds at a time when they were difficult

(1.) Mar. Barlet. l. 1. Camer. Hor. Subscis. l. 1. c. 69. p. 308.—(2.) Plin. Nat. Hist. l. 7. c. 11. p. 161.—(3.) Schenck. Obs. Med. l. 4. obs. 1. p. 543. Fulgos. l. 1. c. 6. p. 151. Usserii Annal. p. 475. Just. l. 15. p. 176.—(4.) Plut. de Sera Numinis Vind. Zuin. vol. 2. l. 2. p. 180. Fitz. o' Rel. and Policy, par. 1. c. 27. p. 283.—(5.) Camer. Hor. Subscis. l. 3. c. 42. p. 145. Johns. Nat. Hist. cl. 10. c. 5. p. 340.—(6.) Ibid.—(7.) Gaffarel. Curiosities, c. 4. p. 143.—(8.) Ibid. c. 5. p. 144.

to

to be procured. She had passed two days thus, when, after much search, there was a bough of them found in a private garden: she greedily devoured the green buds of two roses, and kept the rest in her bosom. In the ninth month she was happily delivered of a fair babe; upon the ribs of which there appeared the representations of three roses very red: upon his forehead and on either cheek he had also depainted three other exact resemblances of a red rose; so that he was commonly called the Rosy Boy.

10. Octavius Augustus, the emperor, was all spotted on his body, his moles being dispersed upon his breast and belly, in the manner, order, and number, with the stars of the celestial bear.

CHAP. VIII.

Of Dreams, and what hath been revealed to some Persons therein.

ALTHOUGH it is too great a vanity to give over-much credit to our dreams, and to distress and distract ourselves about the significations and successes of them; yet they are not altogether unuseful to us. Zeno Eleates was wont to say, "that any of his scholars might judge of their proficiency in philosophy by their dreams: for if they neither did nor suffered any thing therein but what was virtuous, they had made some good progress in philosophy." By the same way we may discover much of our own natural inclinations and the constitution we are of. Besides this, there hath been so much of highest concernment revealed to some in their sleep, that it is enough to make us believe there is not altogether so much of vanity in dreams as some men are of opinion.

1. Astyages, the last king of the Medes, saw in his dream a vine to spring forth from the womb of his only daughter, and at last so to flourish, and spread out itself, that it seemed to overshadow all Asia with its very fruitful branches. He consults with the soothsayers upon this dream; who answered him, "that of his daughter should be born a son, who should seize on the empire of Asia, and divest him of his throne." Terrified with this prediction, he forthwith bestowed his daughter upon Cambyses, a foreigner, and then an obscure person. When his daughter drew near the time of her delivery, he sends for her to himself, that whatsoever should be born of her should perish by his own command. The infant therefore is delivered to Harpagus, to be slain; a man of known fidelity, and with whom he had long communicated his greatest secrets. But he fearing that, upon the death of Astyages, Mandane his daughter would succeed in the empire, since the king had no issue male, and that then he should be sure to be paid home for his obedience, doth not kill the royal babe, but delivers it to the king's chief herdsman, to be exposed to the wide world. It fell out that the wife of this man was newly brought to bed; and having heard of the whole affair, she earnestly importunes her husband to bring the child home to her, that she might see it. The husband is overcome, goes to the wood where he had left him: he finds there a bitch, that at once saved the babe, and kept off the beasts and birds from it, and also suckled it herself. Affected with this miracle, and thus instructed by a brute in humanity, he takes up the child, carries it to his wife: she sees and loves it; breeds him up, till he grew first to a man, and then to a king. This was the great Cyrus, who overcame Astyages his grandfather, and translated the sceptre from the Medes to the Persians.

2. Alexander the Great, in the long and difficult siege of Tyrus, bordering upon Judea, sent to the Jews for assistance; but was by them rejected, as having a more ancient league with Darius. When therefore he had taken the city, full of indignation, he led his army against the Jews, resolved upon revenge,

(9.) Zacut. Lus. Prax. Admir. l. 2. Obs. 133. p. 251.—(10.) Sueton. in ejus vitâ, l. 2. c. 80. p. 104.

(1.) Just. Hist. p. 16. Val. Max. l. 11. c. 7. p. 23. Sabel. Ex. l. 1. c. 1. p. 7. Herod. l. 1. p. 46, 47. Lonicer. Theatr. p. 409. Lips. Monit. l. 1. c. 5. p. 67, 68.

and devoting all to slaughter and spoil. But Jaddus the high-priest, admonished by God in a dream, meets him upon the way, accompanied with a number both of priests and people: himself with his priestly attire, with his mitre upon his head, and upon that the name of God; whom as soon as Alexander saw, with all mildness and submission he approaches him, salutes him, and adores that wonderful name. Those who accompanied him were some of them amazed, others displeased: amongst these was Parmenio, who asked the king, "wherefore he adored a man, himself being now almost every where reputed as a God?" To whom Alexander replied, "that he worshipped not the man, but God in him; who heretofore (in that form) had appeared to him in Dio, a city of Macedonia, in his dream, encouraging him to a speedy expedition against Asia; which, through his divine power and assistance, he would subject to him." And therefore he not only pardoned, but honoured and enriched the city and nation of the Jews, pronounced them at liberty to live after their own laws, and made choice of some of them to serve him in his own troops.

3. Ertucules having slept after dinner, when he awaked was confounded with the thoughts of what he had seemed to see in his dream; and therefore, according to the religion of the Turkish nation, he first bathed his body in water to purify himself; and then went to Edebales, a person in great reputation amongst them, as well for his wisdom as sanctity; and thus he spoke: "I dreamed (venerable sir) that the brightness of the moon did proceed from your bosom, and thence afterwards did pass into mine: when it was thither come, there sprang up a tree from my navel, which overshadowed at once many nations, mountains, and valleys. From the roots of this tree there issued waters sufficient to irrigate vines and gardens; and there both my dream and my sleep forsook me." Edebales, when he had heard him (after some pause) thus bespake him: "There will be born unto you (my good friend) a son whose name shall be Osman: he shall wage many wars, shall acquire to himself victory and glory, and your posterity shall be lords and kings of many nations. But my daughter must marry to your son Osman; and she is that brightness which you saw come from my bosom into yours, and from both sprang up the tree." A strange prediction, and the more remarkable for that of the moon; since we know that the crescent is the prime and most remarkable ensign of the Turkish nation.

4. There was amongst the Tartars that of old lived in Imaus (a part of the mountain Taurus) a sort of shepherds who lived after the manner of wild beasts, without law or truth, wandering up and down in the woods. Amongst these there were certain families called *Malgotz*, who kept together in one place, and at first chose themselves leaders, but yet were subject to their neighbour-nations, and oppressed with excessive burthens. Till at last there was an old blacksmith amongst them, who was stirred up by a vision, whose name was Cangius; and it was on this manner. There appeared to him in a dream a certain person in armour, sitting upon a white horse, who thus spake to him: "Cangius, it is the will of the eternal God, that thou shortly shalt be the king and ruler of the Tartars that are called *Malgotz*: thou shalt free them from that servitude under which they have long groaned; and the neighbouring nations shall be subjected to them." Cangius in the morning, before the seven princes and elders of the Malgotz, rehearsed what he had dreamed; which they all at the first looked upon as ridiculous: but the next night all of them in their sleep seemed to behold the same person he had told them of, and to hear him commanding them to obey Cangius. Whereupon summoning all the people together, they commanded them the same; and the princes themselves, in the first place, took the oath of allegiance to him, and entitled him the first emperor, in their language Chan, which signifies king or emperor. All such as succeeded him were after by the name of Chan, and were of great fame

(2.) Jos. l. 11. c. 8. p. 285. Lonicer. Theatr. p. 407. Fulgos. l. 1. c. 5. p. 119. Lips. Mon. l. 1. c. 2. p. 8, 9.—(3.) Lips. Monit. l. 1. c. 5. p. 70.

and power. This emperor freed his people, subdued Georgia, and the greater Armenia, and afterwards wasted Polonia and Hungary.

5. Antigonus dreamed that he sowed gold in a large and wide field, and that the seed sprang up, flourished, and grew ripe; but that straight after he saw all this golden harvest was reaped, and nothing left but the worthless stubble and stalks: and then he seemed to hear a voice, "That Mithridates was fled into the Euxine Pontus, carrying along with him all the golden harvest." This Mithridates was descended of the Persian Magi, and was at this time in the retinue of this Antigonus, king of Macedonia; his country of Persia being conquered, and his own fortunes ruined in that of the public. The dream was not obscure, neither yet the signification of it. The king therefore being awaked and exceedingly terrified, resolved to cut off Mithridates, and communicated the matter to his own son Demetrius, exacting of him a previous oath for his silence. Demetrius was the friend of Mithridates, as being of the same age, and by accident he encounters him as he came from the king. The young prince pitied his friend, and would willingly assist him, but he is restrained by the reverence of his oath. Well, he takes him aside, and with the point of his spear writes in the sand, "Fly, Mithridates:" which he looked upon; and, admonished at once with those words, and the countenance of Demetrius, he privily flies into Cappadocia, and not long after founded the famous and potent kingdom of Pontus, which continued from this man to the eighth descent; the last Mithridates being with much difficulty overthrown by all the power and forces of the Romans.

6. The night before the battle of Philippi, Artorius (or as others M. Autonius Musa), physician to Octavianus, had a dream, wherein he thought he saw Minerva, who commanded him to tell Octavianus, "That, though he was very sick, he should not therefore decline to his being present at the battle:" which when Cæsar understood, he commanded himself to be carried in his litter to the army; where he had not long remained before his tents were seized upon by Brutus, and himself also had been, had he not timely removed.

7. Quintus Catulus, a noble Roman, saw (as he thought) in his depth of rest, Jupiter delivering into the hand of a child the ensign of the Roman people; and the next night after, he saw the same child hugged in the bosom of the same God: whom Catulus offering to pluck from thence, Jupiter charged him to lay no violent hands on him who was born for the weal and preservation of the Roman empire. The very next morning, when Q. Catulus espied by chance in the street Octavianus, then a child (afterwards Augustus Cæsar), and perceiving him to be the same, he ran unto him, and with a loud acclamation said, "Yes, this is he whom the last night I beheld hugged in the bosom of Jupiter."

8. Arlotte, the mother of William the Conqueror, being big with him, had a dream like that of Mandane, the mother of Cyrus, the first Persian monarch; namely, that her bowels were extended and dilated over all Normandy and England.

9. "Whilst I lived at Prague," saith an English gentleman, "and one night had sat up very late, drinking at a feast; early in the morning the sun-beams glancing on my face as I lay on my bed, I dreamed that a shadow passing by told me that my father was dead: at which awaking all in a sweat, and affected with this dream, I rose and wrote the day and hour, and all circumstances thereof, in a paper book; which book, with many other things, I put into a barrel, and sent it from Prague to Stode, thence to be conveyed into England. And now being at Nuremberg, a merchant of a noble family, well acquainted with me and my relations, arrived there; who told me that my father died some months

(4.) Gregor. de Repub. l. 19. c. 1. § 19. p. 707. Platin. in Honorio, an. 1225. Herbert's Travels, l. 1. p. 55. Purchas. Pil. tom. 1. l. 4. c. 11. § 2. p. 455.—(5.) Lips. Monit. l. 1. c. 5. p. 99. Plut. in Demetrio, p. 890.—(6.) Val. Max. l. 1. c. 7. p 19. Lonicer. Theatr. p. 409.—(7.) Xiphil. in Augusto, p. 21. Fulgos. l. 1. c. 5. p. 112. Heyw. Hierarch. l. 4. p. 223.—(8.) Baker's Chron. p. 28. Fulgos. l. 1. c. 5. p. 126.

past.

past. When I returned into England four years after, I would not open the barrel I sent from Prague, nor look into the paper book in which I had written this dream, till I had called my sisters, and some other friends, to be witnesses: where myself and they were astonished to see my written dream answer the very day of my father's death.

10. The same gentleman saith thus also. "I may lawfully swear, that in my youth at Cambridge I had the like dream of my mother's death: where my brother Henry lying with me, early in the morning I dreamed that my mother passed by with a sad countenance, and told me, "That she could not come to my commencement" (I being within five months to proceed master of arts, and she having promised at that time to come to Cambridge): when I related this dream to my brother, both of us awaking together in a sweat, he protested to me that he had dreamed the very same: and when we had not the least knowledge of our mother's sickness, neither in our youthful affections were any whit moved with the strangeness of this dream, yet the next carrier brought us word of our mother's death."

11. Doctor Joseph Hall, then bishop of Exeter, since of Norwich, speaking of the good offices which Angels do to God's servant: "Of this kind," saith he, was that no less than marvellous cure which, at St. Madernes, in Cornwall, was wrought upon a poor cripple: whereof, besides the attestation of many hundreds of the neighbours, I took a strict and impartial examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, by reason the sinews of his legs were so contracted; and, upon admonitions in his dream to wash in that well, was suddenly so restored to his limbs, that I saw him able to walk and get his own maintenance. I found here was neither art nor collusion. The name of this cripple was John Trelille."

12. The night before Polycrates, the tyrant of Samos, departed thence to go to Orætes, the lieutenant of Cyrus in Sardis, his daughter dreamed that she saw her father lifted up in the air, where Jupiter washed him, and the sun anointed him; which came to pass: for as soon as he was in his power, Orætes caused him to be hanged upon a gibbet, where his body so remaining, was washed of the rain, and the sun melted the fat of it.

13. Alexander the philosopher (a man known to be free of superstition) reports of himself, "That sleeping one night, he saw his mother's funeral solemnized, being then a day's journey from thence: whereupon he waking in great sorrow and many tears, told the dream to divers of his acquaintance and friends. The time being punctually observed, certain word was brought him the next day after, that at the same hour as his dream was his mother expired."

14. Jovius reports, "That, anno 1523, in a morning slumber, Sfortia dreamed that, falling into a river, he was in great danger of drowning; and calling for succour to a man of extraordinary stature and presence, who was on the further side upon the shore, he was by him slighted and neglected." This dream he told to his wife and servants, but no further regarded it. The same day spying a child falling into the water, near the castle of Pescara, he, thinking to save the child, leaped into the river; but over-burdened with the weight of his armour, he was choaked in the mud, and so perished.

15. The mother of Scanderbeg dreamed she saw a serpent that covered all Epirus: his head was stretched out into the Turks dominions, where he devoured them with bloody jaws; his tail was amongst the Christians, and in the government of the Venetians: all which very exactly prefigured her son.

16. A citizen of Milan was asked for a debt, as owing by his dead father: and when he was in some trouble about it, the image of his dead father appeared to

(9.) Morrison's Itiner. part 1. c. 2. p. 19. A.B. Annot. on Relig. Med. p. 294, 295. — (10.) Ibid. Ibid. p. 295, 296. — (11.) Bishop Hall's Myst. of Godliness, l. 1. § 8. p. 169. Full. Worth. p. 196.—(12.) Herodot. l. 3. p. 210. Camerar. Oper. Subcisiv. cent. 2. c. 57. p. 242.— (14.) Heywood's Hierarch. l. 4. p. 224. — (15.) Barletii Hist. de Gestis Scand. l. 1. c. 83, p. 130.

him in his sleep, and told him the whole process of the business, "That the debt was by him paid in his life-time; and that if he looked in such a place, he should find a writing under the hand of his creditor, wherein he did acknowledge himself satisfied. Awaking therefore from his sleep, and reflecting upon his dream, he searched and found all things agreeable to what he had dreamed." St. Austin saith, that this very writing was seen by him.

17. When Galen had an inflammation about the diaphragma, he was admonished in his sleep, that if he purposed to be freed from it, he should forthwith open that vein which was most apparent betwixt the thumb and the fore finger, and take a quantity of blood from thence: he did as he was advised, and was presently restored to his former health.

18. "I remember," saith Cælius, "when I was twenty-two years of age, being busied in the interpretation of Pliny, and while as yet the learned emendations of Hermolaus Barbarus upon that excellent author had not performed to him all that was requisite, I was reading that place which we have in his seventh book concerning such as grow up beyond the usual proportion which nature hath assigned, and they are called by the Greeks *Ectrapeli*. That word was some trouble to me. I knew I had read something concerning it; but could neither recall to my memory the author from whom, nor the book wherein. Fearing the censure of unskilfulness, I laid myself down to rest, the best remedy for a perplexed mind; where, while my thoughts were still employing themselves about it, methought I remembered the book, yea the page, and place of the page, wherein that was written I sought for. When I awaked, I recalled what was offered to me in my sleep, but valued it all as a mere illusion; yet being still haunted with the apprehensions of being deemed an ignoramus, that I might leave nothing unattempted, I caught up the book of which I had dreamed, and there found it accordingly.

19. When St. Bernard's mother was with child of him, she dreamed she had a little white and barking dog in her womb; which when she had communicated to a certain religious person, he, as by a spirit of prophecy, replied, "Thou shalt be the mother of an excellent dog indeed; he shall be the keeper of God's house, and shall incessantly bark against the adversaries of it; for he shall be a famous preacher, and shall cure many by the means of his medicinal tongue."

20. Francis Petrarch had a friend so desperately sick, that he had no expectation of his life: when therefore (wearied with grief and tears) he was fallen into a slumber, he seemed to see his sick friend stand before him, and to tell him that "he could now stay no longer with him; for there was one at the door that would interrupt their discourse, to whom he desired that he would recommend his weak estate, and that if he should undertake him, he should be restored." Presently after enters into Petrarch's chamber a physician who came from the sick, and had given him over as a dead man. He came therefore to comfort him; but Petrarch, with tears, recounted to him his dream, and with great importunity prevailed with him to return to the care of his friend: and ere long the sick man was restored to his wonted health.

21. Upon a sally made upon some of the forces of Alexander the Great, out of Harmata, a city of the Brachmans, many of his sodiers were wounded with poisoned darts; and as well those that were lightly, as those that were deeper wounded, daily perished. Amongst the wounded was Ptolemy, a great captain, and exceedingly dear to Alexander: when therefore in the night he had been solicitous about his welfare, as one whom he tenderly loved, he seemed in his sleep to see a dragon holding a certain herb in his mouth, and withal informing him both of the virtue it had, and of the place where it grew. He arose, found the herb, bruised it, and

(16.) Fulgos. l. 1. c 5. p. 130.—(17.) Schott. Physic. Curios. l. 3. c. 25. p 501. Cæl. Rhod. Antiq. Lect. l. 27. c. 9. p. 1250. — (18.) Cæl. Rhod Antiq. Lect. l. 27. c. 9. p. 1250. — (19) Heidfeld. in Sphinge, c. 37. p. 893.—(20.) Fulgos. l. 1. c 5. p. 134.

applied

applied it to Ptolemy's wound; and by this means that great ancestor of the royal family in Egypt was speedily restored.

22. A rich vessel of gold being stolen out of the temple of Hercules, Sophocles (by a genius) was showed the resemblance and name of the thief, in his sleep, which, for the first and second time, he neglected; but being troubled a third night, he went to the Areopagi, to whom he made relation of what had passed. They, upon no other evidence, summoned the party before them, who, after strict examination, confessed the fact, and made restitution of the vessel: for which discovery, the temple was ever after called *Templum Herculis Indicis*, "the Temple of Hercules the discoverer."

23. When Marcus Cicero was forced into exile by an opposite faction, while he abode at a village in the fields of Atinus, in his sleep he thought, that while he wandered through desert places and unknown countries, he met with C. Marius, in all his consular ornaments, and that he asked him, "Wherefore his countenance was so sad?" and, "Whither he intended that uncertain journey of his?" And when he had told him of his misfortune, he took him by the right hand, and gave him to the next lictor, with command to lead him into his monument, inasmuch as there was reserved for him a more happy fortune, and change of his condition. Nor did it otherwise come to pass; for in the temple of Jupiter, erected by Marius, there it was that the senate passed the decree for the return of Cicero from his exile.

24. In the year of our redemption 1553, Nicholas Wotton, dean of Canterbury, being then ambassador in France, dreamed that his nephew, Thomas Wotton, was inclined to be a party in such a project, that, if he was not suddenly prevented, would turn to the loss of his life, and ruin of his family. The night following he dreamed the same again; and knowing that it had no dependence upon his waking thoughts, much less on the desires of his heart, he did then more seriously consider it; and resolved to use so prudent a remedy (by way of prevention) as might introduce no great inconvenience to either party. And to this end he wrote to the queen (it was queen Mary), and besought her, that she would cause his nephew, Thomas Wotton, to be sent for out of Kent, and that the lords of her council might interrogate him in some such feigned questions as might give a colour for his commitment unto a favourable prison; declaring, that he would acquaint her majesty with the true reason of his request, when he should next become so happy as to see and speak with her majesty. It was done as the dean desired, and Mr. Wotton sent to prison. At this time a marriage was concluded betwixt our queen Mary and Philip king of Spain, which divers persons did not only declare against, but raised forces to oppose: of this number Sir Thomas Wyat, of Boxley-abbey in Kent, (betwixt whose family and that of the Wottons there had been an antient and entire friendship), was the principal actor; who having persuaded many of the nobility and gentry (especially of Kent) to side with him, and being defeated and taken prisoner, was arraigned, condemned, and lost his life; so did the duke of Suffolk, and divers others, especially many of the gentry of Kent, who were then in several places executed as Wyat's assistants: and of this number (in all probability) had Mr. Wotton been, if he had not been confined; for though he was not ignorant that another man's treason is made his own by concealing it, yet he durst confess to his uncle, when he returned into England, and came to visit him in prison, that he had more than an intimation of Wyat's intentions; and thought he had not continued actually innocent, if his uncle had not so happily dreamed him into a prison.

25. This before-mentioned Thomas Wotton also, a little before his death, dreamed that the university treasury was robbed by townsmen and poor scholars, and that the number was five; and being

(21.) Diodor. Sicul. l. 17. p. 575. Cic. de Divinat. l. 1. Just. Hist. l. 1. p. 144.—(22.) Heywood's Hierarch. l. 4. p. 224. — (23.) Val. Max. lib. 1 c. 7. p. 21. Cic. de Divinat. l. 1. — (24.) Iz. Walton's Life of Sir Henry Wotton, p. 13, 14.

that

that day to write to his son Henry at Oxford, he thought it was worth so much pains as by a postcript in his letter to make a slight enquiry of it. The letter (which was written out of Kent) came to his son's the very morning after the night in which the robbery was committed; and when the city and university were both in a perplexed inquest after the thieves, then did Sir Henry Wotton show his father's letter; and by it such light was given of this work of darkness, that the five persons were presently discovered, and apprehended, without putting the university to so much as the casting of a figure.

26. Aristotle writeth of one Eudemus, his familiar friend, who travelling to Macedonia came to the noble city of Phæcas in Thessaly, then groaning under the barbarous tyranny of Alexander, in which place falling sick, and being forsaken of all the physicians, as one desperate of recovery, he thought he saw a young man in his dream, who told him, "that in a short space he should be restored to his health; that within a few days the tyrant should be removed by death; and that at the end of five years he should return home to his own country." The two first happened accordingly; but in the fifth year, when (encouraged by his dream) he had hope to return from Sicily into Cyprus, he was engaged by the way in a battle fought against the Syracusans, and there slain. It seems the soul parting from the body is said to return into its own country.

27. Actia, the mother of Augustus, the day before she was delivered of him, dreamed that her bowels were carried up as high as heaven itself, and that there they were spread out in such manner, that they covered the whole earth: a notable presignification of the mighty empire and grandeur which her son afterwards attained unto.

28. When Themistocles lived in exile, (far from his own country) he made his abode in a city, the name of which was Lion's Head: one night, as he lay in his bed, he dreamed that he saw the goddess Cybele, who advised him to flee the lion's head, unless he intended to fall into the lion's mouth: he arose therefore, and immediately packed up, and went his way. He was no sooner gone, but there came some to the place where he had lodged, with a purpose to kill him, being stirred up thereto by Epixia the Persian.

29. When Flavius Vespasianus was yet a private man, and was with Nero in Achaia, he dreamed one night that a person unknown to him told him that his good fortune should begin when Nero should have a tooth drawn. Being awaked, and risen from his bed, the first he afterwards met with was a physician, who showed him a tooth that he had newly takeu out of Nero's mouth. Not long after followed the death of Nero, and that of Galba, as also the discord betwixt Otho and Vitellius, which was no mean furtherance to Vespasian in his attainment of the empire.

30. When Archelaus had reigned ten years in Judea, he was accused by his subjects (at the tribunal of Cæsar) of cruelty and tyranny: by him he was immediately sent for; and the cause being heard, his wealth was seized upon, and he himself sent into banishment. This event and sorrowful issue of his affairs was before declared to him in a dream: he saw ten ears of corn, strong, full, and fruitful, which were eaten up of oxen. This dream of his was diversely interpreted: but Simon an Essæan told him, that thereby was portended to him a change, and that an unhappy one: for oxen are the emblem of misery, as being a creature that is burthened with work; and they signified mutation and change, because, in ploughing, the earth is turned up by them. The ten ears did signify so many years, in which space the harvest should be; and those completed, there should be an end of the principality of Archelaus.

31. His wife Glaphyry had also a notable dream: she had first been married to Alexander, the brother of this Archelaus: he dying, she married to Juba, king of Libya, who had newly divorced

(25.) Iz. Walton's Life of Sir Harry Wotton, p. 20. —(26.) Fulgos. Ex. l. 1. c. 5. p. 121. Heywood's Hierarch. l. 4. 223—(27.) Sabel. Ex. l. 1. c. 1. p. 6.—(28.) Fulgos. Ex. l. 1. c. 5. p. 111. —(29.) Ibid. p. 116.—(30.) Zonar. Annal. tom. 1. p. 45. Joseph. Antiq. l. 17. c. 15. p. 461.

his wife Mariamne; afterwards to Archelaus, though she had children by his brother. This princess did one night dream, that Alexander, her first husband, stood by her bed-side, and said to her, "Glaphyra, thou hast eminently confirmed the truth of that saying, that wives are unfaithful to their husbands. For, whereas thou wert married to me in thy virginity, and also hadst children with me, thou didst yet make trial of a second match; and, not content to do me that affront, thou hast gone into bed with a third husband, and he my brother: but I will free thee from this reproach, and before long challenge thee for mine only." Glaphyra was troubled with this dream, told it to the ladies of her acquaintance who were near her, and not long after she departed this world.

32. While as yet Saint Austin was a Maniche, his mother Monica dreamed that she stood upon a wooden rule; and being sad, was by a glorious young man asked the cause: when she declared, "that it was for her son, who now was in the ready way to destruction." He bade her be of good cheer, and observe that she should see her son upon the same rule with herself; and so she saw him standing. All this was confirmed by the after-conversion of her son.

33. Pope Innocent the Fourth dreamed that Robert Grosthead, bishop of Lincoln, came to him, and with his staff struck him on the side, and said, *Surge, miser, et veni ad judicium*: "Rise, wretch, and come to judgment." After which dream, within a few days, the pope ended his life.

34. Alcibiades (a little before his death by Tismenias and Bagoas) dreamed, that he was covered with his mistress's mantle; his murdered body being cast out into the streets of the city naked, his lover covered it with her mantle, to preserve him from the derision and scorn of his barbarous enemies.

CHAP. IX.

Of Presages of good or evil Fortune.

Seldom were there any remarkable revolutions in the fortunes of any considerable places or persons, whether for the better or for the worse, but that historians have taken notice of certain presages and presignifications thereof. Some of these may seem to be casual, and afterwards adapted to the occasion by the ingenuity of others: but there want no familiar instances of such as may seem to be sent on purpose from above, with no obscure intimations of what Providence was about to bring to pass in the places where they happened.

1. Josephus sets down this as a prodigy presaging the destruction of the Jews. "There was," saith he, "one Jesus son of Ananias, a countryman of mean birth, four years before the war against the Jews, at a time when all was in deep peace and tranquillity, who coming up to the feast of tabernacles, according to the custom, began on a sudden to cry out and say, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against bridegrooms and brides, a voice against all the people!" Thus he went about all the narrow lanes, crying night and day: and being apprehended and scourged, he still continued the same language under the blows, without any other word. And they upon this; supposing (as it was) that it was some divine motion, brought him to the Roman prefect: and by his appointment being wounded by whips, and his flesh torn to the bones, he neither intreated, nor shed a tear; but to every blow, in a most lamentable mournful note, cried out, "Woe, woe to Jerusalem!" This he continued to do till the time of the siege, seven years together: and at last, to his extraordinary note of woe to the city, the people, the temple, adding, "Woe also to me!" a stone from the battlements fell down upon him, and killed him."

2. Henrietta Maria, queen of Great Britain, at the death of her father Henry the Fourth, was a cradle infant; and Barberino, at that time nuncio in France, (and afterwards created pope by the name of Urban VIII.) coming to con-

(31.) Zonar. Annal. tom. 1. p. 45; Noraman. de Miracul. Mortuor. l. 4. c. 171. p. 70. Joseph. Antiq. l. 17. c. 15. p. 461.—(32.) Fulgos. Ex. l. 1. c. 5. p. 138.—(33.) Simps. Ch. Hist. cent. 13. p. 449. —(34.) Plut. in Alcibiad. p. 213. Val. Max. l. 1. c. 7. p. 24.

(1.) Jos. Jewish Wars, l. 7. c. 12. p. 738, 739. Euseb. Eccl. Hist. l. 3. c. 8. p. 40. Dr. Ham. notes on Rev. 8. 13. p. 953.

gratulate her birth, and finding that the queen-mother had been better pleased if she had borne a male, he told her, "Madam, I hope to see this, though your youngest daughter, a great queen before I die." The queen answered, "And I hope to see you pope." Both which prophetic compliments proved true, and within a short time one of another.

3. I have spent some inquiry (saith sir Henry Wotton) whether the duke of Buckingham had any ominous presagement before his end; wherein though antient and modern stories have been infected with much vanity, yet oftentimes things fall out of that kind which may bear a sober construction, whereof I will glean two or three in the duke's case. Being to take his leave of his grace of Canterbury (then bishop of London), after courtesies of course had passed between them; "My lord," says the duke, "I know your lordship hath very worthily good successes unto the king our sovereign: let me pray you to put his majesty in mind to be good (as I no ways distrust) unto my poor wife and children." At which words, or at his countenance in the delivery, or at both, my lord bishop, being somewhat troubled, took the freedom to ask him, "If he had never any secret abodement in his mind?" "No," replied the duke; "but I think some adventure may kill me, as well as another man." The very day before he was slain, feeling some indisposition of body, the king was pleased to give him the honour of a visit; and found him in his bed: where (and after much serious and private conference) the duke, at his majesty's departing, embraced him in a very unusual and passionate manner, and in like sort his friend the earl of Holland, as if his soul had divined he should see them no more. Which infusions towards fatal ends have been observed by some authors of no light authority. On the very day of his death, the countess of Denbigh received a letter from him; whereunto, all the while she was writing her answer, she bedewed the paper with her tears; and after a bitter passion (whereof she could yield no reason, but that her dearest brother was to be gone) she fell down in a swoon. Her said letter ended thus: "I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment; but I hope the great God of Heaven will bless you." The day following, the bishop of Ely (her devoted friend) who was thought the fittest preparer of her mind to receive such a doleful account, came to visit her; but hearing she was at rest, he attended till she should awake of herself; which she did with the affrightment of a dream: her brother seeming to pass through a field with her in her coach, where hearing a sudden shout of the people, and asking the reason, it was answered to have been for joy that the duke of Buckingham was sick: which natural impression she scarce had related to her gentlewoman, before the bishop was entered into her bedchamber, for a chosen messenger of the duke's death.

4. Before and at the birth of William the Conqueror, there wanted not fore-running tokens which presaged his future greatness. His mother Arlotte, great with him, dreamed her bowels were extended over all Normandy and England. Also, as soon as he was born, being laid on the chamber floor, with both his hands he took up rushes, and shutting his little fists, held them very fast; which gave occasion to the gossipping wives to congratulate Arlotte on the birth of such a boy; and the midwife cried out, "The boy will prove a king."

5. Not long before C. Julius Cæsar was slain in the senate-house, by the Julian law there was a colony sent to be planted in Capua, and some monuments were demolished, for the laying of the foundations of some of new houses. In the tomb of Capys, who is said to been the founder of Capua, there was found a brazen table, in which was engraven, in Greek letters, that, "whensoever the bones of Capua should be removed, one of the Julian family should be slain by the hands of his own party, and that his blood should be revenged to the great damage of all Italy." At the same

(2.) Howel's Hist. of Lewis XIII. p. 8.—(3.) Rel. Wottoniana, p. 116, 117, 118.—(4.) Baker's Chron. p. 28, 20.

time

time also those horses which Cæsar had consecrated after his passage over the Rubicon, did abstain from all kind of food, and were observed with drops falling from their eyes, after such manner as if they had shed tears. Also the bird called Regulus, having a little branch of laurel in her mouth, flew with it into Pompey's court, where she was torn in pieces by sundry other birds that had her in pursuit; where also Cæsar himself was soon after slain with twenty-three wounds, by Brutus, Cassius, and others.

6. As these were the presages of the personal end of the great Cæsar, so there wanted not those of the end of his whole family, whether natural or adopted, which was concluded in Nero; and it was thus: Livia was newly married to Augustus, when, as she went to her villa of Veientum, an eagle gently let fall a white hen, with a branch of laurel in her mouth, into her lap: she received this as a fortunate presage; and causing the hen to be carefully looked after, there came of her abundance of white pullets. The branch of laurel too was planted, of which sprang up a number of the like trees: from which afterwards, he that was to triumph gathered that branch of laurel, which during his triumph, he carried in his hand. The triumph finished, he used to plant that branch also: when it did wither, it was observed to presage the death of that triumpher that had planted it. But in the last year of Nero both all the stock of white hens and pullets died, and the little wood of laurel was withered to the very root; the heads also of the statues of the Cæsars were struck off by lightning, and by the same way the sceptre was thrown out of the hands of the statue of Augustus.

7. Before the death of Augustus, in Rome, where his statue was set up, there was a flash of lightning, that from his name Cæsar, took away the first letter C, and left the rest standing. The aruspices and soothsayers consulted upon this, and concluded, that within an hundred days Augustus should change this life; for *ÆSAR*, which, in the Hetrurian tongue, signifies a god, and the letter C. amongst the Romans stands for an hundred; and therefore the hundredth day following Cæsar should die, and be made a god, as they used to deify their dead emperors.

8. While the grandfather of Sergius Galba was sacrificing, an eagle snatched the bowels of the sacrifice out of his hand, and left them upon the branches of an oak that grew near to the place; upon which the augurs pronounced, that "the empire (though late) was certainly portended thereby to his family." He, to express the great improbability he conceived of such a thing, replied, that "it would then come to pass when a mule should bring forth." Nor did any thing more confirm Galba in the hope of the empire (upon his revolt from Nero) than the news brought him of a mule that had bought forth, as being mindful of the speech of his grandfather.

9. In the villa of Sabinus, not far from the city of Rome, there was an huge oak which, as Vespasia his wife successively brought forth three children, so did this oak put forth at the root of it three young ones; the last of which did flourish and prosper exceedingly: upon which Sabinus told his mother, that "his wife had brought her a grandchild, who in time would be emperor." She smiling replied, "That she wondered the grandfather should have his perfect senses, and that yet her son should be in his dotage." But the virtue of Vespasian, the younger son of Sabinus, served to confirm the truth of this presage; for he succeeded Vitellius in the empire.

10. L. Septimius Severus, when he was but a child, would play at no other sport with the boys his equals but that of judges: then, with his counterfeit fasces and axe carried before him, would he ascend the tribunal, with a multitude of children about him, and thence he gave law to them. Not long after the sport was turned into earnest, and he performed amongst men what he had begun amongst children; for he was advanced to the empire of Rome.

(5.) Sueton. in Julio, p. 47, 48.—(6.) Sueton in Galbâ, c. 1. p. 269. Raleigh's Hist. l. 5. c. 6. § 11. p. 662. Zona. Annal. tom. 2. Fulgos. l. 1. c. 4. p. 80.—(7.) Zonar. Annal tom. 2. p. 94. Heyw Hierarch. l. 8. p. 544.—(8.) Fulgos. Ex. l. 1. c. 4. p. 81.—(9.) Ibid p. 83. —Muret. Variar. Lect. l. 13. c. 9. p, 343.

11. Marcianus when a private soldier, and the legion wherein he was being sent upon an expedition, he fell sick in Lycia, and being there left by his fellow-soldiers, he abode with two brothers, Julius and Tatianus. Upon the recovery of his health, he went out with them one day a hunting, and having wearied themselves, they laid themselves upon the ground about noon, to sleep a little. Tatianus waking first, saw an eagle, that with extended wings made a shade for Marcianus, and kept off the heat of the sun from his face: he softly awaked his brother, and showing him that unusual thing, they both admired, believing that thereby the empire was portended to Marcianus; which, when he awaked, they told him, desiring that when he had attained it, he would think of them; and having given him two hundred crowns, they sent him away. Afterwards warring under Aspar against the Vandals, he was taken with many others, and kept prisoner in a certain court. The prince of the Vandals looking out at a window upon the prisoners, he beheld an eagle balancing herself with her wings, so as to make a shade for Marcianus; whereupon he also conjectured that the empire was presaged to him. He therefore sent for him, and having agreed with him, in case he should prove emperor, that he should make no war upon the Vandals, he gave him his liberty. Now when the emperor Theodosius was dead, his sister Pulcheria sent for this man, and told him, that "if he would solemnly swear not to assault her virginity, (which she had consecrated to God), she would accept of him for her husband, and he should have the empire with her in dowry." It was agreed, and he made emperor: whereupon he sent for the two brothers with whom he before had lodged, created Tatianus præfect of the city of Constantinople, and to Julianus he gave the province of Illyricum.

12. Timoleon by the Corinthians was declared their general against the Sicilians; and while he consulted the oracle at Delphos, from amongst the consecrated things and offerings that were fixed on high in the temple, there fell down a garland so exactly upon his head, as if it had been studiously placed there by some hand; which was then interpreted, that he should carry away the victory in that war; as it accordingly came to pass. A light shined before him all night upon the sea, as he sailed towards the enemy; and a little before the fight, there being an honourable controversy betwixt two centurions, which of them should first lead up his men against the enemy, he to determine the matter, called for both their seals, and that which he drew out first had a trophy engraven upon it. His army encouraged by these things, fell fiercely upon the army of Icetes that marched against them, and overcame it.

13. The dignity of a bishop was presignified to Athanasius. In a childish sport upon a festival day, many of his equals, of like age with himself, playing upon the shores of Alexandria, in sport created him bishop, and then brought to him some young children, as yet unbaptized, and he sprinkled them with water, exactly observing all the rites of the church. Alexander, the then bishop of Alexandria, had observed this sport, and it displeased him from the beginning; he caused therefore the children to be brought before him: but understanding the whole matter, pronounced the children to be rightly baptized, and that it should not be reiterated, only such prayers to be added, as were usual to be performed by the priest in that mystery. Athanasius was the successor of this Alexander in that see.

14. Paulinus, the bishop of Nola, writes of St. Ambrose, that while as yet he was a little boy, he would, as in jest, give his hands to his sisters to kiss, (perceiving they gave that honour to the priests), "for," said he, "I shall be a bishop." He was afterwards contrary to his expectation, chosen bishop of Milan, and the choice confirmed by the emperor.

15. When Caius Marius was yet an infant, seven young eagles are said to

(11.) Zonar. Annal. tom 3. fol. 123.— (12.) Lips. Monit. l. 1. c. 5. p. 71. Fulgos. Ex. l. 1. c. 4. p. 86. — (13.) Muret. Var. Lect. l. 13 c. 9. p. 343 — (14.) Ibid.

have

have fallen into his lap: about which the augurs being consulted, answered, that "he should seven times undergo the chief magistracy in Rome." His seventh consulship gave a clear proof of the truth of that presage.

16. "There was an apparition," saith Mr. Rosse, "to Mr. Nicholas Smith, my dear friend, immediately before he fell sick of that fever that killed him. Having been lately abroad in London, as he was going up stairs into his chamber, he was embraced (as he thought) by a woman all in white; at which he cried out; nothing appearing, he presently sickened, went to bed, and within a week or ten days died.

17. Alexius Angelus having deprived his brother of the empire, and coming forth of the temple of Sophia, where the custom was to be crowned, the solemnity being over, he was to mount a gallant Arabian horse; but the horse bounded and reared, and by no means would suffer him to get on his back; but after many times stroking of his neck, and with like arts, he had appeased him, he then got upon his back, and took the reins into his hand. The horse (as if he found himself deceived in his rider) grew fierce as before; with loud neighings he raised his fore-feet into the air; nor did he cease bounding and curvetting, till he had first shaken off the double crown from his head, which was broken in the fall, and soon after cast himself to the ground. This was looked upon by most as an unfortunate omen; for after many civil and foreign wars he was deposed, and his brother restored.

18. The three sons of Eustachius, the earl of Bononia, were playing together, and ran and hid themselves under the coat of their mother Ida; the earl came in upon the interim, and asked his lady what it was that she had hid under her garments? "Three great princes," replied the lady smiling, "whereof the one is a duke, the second a king, and the third an earl:" and the event made good her words; for the eldest of those children, Godfrey of Boulogne, succeeded his uncle Godfrey in the dukedom of Lorrain; the second, which was Baldwin, was king of Jerusalem; and the youngest, Eustachius, was earl of Bononia.

19. Daniel Chamier, a learned minister in France, being at Montaubon on a Sunday, was asked, "Whether he preached that day?" He answered, "No, for it was the day of his repose and rest." So indeed it proved (though in another sense than he meant it), for he was that day slain at the place beforementioned with a cannon-bullet, which had a C upon it, as if it was marked out only for Chamier.

20. When Philip the landgrave of Hesse endeavoured to restore Christopher duke of Wittenberg to his father's principality, Ferdinand of Austria, king of the Romans (that he might preserve what he had gotten), sent forces by the way of Bohemia, under the command of Philip the Palatine, to oppose the design of the landgrave. The Palatine hearing the enemy was prepared to fight, and upon their march against him, stood still with his army in a valley near a place called Lauffen, and sent out thence a party, as scouts, to discover what countenance the enemy bore. The landgrave's scouts met with these, and so a skirmish was betwixt them; the landgrave inquiring of the scouts that were returned, "Whereabouts the enemy was?" and they telling him "they were in Lauffen; "My soldiers," said he, "courage, for I take this as a fortunate omen of our assured victory, seeing that we understand that our enemies are in flight," (for Lauffen, in the German language, signifies flight). Nor was his presage in vain; for all the forces of the king turned their backs and fled; their flight being the more ignominious and dishonourable, in that they departed without staying the trial of a battle.

21. Thomas Sarzanus went as legate from pope Eugenius the Fourth into Germany; and as he passed the Alps, he

(15.) Dinoth. Memorab. l. 6. p. 387. Plut. in Mario.—(16.) Rosse's Arcana Microcosm. p. 217.—(17.) Dinoth. l. 6. p. 422. Nicet. Chron. Annal. fol. 52.—(18.) Caus. Holy Court, tom. 2. p. 176.—(19.) Leigh of Relig. & Learn. p. 160.—(20.) Dinoth. l. 6. p. 424.

met with Æneas Picolomineus, ambassador to the emperor Frederic the Third. They lodged both in the ssme inn; and when Æneas was somewhat saving, and would discount of the reckoning, said Thomas to him, smiling, "Why should we be so sparing in our expences, seeing both of us shall live to be popes?" He spake that in sport, which yet afterwards the fortune and virtue of them both brought to pass; Thomas by the name of Nicholas the Fifth, and Æneas by that of Pius the Second.

22. Nero the emperor speaking in the senate of Vindex, who had revolted from him, "Ere long," said he, "such lewd fellows as these will have the punishment they deserve." The senate, in the usual acclamation, replied, "Thou, Augustus, shalt be he!" (meaning that he should inflict it) but the event proved it was he who was to undergo it. It was observed too, that in the last tragedy, which was that of the banished Œdipus, which he sang in Greek upon the stage, that he pronounced this verse:

> My father, my mother, and my wife
> Condemn me to abandon life.

Which was understood as a presage against himself, that the ghost of his mother Agrippina, and his wife Poppæa Sabina, whom he had killed, and Claudius whom he had poisoned, that he might succeed him in the empire, were ready to cite and summon him to death.

23. The conduct of the war with Perses, king of Macedon, fell not by lot, but was decreed by the senate to L. Paulus Æmilius the consul; which done he returned (honourably attended) from the senate to his house; in the entrance of which he found a little daughter of his called Tertia (then very young) looking sad, as one that had been lately weeping. He asked her wherefore she looked so sorrowful? She answered, "That Perses was dead;" it was a little dog so called that the young girl delighted in. Paulus received the omen of that casual word, and then firmly preconceived in his mind a certain hope of his future illustrious triumph over the conquered Perses, which not long after fell out.

24. When M. Crassus was come as far as Brundusium, with a purpose to pass over his army towards the Parthian war, it was observed, that a seller of fruit, who used to call up and down *Cauneas* (that is a sort of figs, so called from the place where they grow), instead of that, his cry seemed to all men to be *Cave-ne-eas*, "Beware of going;" and upon the very day that he fought with the Parthian (by accident, and not thinking what he did), he put upon him a black *paludamentum*, or general's coat, whereas it is the custom of the Roman generals to put on a crimson one in the day of battle. From this accident the army conceived an ill omen, in respect of the battle that was to follow. Nor did they fail in their presage; for Crassus himself and his son were both slain, and the whole army overthrown almost to an entire destruction.

25. In the reign of the emperor Valentinian, Ambrosius, a citizen of Rome, was sent governor to Milan. Probus, the then prefect of Rome, according to the custom, was to admonish and advise him how to demean himself in his place. Amongst other things, he told him he was to go to his new office, not as a judge so much as a bishop. Probus thought nothing further than to let him understand what chaste and uncorrupt behaviour was requisite for him in his jurisdiction. But it proved, that he who was sent as their governor, was by them elected their bishop: he accepted the place after much importunity, and no man did better demean himself therein.

26. Didius Julianus (being as yet but a private man) on a time presented the son of his brother to the emperor Ælius Pertinax. The emperor was exhorting the young man that he should obey his

(21.) Fnlgos. Ex. l. 1. c. 3. p. 72.—(22.) Sueton. l. 6. cap. 46. p. 263, 264. Fulgos. Ex. l. 1. c. 3. p. 60, 61.—(23.) Plut. in Æmilio, p. 260. Val. Max. l. 1. c. 4. p. 12.—(24.) Plut. in Crasso, p. 557. Dinoth. l. 6. p. 420. Fulgos. l. c. 3. p. 59.—(25.) Caus. Holy Court, tom. 2. p. 176.

uncle; and as he turned from him. "See," said he, "that you reverence my colleague and successor." Julianus and Pertinax had been consuls together, and he had succeeded Pertinax in his proconsulship; but it seems the emperor's words did mean something yet further, for in a short time after he succeeded him also in the empire.

27. When Severus was returning from Britain to Rome, a negro soldier, crowned with a garland of cypress, met him upon the way; Severus troubled with this sad aspect, commanded them to remove him from his retinue. The soldier intending, with some facetious speech, to remove that trouble he had given him by his countenance and funeral garland, instead of that did increase it; speaking thus to the emperor "You have enjoyed all things, you have subdued all things, and now you shall be made a god." Not long after Severus died in Britain, and his body being brought back to Rome (as 'tis usual for the dead emperors), he was numbered amongst their gods.

28. When the emperor Julianus departed out of Antioch to march against the Persians, where he lost his life, being much displeased with that city for some seditious words and actions that had been amongst them, turning himself to the people, "I will come hither no more," said he. And when he sacrificed to Mars (near the city of Ctesiphon), and perceived, that the entrails afforded no sign of prosperity, he said, "I will sacrifice to Mars no more;" supposing (when he spoke) that both these should remain in his choice; but he was deceived, they were as presages that he should be hindered both from the one and the other by death.

29. Clodovæus, king of France, when he had determined to wage war in Spain with Alarick, king of the Goths, before such time as he would begin to march against him, he sent messengers with presents to the shrine of St. Martin, commanding them, that upon their entrance of the temple they should observe such things as might afford a conjecture touching the event of the future war. Entering therefore the temple, they heard the monks, who were at their vespers, singing those words in the Psalms; "Thou, O lord, hast girded me with strength to the battle." They took this as a presage of felicity of the king, and departed; who also, hereupon full of hope, undertook the war; and having routed the enemy, compelled him to fly.

30. Hannibal was commanded back from Italy into Africa, to look to the Carthaginian affairs nearer home, which at that time went but ill with them; and drawing near the African shore, he caused one of the mariners to ascend the top of the mast, and thence to discover in what manner the country did appear, and what he should first observe therein. He tells Hannibal that he saw an old ruinated sepulchre. Hannibal disliking this answer (for that he thought the place ominous to land at), turned aside, and put his forces ashore near the town of Leptis; whence sending a herald to Scipio, the Roman general, he demanded a personal treaty with him, in which he offered conditions of peace; which being refused by Scipio, he was constrained to decide the matter by battle; where he was overthrown, and the whole force and power of the Carthaginians broken with him.

31. The emperor Domitianus (the day before he was slain), when some muchrooms were sent him for a present, commanded that they should be kept for him till the next day; adding, "If I may have leave to enjoy them." Then turning to them who stood about him, he told them, "that the day following the moon would be in Aquarius, and that an action should follow thereupon, that should give occasion to the whole world to discourse upon it." In like manner, when he had scratched a pustule upon his forehead, till such time as the blood dropped out of it; "I could wish," said he, "that this were all the blood that shall he shed, and that this little

(26.) Fulgos. Ex. l. 1. c. 3. p. 63.—(27.) Ibid. p. 64.—(28.) Ibid. p. 68.—(29.) Ibid. p. 70.—(30.) Liv. Hist. l. 30. p. 360. Dinoth. l. 6. p. 419.

might

might suffice." By all these words presaging that his end was not far off, whether occasioned by some prediction he had met with, or some evil abodement of his own mind, or that they all proceeded casually from him.

32. Pope Paul the Second upon the very day he had promoted Franciscus Ruverus to a cardinalship, when by accident he was speaking of it, "I have this day," said he, "chosen my successor." The event made it appear that he had spoken the truth; for pope Paul being dead, Franciscus Ruverus succeeded him in the popedom by the name of Sixtus the Fourth.

33. Leonardus Ruverus was cousin to the forementioned cardinal, being his brother's son, and, upon the account of his poverty and mean parts was the mockery of his country. For when any man called him, he told them they ought to call him the count; and if, in a way of jest, any man at any time propounded a wife to him, he would say, "that he would not marry any other than such a one as was the kinswoman of a king." And the fortune of his uncle brought all that to pass, which he used to say of himself: for being honoured with the dukedom and earldom of the city of Sora, and especially being raised to the dignity of a Roman præfect, he afterwards had for his wife the niece of Ferdinando king of Naples.

34. The day before the battle of Actium Octavianus Augustus went out of his tent to take a view of the ships, and meeting a muleteer, he asked him his name; who told him his name was Eutychus, or good fortune: and being asked his ass's name; it was (he said) Nicon, or victory. Octavianus took it for a good omen, that the names seemed to favour him so much; and soon after he had that victory that made him lord of the whole Roman empire, without any competitor able to stand against him.

35. Richard the Second, king of England, being at Flint castle, and having received in thither Henry duke of Lancaster, he was by him conveyed thence to Chester. Being about to remove, they loosed a greyhound of the king's, as was usual whensoever the king got on horseback, which greyhound used to leap upon the king's shoulders, and fawn upon him exceedingly. Being loosed, at this time he leaped upon the duke of Lancaster, and fawned upon him in the same manner he used to do upon his master. The duke asked the king, "what the dog meant or intended?" "It is an ill and unhappy omen to me," said the king; "but a fortunate one to you; for he acknowledges thee to be the king, and that thou shalt reign in my stead." This he said with a presaging mind upon a light occasion, which yet in short time came to pass accordingly.

36. The Swissers being besieged by the French in Novaria, and both parts being intent upon the approaching battle, the sun being now ready to set, all the dogs of the French left the camp, and in a great body made to Novaria; where being received by the Swissers, they licked their legs, and shook their tails, as if the Swissers were already become their masters. They therefore received it as a good omen, presaging that by an unfortunate battle the French should lose the lordship over them; as indeed the success was.

37. There was a noted begger in Paris called Mauritius, who used to say he should be a bishop; and although he were ever so hungry or in want, yet would he not receive an alms at the hands of any man, who before-hand (as it is usual to jest) went about to make him promise; that he would never be a bishop. This man, from this abject condition, came at last to be a bishop of Paris.

38. Doctor Heylin, in his life of William Laud, archbishop of Canterbury, mentions these as the sad presages of his fall and death. On Friday night, the

(31.) Sueton. in Domitian. c. 16. p. 339.—(32.) Fulgos. Ex. l. 1. c. 3. p. 72.—(33.) Ibid. p. 73.—(34.) Zonar. tom. 2. Dinoth. l. 6. p. 421.—(35.) Ibid. p. 223.—(36.) Ibid. p. 424.—(37.) Fulgos. l. 1 c. 3. p. 73. Caus. Holy Court. c. 9. p. 176.

twenty-

twenty-seventh of December, 1639, there was raised such a violent tempest, that many of the boats which were drawn to land at Lambeth, were dashed one against another, and were broke to pieces; the shafts of two chimnies were blown down upon the roof of his chamber, and beat down both the lead and rafters upon his bed, in which ruin he must needs have perished, if the roughness of the water had not forced him to keep his chamber at Whitehall. The same night at Croydon (a retiring-place belonging to the archbishop of Canterbury) one of the pinnacles fell from the steeple, and beat down the lead and roof of the church about twenty feet square. The same night too, at the metropolitical church in the city of Canterbury, one of the pinnacles upon the belfry tower, which carried a vane, with this archbishop's arms upon it, was violently struck down (but borne a good distance from the steeple), and fell upon the roof of the cloister, under which the arms of archiepiscopal see itself were engraven in stone; which arms, being broken to pieces by the former, gave occasion to one who loved him not to collect this inference: "That the arms of the present archbishop of Canterbury, breaking down the arms of the see of Canterbury, not only portended his own fall, but the ruin of the metropolitical dignity, by the weight thereof." Of these he took not so much notice, as he did of an accident which happened on Saint Simon and Jude's eve, not above a week before the beginning of the late long parliament, which drew him to his final ruin; on which day, going to his upper study to send some manuscripts to Oxford, he found his picture at full length, and taken as near unto the life as the pencil was able to express it, to be fallen on the floor, and lying flat upon its face; the string being broken by which it was hanged against the wall. At the sight whereof he took such a sudden apprehension, that he began to fear it as an omen of that ruin which was coming towards him, and which every day began to threaten him, as the parliament drew nearer and nearer to consult about it. These things occasioned him to look back on a former misfortune which chanced on the nineteenth of September, 1633, being the very day of his translation to the see of Canterbury, when the ferry boat transporting his coach and horses, with many of his servants in it, sunk to the bottom of the Thames.

CHAP. VI.

Of famous Predictions of some Men, and how the Event has been conformable thereto.

SOCRATES had a genius that was ever present with him, which by an audible voice gave him warning of approaching evils to himself or friends, by forbidding (as it always did when it was heard) from this or that counsel or design, by which he many times saved himself; and such as would not be ruled by his counsel (when he had this voice) found the truth of the admonition by the evil success of their affairs; as, amongst others, Charmides did. I know not whether by such way as this,' or some other as extraordinary, the ministry of good or evil spirits, some men have come to the knowledge of future events, and have been able to foretell them long before they came to pass. *

1. Anno Christi 1279 there lived in Scotland one Thomas Lermouth, a man very greatly admired for his foretelling of things to come. He may justly be wondered at for foretelling, so many ages before, the union of the kingdoms of England and Scotland, in the ninth degree of the Bruce's blood, with the succession of Bruce himself to the crown, being yet a child; and many others things which the event hath made good. The

(38.) Heylen's Life of Laud, Bishop of Cant. part. 2. l. 5. p. 450.—(*.) Ælian. Var. Hist. l. 8. c. 1. p. 212.

day

MAHARAJA SERFOJI'S SARASWATHI MAHAL ... TANJORE

day before the death of king Alexander he told the earl of March, that before the next day at noon such a tempest should blow as Scotland, had not felt many years before. The next morning proving a clear day, the earl challenged Thomas as an impostor: he replied, that "noon was not yet past:" about which time a post came to inform the earl of the king's sudden death: and then, said Thomas, "This is the tempest I foretold, and so it shall prove to Scotland:" as indeed it did.

2, Duncan, king of the Scots, had two principal men, whom he employed in all matters of importance, Macbeth and Banquo: these two travelling together through a forest, were met by three witches (weirds as the Scots call them), whereof the first making obeisance unto Macbeth, saluted him, "Thane," that is, earl, "of Glamis;" the second, "Thane of Cawdor;" and the third, "King of Scotland." "This is unequal dealing," said Banquo, "to give my friend all the honours, and none unto me." To which one of the weirds made answer, that "he indeed should not be king, but out of his loins should come a race of kings, that should for ever rule the Scots:" and having said thus, they all vanished. Upon their arrival at the court, Macbeth was immediately created thane of Glamis, and not long after, some new service requiring new recompense, he was honoured with the title of thane of Cawdor. Seeing then how happily the prediction of the three weirds fell out in the two former, he resolved not to be wanting to himself in fulfilling the third. He therefore first killed the king, and after, by reason of his command amongst the soldiers, he succeeded in his throne. Being scarce warm in his seat, he called to mind the prediction given to his companion Banquo, whom (hereupon suspecting as his supplanter) he caused to be killed, together with his whole posterity, only Fleance, one of his sons, escaping with no small difficulty into Wales: freed, as he thought, of all fear of Banquo and his issue, he built Dunsinan Castle, and made it his ordinary seat. Afterwards on some new fears, consulting with his weirds concerning his future estate, he was told by one of them, that "he should never be overcome, till Bernane Wood (being some miles distant) came to Dunsinan Castle;" and by another, that, "he should never be slain by any man which was born of a woman." Secure then, as he thought, from all future dangers, he omitted no kind of oppression and cruelty for the space of eighteen years; for so long he tyrannized over Scotland. But having then made up the measure of his iniquities, Macduff, the governor of Fife, with some good patriots, privily met one evening at Bernane Wood, and (taking every one of them a bough in his hand, the better to keep them from discovery) marched early in the morning towards Dunsinan Castle, which they took by storm. Macbeth escaping, was pursued by Macduff, who having overtaken him, urged him to the combat: to whom the tyrant (half in scorn) returned, that "in vain he attempted to kill him, it being his destiny never to be slain by any that was born of a woman." "Now then," said Macduff, "is thy fatal end drawing fast upon thee; for I was never born of a woman, but violently cut out of my mother's belly:" which so daunted the tyrant (though otherwise a valiant man), that he was easily slain. In the mean time, Fleance so prospered in Wales, that he gained the affection of the prince's daughter of the country, and by her had a son, called Walter; who flying Wales, returned into Scotland where, his descent being known, he was restored to the honours and lands of his house, and preferred to be steward of the house of Edgar (the son of Malcolm the Third, surnamed Canmore) king of Scotland; the name of Steward growing hence hereditary unto his posterity. From this Walter descended that Robert Steward who succeeded David Bruce in the kingdom of Scotland; the progenitor of nine

(1.) Spotswood's Hist. of Ch. of Scotland, l. 2. p. 47. Clark's Mir. c. 101. p. 467.

nine kings of the name of Stuart, which have reigned successively in that kingdom.

3. Oliver, a Benedictine monk of Malmesbury, was much addicted to the mathematics and to judicial astrology: a great comet happened to appear in his age, which he entertained with these expressions:

Venisti, venisti, multis matribus lugendum malum? Dudum te vidi, sed multo jam terribilius, Angliæ minans prorsus excidium.

"Art thou come, art thou come, thou evil to be lamented by many nothers? I saw thee long since; but now thou art much more terrible, threatening the English with utter destruction."

Nor did he much miss his mark herein; for soon after the coming-in of the Norman conqueror he deprived many English of their lives, and more of their laws and liberties. This Oliver died in 1060, five years before the Norman invasion; and so, prevented by death, saw not his own prediction performed.

4. Agrippa, the son of Aristobulus, was accused to Tiberius Cæsar, and by his command cast into bonds: standing thus bound amongst others, before the palace-gates, by reason of grief he leaned against a tree, upon which there sat an owl. A certain German, that was also in bonds beholding the bird, inquired of a soldier, "what nobleman that was?" who told him that "it was Agrippa, a prince of the Jews." The German desired he might be permitted to come nearer to him; it was granted, when he thus said: "Young man, this sudden and unexpected mutation of fortune doth torment and perplex thee; but in a short time thou shalt be freed of these bonds, and raised to a dignity and power, that shall be the envy of all these who now look upon thee as a miserable person: know also, that whensoever thou shalt see another owl perch over thy head, after the manner of this now present, it shall betoken to thee that thy fatal end draweth nigh." All this was fulfilled for soon after Tiberius died, Caius succeeded, who loosed the bonds af Agrippa, and placed the crown of Judea on his head: there he reigned in great splendour, when one day, having ended a royal oration he had made to the people, with great acclamation and applause, turning back his head, he espied the fatal owl sitting over his head; whereupon he was seized with torments of the belly, carried away, and in a few days died.

5. When Flavius Vespasianus made war in Judea, amongst the noble captives there was one called Joseph, who being cast into bonds by his order, did nevertheless constantly affirm, that those shackles of his should in a short time be taken off by the same person who had commanded them to be put on; but by that time he should, of a private man, become emperor:" which soon after fell out; for Nero, Galba, Otho, and Vitellius, the emperors, being slain, in a short space Vespasian succeeded, and commanded Joseph's fetters not to be unlocked, but, for the greater honour, to be broken off.

6. Manahem, a Jew, an Essean, beholding on a time Herod the Ascalonite at school amongst the rest of the youth, saluted him "King of the Jews:" Herod, supposing he either mocked, or knew him not, told him, "he was one of the meaner sort." Manahem smiling, and giving him a gentle blow, "Thou shalt reign," said he, "and prosperously too, for so is the pleasure of God: and remember then these blows of Manahem, which may admonish thee of mutable fortune: but I foresee thou wilt be unmindful both of the laws of God and man, though otherwise most fortunate and illustrious." Herod lived to fulfil all this.

7. Judas, of the sect of the Esseans amongst the Jews (being not used to fail in his predictions), when he beheld Antigonus, the brother of Aristobulus, to pass by the temple of Jerusalem, of whom he had predicted that he should that day be slain in the tower of Strato,

(2.) Heylin's. Cosmogr. p. 338.—(3.) Fuller's Worthies of Wiltshire, p. 154.—(4.) Joseph Antiq. l. 18. c. 8. p. 475.—(5.) Sueton. p. 307.—(6.) Zonar. Annal. tom. 1. fol. 41. Joseph. Antiq. l. 15. c. 13. p. 408.

he turned to his friends, wishing that himself might die since Antigonus was alive. "The tower of Strato," said he, "is six hundred furlongs off, so that my prediction is not possible to be fulfilled on this day, as I pronounced." But scarce had he finished his discourse, when news came that Antigonus was slain in a cave that was called the tower of Strato: and thus the prediction was fulfilled, though not well understood by him that was the author of it.

7. While Julius Cæsar was sacrificing, Spurina a soothsayer advised him to beware of the Ides of March: when therefore they were come, and that there was no visible appearance of danger, Cæsar sent for Spurina: "Well," said he, "the Ides of March are come, and I see nothing in them so formidable as thy caution to me would seem to import." "They are come indeed," said Spurina, "but they are not past; that unhappy accident which was threatened may yet fall out:" nor was he mistaken; for upon the same day Julius was slain in the senate-house by Brutus and Cassius, and the rest of their accomplices.

9. When Vitellius the emperor had set forth an edict, that the mathematicians should at a certain day depart the city and Italy itself, there was a paper affixed to a certain place, wherein was writ, that "the Chaldeans did predict good fortune; for before the day appointed for their departure, Vitellius should no where be found." Nor did it miscarry in the event, Vitellius being slain before the day came.

10. Procus Larginus, having in Germany predicted that Domitian the emperor should die upon such a day, was laid hold upon, and for that cause sent to Rome; where, when before Domitian himself he had affirmed the very same, he was sentenced to death, with order to keep him till the day of his prediction was past; and then that on the next day he should die, in case what he had foretold of the emperor should prove false: but Domitian was slain by Stephanus upon the very day as he had said; whereupon the soothsayer escaped, and was enlarged with great honour.

11. Ascletarion was one singularly skilled in astrology, and he had also predicted the day and hour of Domitian's death; and being asked by the emperor "what kind of death he himself should die?" "I shall shortly, said he, "be torn in pieces by dogs." The emperor therefore commanded that he should be slain forthwith, publicly burnt, and, to mock the vanity and temerity of his art, he ordered that the ashes of his body should be gathered, put into an urn, and carefully buried. But the body was no sooner laid upon the funeral pile, in order to his burning, but a sudden tempest and vehement shower of rain extinguished the fire, and caused the attendants of the corpse to betake themselves to shelter; when came the dogs, and pulled in pieces the half-burnt carcase. Domitian, being terrified hereof, began to grow into more fearful apprehensions of his own safety; but the irresistible force of destiny is no way to be eluded, for he was slain accordingly.

12. Alexander Severus the emperor marching out to the German wars, Thrasybulus, a mathematician, and his friend, told him that "he would be slain by the sword of a Barbarian;" and a woman Druid called out to him in the Gallic tongue, "Thou mayest go, but neither hope for the victory, nor trust to the faith of thy soldiers." It fell out accordingly; for before he came in sight of the enemy, he was slain by some German soldiers that were in his own camp.

13. A Greek astrologer, the same that had predicted the dukedom of Tuscany to Cosmo de Medicis, did also, to the wonder of many, foretell the death of Alexander, and that with such assuredness that he described his murderer to be such a one as was intimate and familiar; of a slender habit of body, a small face, and swarthy complexion, and who, with a reserved silence, was almost unsociable

(7.) Zonar. Arnal. tom. 1. fol. 36. Joseph. de Bello Jud. l. 1. c. 3. p. 562. Joseph. Antiq. l. 13. c. 19. p. 340.—(8.) Sueton. p. 48. in Jul.—(9.) Ibid. l. 9. c. 14. p. 299.—(10.) Lips. Monit. l. 1. c. 5. p. 79. Zonar. Annal tom. 2. fol. 100. Suet l. 12. c. 16. p. 340.—(11.) Suet. p. 399. Zonar. Annal. tom. 2. fol. 100. Lips. Monit. l. 1. c. 5. p. 79.—(12.) Lamprid. in ejus Vita, p. 588.

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to all persons in the court: by which description he did almost point out with the finger Lawrence Medicis, who murdered prince Alexander in his bed-chamber, contrary to all the laws of consanguinity and hospitality.

14. Pope Paul the Third wrote to Petrus Aloisius Farnesius his son, that "he should take special care of himself on the tenth of September, for the stars did then threaten him with some signal misfortune." Petrus giving credit to his father's admonition, with great anxiety and fear took heed to himself upon that day; and yet notwithstanding all his care he was slain by thirty-six persons, that had framed a conspiracy against him.

15. Alexander the Great returning out of India, and being about to enter Babylon, the Chaldean soothsayers sent him word, that he would speedily die if he entered the walls of it. This prediction was derided by Anaxarchus the Epicurean; and Alexander, not to shew himself over-timorous or superstitious in this kind, would need put himself within the city, where, as most hold, he was poisoned by Cassander.

16. The very same day that the forementioned Alexander was born, the temple of Diana at Ephesus was set on fire; and certain magicians, that were then present, ran up and down crying, "That a great calamity and cruel scourge to Asia was born that day." Nor were they mistaken; for Alexander over-ran all Asia with conquering arms, not without a wonderful slaughter of the men and desolation of the country.

17. When Darius, in the beginning of his empire, had caused the Persian scimitar to be made after the manner of the Greeks, and commanded all men to wear them so, forthwith the Chaldeans predicted, that the empire of the Persians should be devolved into the power of them whose arms and weapons they thus imitated. Which also came to pass; for Darius was overcome in three battles, and in his flight left treacherously wounded by some of his own men, lost his life, and left his empire to his conqueror the Grecian Alexander.

18. While Cosmo de Medicis was yet a private man, and little thought of the dukedom of Florence, Basilius, the mathematician, foretold that a wonderful rich inheritance would certainly fall to him; inasmuch as the ascendant of his nativity was beautified and illustrated by a happy conspiracy of stars in Capricorn, in such manner as had heretofore fallen out to Augustus Cæsar, and the emperor Charles the Fifth. Upon the fifth of the Ides of January he was advanced to the dignity of the dukedom.

19. Belesus, a Babylonish captain, skilled in astrology and divination beyond all the Chaldeans, told Arbaces, the prefect of Media, "That he should be lord of that Sardanapalus did now possess, since his birth was favoured, as he knew, with a lucky position of stars." Arbaces, encouraged by this hope, conspired with the Babylonians and Arabians: but the revolt being known, the rebels were thrice overthrown by Sardanapalus. The confederates, amazed at so many unhappy chances, determined to return home. But Belesus having all night made observation of the stars, foretold that a considerable body of friends were coming to their assistance, and that in a short time their affairs would go on more prosperously. Thus confirmed, they waited the time set down by Belesus: in which it was told them, that the Bactrians were come in aid of the king. It seemed good to Arbaces and the rest to meet the Bactrians with a select body, and to persuade them to the revolt, or to force them: he prevailed without blows, and they joined with his forces. In the night they fell upon the camp of Sardanpalus, who not in the least expected it: twice after they overcame him in the field with great slaughter, and having driven him into Nineveh, after two years siege took that also and fulfilled the prediction of Belesus.

20. Junctin, an Italian of the city of Florence,

(13.) Dinoth. Memorab. l 6. p. 394. Jovii Elog p. 320.—(14.) Dinoth. Memorab. l. 6. p. 395. Sleid. Com. l. 19—(15.) Zonar Annal. tom. 1. fol. 33. Diodor. Sicul. Bibl. l. 17. p. 571.— 16.) Zonar. Annal. tom. 1. fol. 31.—(17.) Q. Curtii Hist. l. 3.—(18.) Dinoth. Memorab. l. 6. p. 390.—(19.) Diodor. Sicul. l. 2. c. 7. p. 55.

Florence, foretold that himself should die of some violent death; and upon the very same day was knocked on the head by the books in his own study falling upon him.

21. The duke of Biron, being then only baron of Biron, and in some trouble by reason of the death of the lord Cerency, and others slain in a quarrel, is said to have gone disguised like a carrier of letters unto one La Bosse, a great mathematician, whom they held to be skilful in casting nativities, to whom he showed his nativity drawn by some other; and dissembling it to be his, he said, "It was a gentleman's whom he served, and that he desired to know what end that man should have." La Bosse having rectified this figure, said to him, "That he was of a good house, and no older than you are," said he to the baron; asking him if it were his. The baron answered him, "I will not tell you: but tell me," said he, "what his life, and means, and end, shall be?" The old man, who was then in a little garret, which served him for a study, said unto him, "My son, I see that he, whose nativity this is, shall come to great honour by his industry and military valour, and may be a king; but there is a *Caput Algol* which hinders it." "And what is that?" said the baron. "Ask me not," said La Brosse, "what it is." "I must know it," replied he. In the end he said to him, "it is that he will do that which shall make him lose his head." Whereupon the baron beat him cruelly; and having left him half dead, he went down, and carried with him the key of the garret-door, whereof he afterwards bragged. He had also conference with one Cæsar, who was a magician at Paris, who told him, "That only a back-blow of the Bourguignon would keep him from being a king." He remembered this prediction, being a prisoner in the Bastile, and entreated one that went to visit him, to learn if the executioner of Paris was a Bourguignon; and having found it so, he said, "I am a dead man:" and soon after was beheaded for his conspiracy.

22. Upon St. Nicholas day, in the year 1422, queen Catharine, wife to king Henry the Fifth, was brought to bed of a son at Windsor, who was, by the duke of Bedford, Henry, bishop of Winchester, and the countess of Holland, christened by the name of Henry: whereof when the king had notice, out of a prophetic rapture he said, "Good Lord! I, Henry of Monmouth, shall small time reign, and much get; and Henry, born at Windsor, shall long time reign, and lose all: but God's will be done!"

23. On the thirtieth day of October, 1485, Henry the Seventh was, with great solemnity, anointed and crowned king of England; and even this was revealed to Cadwallader, last king of the Britons, seven hundred and ninety-seven years past, that his offspring should reign and bear dominion in this realm again.

24. Although Henry the First came not to the crown of England by the gift of his father the Conqueror, as his brother William did, yet he came to it by the prophecy of his father: for when his father made his will, and divided all his estate in land between his two eldest sons, giving to Henry, his youngest, only a portion in money, with which division he perceived him to be much discontented, he said unto him, "Content thyself, Harry, for the time will come that thy turn shall be served as well as theirs." His prediction was accomplished August the fifth, anno 1100, he being then crowned in Westminster.

25. The great Cham Cublai, intending to besiege the metropolis of the province of Mangi, made one Bajan Chiusan the general of his army, which name signifies the light of a hundred eyes. The queen that was within the walls of the city, with a garrison sufficient, hearing the name of the general, not only delivered the city, but also the whole province, into the hands of Cublai: for that she had before heard it predicted by the astrologers, that the city should be taken by him that had a hundred eyes.

26. Thrasyllus, the mathematician, was in the retinue of Tiberius, when he lived

(20.) Gaffar. ch. 7. p. 252.—(21.) M. de Serres's General Hist. of France, p. 1051.—(22.) Baker's Chron. p. 259. Grafr. v. 2. p. 490.—(23.) Baker's Chron. p. 339.—(24.) Ibid. p. 55.—(25.) Dinoth. Mem. l. 6. p. 418.

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at Rhodes as an exile; and though under that cloud, and that Caius and Lucius were both alive, whose pretences were before his, yet he constantly told him, that he should be emperor. Tiberius believed him not; but suspecting he was suborned by his enemies to betray him into dangerous words, he determined privily to destroy him. He had a house in Rhodes, in which there was a tower built upon a rock, which was washed by the sea: hither he brought him, accompanied by a servant of his own of great strength, resolving to cast him headlong from thence. When therefore they were come up, "Tell me," said he, "by all that is dear unto thee, if that is true which thou hast hitherto so confidently affirmed to me concerning the empire?" "It is," said Thrasyllus, "a certain truth, and such is the pleasure of the stars." "If then," said Tiberius, "you have such assurance of my destiny, what say you of your own?" Presently he erected a scheme, and considering the situation and distance of the stars, he began to fear, look pale, and cried out, "I am in a doubtful and hazardous state, and the last end of my life seems nearly to approach." At this Tiberius embraced him, and told him, he doubted not his skill in predictions, acquainting him with his design against his life. The same Thrasyllus, not long after, walking with Tiberius upon the shore of Rhodes, having discovered a ship under sail afar off, told him that ship came from Rome, and therein were messengers with letters from Augustus, concerning his return: which also fell out accordingly.

27. Apollonius Tyranæus was at Ephesus in Asia, reading a lecture in a grove there: a great space both of land and sea interposed betwixt him and Rome: when he began to speak low, and then more slowly, straight he looked pale, and stood silent; at last stepping hastily on some paces, as one transported, "O brave Stephanus," said he, "strike the tyrant, kill the murderer! thou hast struck him, thou hast wounded him, thou hast slain him." This spoke in public, was carefully gathered up, the time diligently observed; and, as it was after well known, Domitian the emperor was slain in Rome that same day, and the same hour of the day, by one Stephanus, that was of his bed-chamber.

28. Diocletian being in Gallia with the Roman army, and at that time but a knight of Rome, and of a slender fortune, paid his quarters but indifferently: his hostess upbraided him, that he paid her too sparingly; and he, on the other side, jestingly replied, "that he would discharge his reckoning more bountifully as soon as he should be emperor." The woman, who was a witch, told him, that he should be emperor as soon as he had slain the boar. He thereupon betook himself to hunting, and had killed many wild boars, yet still found himself never the nearer. At last, Numerianus the emperor, being slain by the fraud of Aper, his father-in-law, Dioclesian slew Aper in the council: his name in English is a boar; and thereupon he was elected emperor.

29. William, earl of Holland, upon the death of Henry landgrave of Hassia, and king of the Romans, was chosen king in his stead: after which he warred upon Frisia, and subdued it. When (near unto a city there) he lighted upon a tomb adorned with great curiosity of workmanship; and asking who was entombed there, he was told by the inhabitants, that at present there was not any body interred therein, but that by a secret fate it was reserved for a certain king of the Romans. The king having assured his new conquest, was marching out of Frisia, and rode himself before with a few of his attendants, to seek out a convenient place for the quartering of his army, when it chanced that his horse breaking into the ice, overthrew him. There were certain fugitive Frisons, who lay in the reeds thereabouts, who observing his misfortune, brake out upon him, and, before any could come to his assistance, he was partly slain by them, and partly choaked with his helmet about him in the water. Upon this accident there was an insurrection of the Frisons: the Hollanders were thereby driven out or slain, and the

(26.) Xiphil. in Augusto, p. 61. Lips. Monit. l. 1. c. 5. p. 77, 78. Tacit.—(27.) Lips. Monit. l. 1. c. 5. p. 80.—(28.) Fulgos. Exempl. l. 1. c. 3. p. 65.

body of king William was seized, and laid in the fore-mentioned tomb, according to the prediction. Twenty-seven years after his bones were removed by earl Florence his son, and the fifth of that name, to a nunnery in Middleburg, in Zealand: he was slain anno 1255.

30. Walter Devereux, earl of Essex, having wasted his spirits with grief, fell into a dysentery, whereof he died, after he had requested of such as stood by him, that they would admonish his son, who was then scarce ten years of age, that he should always propound and set before him the thirty-sixth year of his life as the utmost he should ever attain unto: which neither he nor his father had gone beyond, and his son never reached unto: for Robert Devereux his son, and also earl of Essex, was beheaded in the thirty-fourth year of his age; so that his dying father seemed not in vain to have admonished him as he did, but to speak by divine inspiration and suggestion.

31. Guido Bonatus showed the wonderful effects of astrology, when he foretold to Guido count of Montserrat the day wherein, if he would sally out of Forolivium, and set upon his enemies, he should defeat them; but withal, himself should receive a wound in the hip. To show how certain he was of the event, he would also himself march out with him, carrying along with him such things as were necessary for the wound not yet made. The fight and victory was as he said; and, which is most wonderful, the count was also wounded in the very place predicted.

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32. ✧ When the English fleet had put to sea in 1665, in order to engage the Dutch, there happened to be in the same ship the earl of Rochester, Mr. Montague, and another gentleman of quality. Mr. Montague seemed persuaded that he should never return to England, and said he was sure of it. The other gentleman was not so positive, but entered into a formal engagement with lord Rochester, that if either of them died, he should appear and give the other notice of a future state, if there were any. Mr. Montague would not enter into the bond: when the day came that they thought to have taken the Dutch fleet, in the port of Bergen, Mr. Montague, though he had a strong presage on his mind of his approaching death, yet bravely stayed all the while in the place of the greatest danger. The other gentleman signalized his courage in the most undaunted manner, till near the end of the action, when he fell on a sudden into such a trembling, that he could scarcely stand. Mr. Montague going to him to hold him up, as they were in each other's arms, a cannon ball carried away Mr. Montague's belly, so that he expired in an hour after.

The earl of Rochester told bishop Burnet, that these presages they had in their mind made some impression on him, that there were separate beings; and that the soul, either by a natural sagacity, or the communication of some secret virtue, had a sort of divination. But this gentleman's never appearing, was a snare to him during the rest of his life, having in its consequences confirmed him in the pursuit of vicious courses; though when he mentioned this, he could not but acknowledge it was an unreasonable thing for him to think, that beings in another state were not under such laws and limits that they could not command their motion but as the Supreme Power should order them; and that one who had so corrupted the natural principles of truth as he had, could not reasonably expect that miracles should be wrought for his conviction. He told Dr. Burnet another strange presage of approaching death, which happened in the family of lady Ware, his mother-in-law.

The chaplain had dreamed that such a day he should die; but being by all the family laughed out of the belief of it, he had almost forgot it, till the evening before at supper. There being thirteen at table, according to an old conceit, that when this was the case, one of the family must soon die; one of the young ladies pointed out to him, that he was the person: upon this the chaplain, recalling to mind his dream, fell into some disorder,

(29.) Camer. Ho. Subcis. cent. 2. c. 11. p 42.—(30.) Camden Annal. Rer. Angl. par. 2. p. 277; Id. par. 4 p. 805.—(31.) Fulgos. Ex. l. 8. c. 11. p. 1081.

and lady Ware reproving him for his superstition, he said he was confident he was to die before morning; but being in perfect health, he was not much minded. It was Saturday night, and he was to preach next day. He went to his chamber, and sat up late, as it appeared by the burning of his candle; and he had been preparing notes for his sermon, but was found dead in his bed the next morning. These things, his lordship said, made him incline to believe that the soul was of a substance distinct from matter; but that which convinced him of it was, that in his last sickness, which brought him so near his death, when his spirits were spent in such a manner, that he could not move or stir, he said his reason and judgment were so clear and strong, that he was thence fully persuaded that death was not the dissolution of the soul, but only the separation of it from matter. He had in that sickness great remorse for his past life; but, he afterwards said, they were rather general and dark horrors, than any conviction of transgressions against his Maker. He was very sorry he had lived so as to waste his strength so soon, or that he had brought such an ill name upon himself, and had an agony in his mind about it, which he knew not well how to express; but he believed that these impunctions of conscience rather proceeded from the horror of his condition, than any true compunction for the errors of his life.

33. ✧ One Mr. Woodman, while apprentice to a shopkeeper at Gosport, who lived over against his father's house, boarded at his father's; and on the 23d of August, 1736, at noon, as he was standing at his master's door with his mistress and maid servant, and one Mr. Bloxham, then rider to Mr. Oakes and company, but afterwards a haberdasher in Cateaton Street, heard his father's voice call Charles, as he was wont to do at dinner time. He answered, Coming, Sir; but being engaged in business, he staid about four minutes, when he heard the voice a second time call Charles. The maid heard it then, and answered for him, and he staid to finish what he had in hand. He then saw the door open, heard his father call a third time, in a strong emphatical angry tone; and shutting the door, he heard its sound. Both the mistress and the maid heard this last call, on which the mistress pushed him out of the shop with, "Sirrah, get you gone! your father is quite angry at your stay." He ran over, lifted up the latch, but found the door locked. Then going in at the back gate, saw his mother-in-law, who told him his father was not come home, nor would dine at home that day. His surprise was great, his hair stood on end, and he went back to the company, whose consternation on hearing the fact, was as great as his own. The maid told him it was a sign of death, and he would not live long, which made such an impression upon him, that from a lad of raised spirits, and extreme vivacity, he became grave and serious, thought of nothing but his approaching end, and held himself in constant preparation for the period he expected. What is very remarkable, he had an only uncle captain of the Bideford, then stationed at Leith, who died there that same day, and about the same hour.

In 1561 king Charles II. made his last effort against Oliver to regain the crown; and, assembling his forces in the north, advanced westward into England, where he thought he could command the most friends, but Oliver intercepting his progress at Worcester, drew on an engagement, which proved decisive against the king. The very night after this battle was fought, Sir Christopher Wren being at his father's house at Knoyle, in Wiltshire, dreamt that he saw a fight in a great market-place which he knew not, where some were flying, and others pursuing; and among those that fled he thought he saw a kinsman of his, who went into Scotland to join the king's army. The next night this kinsman came to Knoyle, and was the first that brought the news of the fight at Worcester.

There is another remarkable story of this kind, related by the said Sir Christopher Wren, who being chosen surveyor of the royal works to king Charles II. soon after his restoration; and being

(33.) Universal Mag. vol. xlix. p. 349.

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called upon to prepare a plan for the reparation only of St. Paul's cathedral, which he was afterwards employed to rebuild; before he would rashly venture to expose his judgment upon paper in a matter of so much importance, in which the great Mr. Inigo Jones had been engaged before him, thought it prudent to take a survey of the works of the best masters abroad, and accordingly obtained his majesty's leave to travel for a few months. While he was at Paris he was taken ill with a feverish disorder, made but little water, and had a pain in his reins. He sent for a physician, who advised him to be blooded, and ordered him some proper medicines for a pleuritic fever, with which the physician thought him dangerously attacked: but having an aversion to bleeding, he put off the operation for a day longer, and in the night dreaming that he was in a place where palm-trees grew, and that a woman in a romantic habit reached him dates, though he found himself much worse in the morning, he sent for dates, and eating plentifully of them, from the very moment they entered his stomach he thought himself better, and, without any other medicine, speedily recovered.

In March 1736 a young woman at Bristol being taken ill of the small pox, her mother attended her during her illness. Her father was a clergyman more than twenty miles from the city. One night her sister, who was at her father's, being in bed, heard the voice of her mother lamenting the death of her daughter. This much surprised her, knowing that her mother was then as far off as Bristol. When she arose in the morning, her father seeing her look much concerned, asked her what was the matter with her? She replied, "I believe my sister Molly is dead, for this night I heard the voice of my mother lamenting her death." Says the father, "I heard the same myself, and her voice seemed to me to be in my study." Soon after, the same morning, came a messenger with tidings of her death. The deceased was brought to her father's to be buried; and after the funeral her mother relating the manner of her daughter's illness, and that as soon as her daughter was dead, she being weary with watching, and tired for want of sleep, lay down in her clothes, and dreamed that she was with them, telling her grief for the loss of her daughter. This surprised them: and asking the time, it appeared to be much the same as that in which they heard her voice.

CHAP. X.

Of several illustrious Persons abused and deceived by Predictions of Astrologers, and the equivocal Responses of Oracles.

SUCH is the inveterate envy and malice of the devil which he bears to poor man, that from the creation to this day he never was without his engines and subtile contrivances, whereby he might undo him, or at least dangerously deceive and delude him. In subservience to these his designs, he set up his places of oracular residence; and though it was a lower way of trading, amused the world with judicial astrology; by both which he continually mocked and abused the curiosity and credulity of over-inquisitive men, and still doth (which is no wonder), notwithstanding all ages, by their experience, detected his falsehood.

1. Henry the Second, to whom Cardan and Gauricus, two lights of astrology, had foretold a happy old age, was miserably slain in the flower of his youth in games and pleasures of a tournament. The princes his children, whose horoscopes were so curiously looked into, and of whom wonders had been spoken, were not much more prosperous, as France well knew.

2. Zica, king of the Arabians, to whom astrology had promised a long life to persecute the Christians, died in the year of the same prediction.

3. Albumazar, the oracle of astrology,

(33.) Tell Tale, or Anecdotes expressive of the Characters of Persons eminent for Rank, Learning, Wit, or Humour, vol. i. p. 52.
(1.) Caus. Holy Court, tom. 1. max. 5. p. 360.—(2.) Id. ibid.

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left in writing, that he found the christian religion, according to the influence of the stars, should last but one thousand four hundred years: he hath already belied more than three hundred, and it will be a lie to the world's end.

4. The year 1524, wherein happened the great conjunction of Saturn, Jupiter, and Mars, in the sign Pisces, astrologers had foretold the world should perish by water: which was the cause that many persons of quality made arks in imitation of Noah, to save themselves from the deluge; all which turned into laughter.

5. It was foretold to a constable of France well known, that he would die beyond the Alps, before a city besieged, in the eighty-third year of his age; and that if he escaped this time, he was to live above a hundred years; which was notoriously untrue, this man deceasing in the eighty-fourth year of a natural death.

6. Crœsus king of Lydia, having determined to war upon Cyrus, consulted the oracle of Apollo at Delphos, touching the success; whence he received this answer:

Crœsus Halyn penetrans, magnam disperdet opum vim.

"When Crœsus has the Halys past,
"A world of treasures shall be waste."

He interpreted this of the treasures of his adversaries: but the event showed they were his own; for he lost his army, kingdom, and liberty, in that expedition.

7. Cambyses, king of Persia, was told by the oracle, that he should die at Ecbatana; he therefore concluding that he should finish his life at Ecbatana in Media, did studiously avoid going thither: but, when by the falling of his sword out of its scabbard, and his falling upon it, he was deadly wounded in his thigh, being then in Syria, he enquired the name of the place; and being informed it was Ecbatana, he acknowledged it was his fate to die there, and that he had hitherto mistaken the name of the place.

8. Hannibal was told by the oracle that the earth of Libyssa should cover the corpse of Hannibal. While therefore he was in a foreign country, he was not very apprehensive of any danger, as thinking he should die in his own country of Lybia. But there is a river in Bythinia called Libyssus, and the fields adjoining Libyssa; in this country he drank poison, and dying, confessed that the oracle had told him truth, but in a different manner to what he had understood it.

9. Pyrrhus, king of Epirus, had resolved a war against the Romans: and consulting the oracle of Apollo about the success, had this verse for his answer:

Aio te Æacida Romanos vincere posse.

"Achilles' son the Romans may o'ercome."

The sense was ambiguous, and might be construed in favour of Pyrrhus, or the Romans; but he interpreted it to his own advantage, though the event proved quite otherwise.

10. There was an oracle, that ere long it should come to pass, that the Athenians should be masters of all the Syracusans. They therefore equipped a great navy, and, in favour of the Leontines, made war upon them of Syracuse. It so fell out, that when their navy drew near to Syracuse, they seized a ship of the enemy, which carried the tables wherein were enrolled the names of all the Syracusans that were able to bear arms; by which means the oracle was fulfilled, but not agreeably to the hopes of the Athenians: for they became not the lords of the Syracusans, as they supposed they should, but were beaten by them.

11. It was a received opinion, and confirmed by oracles, that out of Judea should come the Lord of the Universe. The Jews, interpreting this to their advantage, rebelled, and assembling in Mount Carmel, broke out into sedition:

(3.) Caus. Holy Court, tom. 1. max. 5. p. 361.—(4.) Id. p. 361.—(5.) Ibid.—(6.) Herodot. l. 1. p. 20. Dinoth. Memorab. l. 6. p. 409.—(7.) Herodot. l. 3. p. 187. Zonar. Annal. tom. 1. fol. 29.—(8.) Dinoth. Memorab. l. 6. p. 410. Plut. in Flaminio, p. 380.—(9.) Plut. in Pyrrho. Dinoth. Memorab. l. 6. p. 410. Tull. in Finibus ad Finem.—(10.) Plut. Paral. in Nicia. Dinoth. Memorab. l. 6. p. 410.

they slew the prefect, forced to flight the legate of Syria, a consular person, who came in with forces to reduce them, and endeavoured to drive out the Roman name from Judea. To repress this commotion (when it was thought fit to send a strong power and an able leader), Flavianus Vespasian was pitched upon as the fittest person. He having reduced the Jews, upon the death of Otho was saluted Cæsarby his army; and, having overcome Vitellius, obtained the Roman empire. Thus the oracle was fulfilled; which being ill understood by the Jews, was the cause of their rebelling.

12. An astrologer having viewed the nativity of Constans the emperor, predicted that he should die in the lap of his grandmother. Now he had been trained up by Helena his grandmother, his mother Fausta being dead before: but when his grandmother was dead also, he looked upon the prediction as altogether vain; but there was a town in Spain called by the name of his grandmother Helena, there he was slain, and so after his death the obscurity of the prediction was unriddled.

13. There were some antient verses of the Sybils, in which was contained, "That when Africa should again fall under the power of the Romans, *Mundum cum prole suâ interiturum.*" This prophecy of the Sybils affrighted very many, extremely solicitous lest the heavens and the earth, together with all mankind, should then perish. But Africa being reduced by the fortunate virtue of Belisarius, it then appeared that the death of Mundus, the then general, and of Mauritius his son, was predicted by the Sybil, who, in a battle against the Goths, were both slain at Salona, a city in Dalmatia.

14. Nero Cæsar consulted the oracle of Apollo at Delphos, touching his future fortune, and was thereby advised to beware of the sixty-and-third year: he concluded that he should not only arrive to old age, but also that all things should be prosperous to him; and was so entirely possessed that nothing could be fatal till that year of his age, that when he had lost divers things by shipwreck, he scrupled not to say amongst his attendants, "that the fishes would bring them back to him." But he was deceived in his expectation; for Galba being in the sixty-third year of his age, was saluted emperor by his soldiers; and Nero being forced to death, was succeeded by him in the empire

15. Alexius, the emperor, having long delayed the time of his return to Blachernas, at last chose a prosperous time according to the position of the stars, as to the day and hour he set forth; but so soon as ever he began his journey, the earth opened before him: he himself indeed escaped, but Alexius, his son-in-law, and divers of his nobles fell in: one of his eunuchs also, that was in principal favour with him, was presently killed by it.

16. The Sicilians and Latins had blocked up the seas near to Constantinople; and both infamy and loss being daily presented before his eyes, Manuel, the then emperor, sent forth a navy against them again and again, which was still repulsed with slaughter and ignominy. Whereupon the astrologers were consulted, election was made of a more fortunate day, and then the success was not doubted in the least. Constantius Angelus, an illustrious person, prepared himself to conduct them, and set out against the enemy: but he was called back by hasty messengers when he was half way, and that upon this account; that the emperor did understand that the matter had not been sufficiently discussed amongst the astrologers, and that there was some error committed in the election of that time. A scheme therefore was erected a second time, and a long dispute held amongst the most skilful in that art. At last they agreed upon a time wherein there was a benevolent and propitious aspect of the planets. Constantius set forth again, and now expected that the victory would be his; but it fell out otherwise, for scarce had he put forth to sea, when both he and his forces were taken prisoners.

(11.) Joseph. de Bello Jud. l. 3. c. 1. p. 645. Dinoth. Memorab. l. 6. p. 411.—(12.) Dinoth. ib. p. 411. Zonar. Annal. tom. 3. p. 116.—(13.) Dinoth. l. 6. p. 412.—(14.) Sueton. l. 6. c. 40. p. 259. Zuing. Theat. vol. 2. l. 1. p. 78. - (15.) Nicet. Choniat. Annal. Lips. Monit. l. 1. c. 5 p. 84.—(16.) Ibid. p. 85.

17. Alex-

17. Alexander king of Epirus consulted the oracle of Jupiter, at Dodona, a city of Epire, about his life: he was answered, that "he should shun the city of Pandocia and the river Acherusius, as fatal places." He knew there were such places amongst the Thesproti: warring therefore upon the Brutii, a warlike people, he was by them overthrown and slain, near unto places amongst them called by the same names.

18. "I have heard," saith Bodinus, "of Constantine, who, of all the French, is the chief chemist, and of the greatest fame in that country, that when his associates had long attended upon the bellows without hope of profit, they then had recourse to the devil, and enquired of him, 'if they rightly proceeded?' and, if they should attain to their desired end?" The devil returned his answer in this one word, '*Travaillez*,' which is, 'Labour.' The firemen were so encouraged with this word, that they went on and blowed at that rate, that they melted all that they had into nothing; and had yet further proceeded, but that Constanstine told them, that 'this was the guise of Satan, to make ambiguous responses: that the word *labour* signified they should lay aside alchymy, and betake themselves to some honest art or employment; that it was the part of a man purely mad, to fancy the making of that gold in so small a space of time, seeing that in the making of it Nature itself is wont to spend more than a thousand years."

19. The emperor Valens consulted the devil about the name of him that should succeed him in the empire; the devil answered in his accustomed manner, and showed the Greek letters Θεοδ, *THEOD*, intimating that the name of his successor should begin with those letters. Valens therefore caused as many as he could to be slain, whose names began in that manner; the Theodori, Theodoti, Theoduli, and amongst others, Theodosiolus, a noble person in Spain. Others, in fear of this new danger, changed their names: but, for all this, he could not prevent Theodosius from succeeding him.

20. Pope Sylvester the Second, before called Gilbertus, by nation a Frenchman, obtained the popedom by evil arts; and though, while pope, he dissembled his skill in magic, yet he had a brazen head in a private place, from whence he received responses as often as he consulted the evil spirit On a time he enquired of the devil, "how long he should enjoy the popedom?" The fallacious spirit answered him in equivocating terms, "If thou comest not at Jerusalem, thou shalt live long." Whilst therefore in the fourth year, the first month, and tenth day of his papacy, he was saying mass in the church of the holy cross in Jerusalem, he was suddenly seized with a fever, and then he knew he should die, by the bustle of the devils, who expected what they had contracted with him for. He was made pope anno 1000, or, as others say, 997.

21. Crœsus sent to Delphos, to know of the Oracle, "If his empire and government should be durable or not?" The answer he received was:

Regis apud Medos mulo jam sede potito,
Lyde, fugam mollis, scruposum corripe ad Hermum
Néve manie, ignavus, posito sis Lyde pudore.

When the verses came to Crœsus, he took great pleasure therein, hoping it would never come to pass, that amongst the Medes a mule instead of a man should reign, and that therefore he and his posterity should preserve their empire unabolished. But when, after he was overcome, he had got leave of Cyrus to send to Delphos, to upbraid the Oracle with the deceit, Apollo sent him word, that, "by the mule he meant Cyrus, because he was born of parents of two different nations, of a more noble mother than father; for she was a Mede, the daughter of Astyages king of the Medes, the father a Persian, and subject to the

(17.) Alex. ab. Alexand. Dies Genial. l. 5. c. 2 fol. 219. Fizherb. of Relig. and Policy, part 1, c. 36, p. 446.—(18.) Just. l 12. p. 134.—19.) Socrat. l. 4. c. 15. p. 326. Zonar. Annal. tom. 3. p. 120. — (20.) Wieri Oper. l. 1. de Præstig. Dæm. c 5. p. 475. Platina. de Vit. Pontif. p. 160. Heyw. Hierarch. p. 226. Prideaux Introd Hist. Interv. 7. § 8. p. 112.

Medes; and though a very mean person, had yet married Mandane, the daughter of his king."

22. Pompey the Great was called Agamemnon, because he ruled over a thousand ships: he died within those eight days wherein he had triumphed over Mithridates and the pirates. This is wonderful, that when he held all the family of the Cassii (amongst the Romans) suspected, none ever conspired against him. Though he was warned to take heed of Cassius, it was not meant of a man, but he died near the mount Cassius, and was buried in it.

23. In the reign of king Henry the Eighth, a friar observant, called Friar Forrest, who had taken the oath of supremacy himself, yet privily persuaded others that the king was not supreme head of the church, was examined, convicted, and condemned, and on a pair of gallows prepared for him in Smithfield he was hanged by the middle and armholes alive; and under the gallows was made a fire, wherewith he was consumed. A little before his execution, a huge great image was brought to the gallows, brought out of Wales, which the Welchmen had in great reverence, called Dawel Gatheren: of which there went a prophecy, that "this image should set a whole forest on fire;" which was thought to take effect in setting this friar Forrest on fire, and consuming him to nothing.

24. There was a prophecy of Merlin, that "Leoline prince of Wales should be crowned with the diadem of Brute:" this so overweighed him, that he had no care for peace with king Edward the First, though offered; and therefore shortly after had no head: for when the earl of Pembroke had taken Bere castle, the seat of Leoline, he was himself slain in battle, and his head, cut off by a common soldier, was sent to king Edward, who caused the same to be crowned with ivy, and to be set upon the tower of London.

25. Philip king of Macedon was admonished to preserve his life from the violence of *Quadriga*, which is, a coach with four horses: the king, upon this, caused the chariots and carts throughout his whole realm to be unharnessed, and drawn only with two horses; he also very carefully shunned that place in Bœotia which is called Quadriga; and yet for all this he could not avoid that kind of fate which was predicted to him: for Pausanias, who slew him, had a coach and four horses engraven upon the hilt of that sword which he lift up against him.

26. Daphida was one of those whom they call Sophists; and out of a foolish insolency he went to Delphos, to consult the oracle of Apollo, for no other purpose but to deride it. He inquired therefore, "if he should find his horse?" whereas indeed he had none of his own. Apollo answered, that "he should undoubtedly find his horse, but should be so troubled with him, that it would be his death." The sophist returned back jesting, as supposing that he had deluded the deity; but in his way fell into the hands of king Attalus, one whom he had often bitterly provoked by his abusive speeches in his absence: the king therefore gave order that they should take him to the top of that rock which is called *Equus*, or the Horse, and cast him down headlong from thence.

27. Alexander Bala, king of Syria, being in Cilicia, consulted the oracle of Apollo touching his destiny and death; whence he is said to have received this answer: that "he should beware of that place which had brought forth such a rare sight to be seen, a thing having two shapes." This was thought to refer to Abas, a city in Arabia, whither he fled when he was defeated by Ptolemæus Philometor, in a fight near the river Œnopara; there he was slain by the commanders of his own party, his head cut off by Zabdiel, a powerful Arabian (to whom he had fled for protection), and by him presented to Ptolemy, who was exceedingly delighted with the sight;

(21.) Herod. l. 1. p. 21, 39.—(22.) Xiphil. in Julio, p. 3.—(23.) Bak. Chron, p. 410, 411.—(24.) Ibid, p. 140.—(25.) Val. Max. l. 1. c. 8. p. 31.—(26.) Ibid.

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but being at that time sore wounded, died upon the third day after. Now herein lay the equivocation of the oracle; for that in this city Abas there was a certain woman called Herais (having Diophantes, a Macedonian, for her father, and an Arabian woman her mother, and married to one Samjades), who changed her sex, and of a woman became a man, taking upon her her father's name, Diophantus.

28. The emperor Julianus, while at Antioch, is said to have seen in his sleep a young man with yellow hair, who told him, that "he should die in Phrygia." When therefore he was wounded in Persia, he demanded of them that stood by, "What the place was called?" who told him Phrygia: upon which he cried out, *O Sol, Julianum perdidisti*: "O Apollo, thou hast undone Julianus."

29. Johannes Martinus, born in Belgia, was a very good painter; and being in Italy, he was told by an astrologer, that "when he came to Geneva, he should then die." He gave not much credit to this prediction; but it so fell out, that he was sent for to Bern by Thomas Schopsius, a physician, on purpose to illustrate the jurisdiction of Bern by chorographical tables. He had now almost finished the designed tables, and was entered upon that which contains Geneva; when, while he was laying down the situation, and writing the name of that city, he was suddenly seized upon with the plague, which at that time furiously raged thereabouts, and died anno 1577, in the month of August.

30. C. Caligula consulted Sylla the mathematician, about his nativity; who told him, that "a certain death was now near unto him." He was also admonished by the Sortes Antiatinæ, that "he should beware of Cassius;" upon which he gave order for the killing of Cassius Longinus, the then proconsul of Asia, being altogether unmindful that Chærea the tribune was also called Cassius, by whose conspiracy and sword he died.

31. Alvaro de Luna, who had been thirty years favourite to John king of Castile, fell at last into disgrace, was condemned, and beheaded. An astrologer or a wizard had told him, that he should die in Cadahalso. Now the king had given him a county so called, which for that reason he would never enter into, not remembering that Cadahalso signifies a scaffold, on which indeed he ended his life.

32. Walter earl of Athol conspired the murder of James I. king of Scotland, in hopes to be crowned, being encouraged by certain sorcerers whom he kept about him, that he should be crowned; and crowned he was, but not with the crown of the kingdom, but of red hot iron clapped upon his head; which was one of the tortures by which at once he ended his wicked days and traiterous designs.

33. Stephen, procurator of Anjou under king Richard the First, consulted with a necromancer, who sent him to inquire his mind of a brazen head, that had a spirit inclosed; he therefore asked it, "Shall I never see king Richard?" The spirit answered, "No." "How long," said he, "shall I continue in my office?" "To thy life's end," replied the spirit. "Where shall I die?" "*In plumâ*," said the other. Hereupon he forbad his servants to bring any feathers near him; but he prosecuting a nobleman, the nobleman fled to his castle called Pluma, and Stephen following, was there killed.

34. Albericus earl of Northumberland, not contented with his own estate, consulted with a wizard, who told him he should have Græcia: whereupon he went into Greece; but the Grecians robbed him of what he had, and sent him back. He after (weary of his travel) came to king Henry in Normandy, who gave him a noble widow to wife, whose name was Græcia.

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35. ✧ Dryden, with all his understanding, was fond of judicial astrology,

(27.) Usher's Annals, p. 473. A. M. 3859.—(28.) Zonar. Annal. tom. 3. p. 119.—(29.) Zuin. Theatr. vol. 5. l. 3. p. 1270.—(30.) Ibid. p. 1269. Sueton. l. 4. c. 57. p. 198.—(31.) Chetwind. Hist. Collect. cent. 5. p. 143. Marian. Hist. d'Esp. p. 340.—(32.) Speed's Hist. p. 672.—(33.) Polychron. fol 296.—(34.) Ibid.

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and used to calculate the nativity of his children. When his lady was in labour with his son Charles, being told it was decent to withdraw, he laid his watch on the table, begging one of the ladies then present, in a most solemn manner, to take an exact notice of the very minute the child was born, which she did, and acquainted him with it. About a week after, when his lady was pretty well recovered, Mr. Dryden took occasion to tell her that he had been calculating the child's nativity, and observed with grief, that he was born in an evil hour, for Jupiter, Venus, and the Sun were all under the earth, and the lord of his ascendant afflicted with a hateful square of Mars and Saturn. — "If he lives to arrive at his eighth year," said he, "he will go near to die a violent death on his very birth-day; but if he should escape, as I see but small hopes, he will, in the twenty-third year be under the very same evil direction; and if he should escape that also, the thirty-third, or thirty-fourth year will, I fear ——" Here he was interrupted by the grief of his lady, who could no longer patiently hear calamity prophesied to befall her son.

The time at last came, and August was the inauspicious month in which young Dryden was to enter into the eighth year of his age. The court being in progress, and Mr. Dryden at leisure, he was invited to the country-seat of the earl of Berkshire, his brother-in-law, to keep the long vacation with him at Charlton in Wilts; his lady was invited to her uncle Mordaunt's, to pass the remainder of the summer. When they came to divide the children, lady Elizabeth would have him take John, and suffer her to take Charles; but Mr. Dryden was too absolute, and they parted in anger: he took Charles with him, and she was obliged to be content with John.

When the fatal day came, the anxiety of the lady's spirits occasioned such an effervescence of blood, as threw her into a violent fever, and her life was despaired of, till a letter came from Mr. Dryden, reproving her for her womanish credulity, and assuring her that her child was well; which recovered her spirits, and in six weeks after she received an explanation of the whole affair.

Mr. Dryden, either through fear of being reckoned superstitious, or thinking it a science beneath his study, was extremely cautious of letting any one know that he was a dealer in astrology, and therefore could not excuse his absence on his son's anniversary from a general hunting match lord Berkshire had made, to which all the adjacent gentlemen were invited: when he went out, he took care to set the boy a double exercise in the Latin tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return, well knowing the task he had set him would take up much longer time.

Charles was performing his duty in obedience to his father; but as ill fate would have it, the stag made towards the house, and the noise alarming the servants, they hastened out to see the sport; one of them took young Dryden by the hand, and led him out to see it also; when, just as they came to the gate, the stag being at bay with the dogs, made a bold push and leaped over the court wall, which being very low and old, and the dogs following, threw down a part of the wall, ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after languishing six weeks in a dangerous way, he recovered. So far Dryden's prediction was fulfilled.

On the twenty-third year of his age, Charles fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head with which he was seized, the heat of the day being excessive: he again recovered, but was ever after in a languishing state.

In the thirty-third year of his age, being returned to England, he was unhappily drowned at Windsor. He had, with another gentleman, swam twice over the Thames; but returning a third time, it was supposed he was taken with the cramp, because he called out for help, though too late. Thus

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the father's calculation proved but too prophetical.

36. ✧ In the year 1707, John Needs, a Winchester scholar, foretold the death of Mr. Carman, chaplain to the college, Dr. Mew, bishop of Winchester, and himself, within that year, to several of his school-fellows, among others, to George Lavington: this exposed him much to raillery in the school, and he was ludicrously stiled Prophet Needs. Mr. Carman died about the time he mentioned; for this event, however, he had little credit, it being said that the death of an old man might reasonably be expected. Within the time prefixed, bishop Mew also died by a strange accident. He was subject to fainting fits, from which he was soon recovered by smelling to spirits of hartshorn: being seized with a fit while a gentleman was with him, perceiving its approach, he pointed eagerly to a phial in the window; the visitor took it, and in his haste poured the contents down the bishop's throat, which instantly suffocated him: this incident was accounted for in the same manner as the other.

As the time approached which Needs had prefixed for his own dissolution, of which he named even the day and the hour, he sickened, apparently declined, and kept his chamber, where he was frequently visited, and prayed with, by Mr. Fletcher, second master of the school, and father to the late bishop of Kildare. He reasoned and argued with the youth but in vain; with great calmness and composure he resolutely persisted in affirming, that the event would verify his prediction. On the day he had fixed, the house clock being put forward, struck the hour before the time; he saw through this deception, and told those that were with him, that when the church clock struck, he should expire: he did so.

Mr. Fletcher left a memorandum in writing to the above purport; and bishop Trimnel, about the year 1722, having heard this story at Winchester, wrote to New College, of which Mr. Lavington was then fellow, for further information. His answer was, "That John Needs had indeed foretold that the bishop of Winchester (Mew) and old Carman should die that year, but then they being very old men, he had foretold for two or three years before that they should die in that number of years: as to foretelling the time of his own death, I believe he was punctually right." Dr. Lavington gave the same account to his friends after he was bishop of Exeter.

CHAP. XI.

Of the magnificent Buildings and admirable Works of the Ancients, and those of later Times.

Augustus Cæsar had several ways adorned and fortified the city of Rome, and (as much as in him lay) put it in a condition of defence and security for aftertimes: whereupon he gloried, that he found Rome of brick, but he left it of marble. Certainly nothing makes more for the just glory of a prince, than to leave his dominions in a better state than he received them. The vast expences of some of the following princes had been more truly commendable, and their mighty works more really glorious, had they therein consulted more of the public good, and less of their own ostentation.

1. Immediately after the universal deluge, Nimrod the son of Chus, the son of Cham, persuaded the people to secure themselves from the like after-claps, by building some stupendous edifice, which might resist the fury of a second deluge. The counsel was generally embraced, Heber only and his family (as the tradition goes) contradicting such an unlawful attempt. The major part prevailing the tower of Babel began to rear a-head of majesty five thousand one hundred and forty-six paces from the ground, having the circumference of its circular basis equal to its height. The passage to go up went winding about the outside, and was of an exceeding great breadth; there being not only room for horses, carts,

(35.) Tell Tale, or Anecdotes expressive of the Characters of Persons eminent for Rank, Learning, Wit, or Humour, vol. ii. p. 377.—(36.) Gent. Magazine, vol. xliv. p. 563.

and the like means of carriage to meet and turn, but lodgings also for man and beast; and (as Verstegan reports) grass and corn-fields for their nourishment. But God, by the confusion of tongues, hindered the proceeding of this building, one being not able to understand what another called for.

2. On the bank of the river Nilus stood that famous labyrinth, built by Psammiticus (king of Egypt), situate on the south side of the pyramids, and north of Arsinoë: it contained, within the compass of one continued wall, a thousand houses (three thousand and five hundred, saith Herodotus) and twelve royal palaces, all covered with marble, and had only one entrance, but innumerable turnings and returnings, sometimes one over another, and all (in a manner) inexplicable to such as were not acquainted with them. The building was more under ground than above; the marble stones were laid with such art, that neither wood nor cement was employed in any part of the fabric: the very chambers were so disposed, that the doors upon their opening did give a report no less terrible than a crack of thunder; the main entrance was all of white marble, adorned with stately columns and most curious imagery. The end at length being attained, a pair of stairs, of ninety steps, conducted into a gallant portico, supported with pillars of Theban marble, which was the entrance into a fair and stately hall (the place of their general convention), all polished marble, set out with the statues of their gods. A work which afterwards was imitated by Dædalus in the Cretan Labyrinth; though that fell as short of the glory of this, as Minos was inferior unto Psammiticus in power and riches.

3. Babylon was situate on the banks of the river Euphrates, and was the most antient city of the world, on this side of the flood: the compass of its walls was three hundred and eighty-five furlongs, or forty-eight miles; in height they were fifty cubits, and of so great breadth, that carts and carriages might pass on the top of them. It was finished in one year by the hands of two hundred thousand workmen employed in it: Aristotle saith, "It ought rather to be called a country than a city."

4. In the island of Rhodes was that huge Colossus, one of the seven wonders of the world. It was made by Chares of Lindum, and composed of brass: its height was seventy cubits, every finger of it being as big as an ordinary man. It was twelve years in making; and having stood but sixty-six years, was thrown down in an instant by an earthquake, which terribly shook the whole island. It was consecrated to the Sun: and therefore the brass and other materials of it were held in a manner sacred, nor meddled with till Mnavias, the general of Osman, the Mahometan caliph, after he had subdued this island, made it his prey, loading nine hundred camels with the very brass thereof.

5. Ephesus was famous amongst the Gentiles for that magnificent temple there consecrated to Diana; which, for the largeness, furniture, and workmanship of it, was worthily accounted one of the wonders of the world: the length thereof is said to be four hundred and twenty-five feet, two hundred and twenty feet in breadth, supported with one hundred and twenty-seven pillars of marble, seventy feet in height, of which twenty-seven were most curiously engraven, and all the rest of marble polished. The model of it was contrived by one Ctesiphon, and that with so much art and curiosity of architecture, that it took up two hundred years before it was finished. When finished, it was fired seven times; the last by Erostratus, only to get himself a name amongst posterity thereby.

6. Nineveh, as it was more antient than almost any other city, so in greatness it excelled all those that were famous in old time. The ground-plan of it is said to be four hundred and eighty furlongs; the walls were in height one hundred feet, and the breadth of them such, that three carts might meet upon the top of them. On the walls there were

(1.) Heyl. Cosm. p 785.—(2.) Herod. l. 2. p. 147. Sandys's Relat. l. 2. p. 113. Heyl. Cosm. p 925.—(3.) Dinoth. l. 2. p. 43. Heyl. Cosm. p. 785.—(4.) Heyl. Cosm. p. 676.—(5.) Ibid. p. 658. Plin. Nat. Hist. l. 36. c. 14. p. 589.

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one thousand five hundred towers, each of them two hundred feet high. It was called Tetrapolis, as being divided (as it were) into four cities, Nineveh, Resena, Forum, and Cale.

7. The pyramids of Egypt are many in number, but three of them the most celebrated; the principal of all is situated on the south of the city of Memphis, and on the western banks of Nilus. It is accounted the chief of the world's seven wonders; its base is square at the bottom, and is supposed to take up eight acres of ground. Every square is three hundred single paces in length; it is ascended by two hundred and twenty-five steps, each step above three feet high, and a breadth proportionable, growing by degrees narrower and narrower, till we come to the top, and at the top consisting of but three stones only, yet large enough for sixty men to stand upon. No stone (in the whole) is so little as to be drawn by any of our carriages, yet they were brought thither from the Arabian mountains; how brought, and by what engine mounted, is an equal wonder. It was built for the sepulchre of Cheops, an Egyptian king, who employed in it day by day (twenty years together) no fewer than three hundred and sixty-six thousand men continually working on it; the charges which they put him to (in no other food than garlick, radishes, and onions) being computed at a thousand and eight hundred talents. Diodorus Siculus saith of this pyramid, "That it stands an hundred and twenty furlongs from Memphis, and forty-five furlongs from Nilus. It hath now stood near three thousand years, and is at this day the admiration of all travellers who visit that part of the world."

8. Wales antiently extended itself east-ward to the river Severn, till, by the puissance of Offa, the great king of the Mercians, the Welsh or Britons were driven out of the plain country beyond that river, and forced to betake themselves to the mountains, where he caused them to be shut up and divided from England with an huge ditch, called in Welsh Claudhoffa, that is, "Offa's Dike;" which dike beginning at the influx of the Wey into the Severn, not far from Chepstow, extendeth eighty-four miles in length, even as far as Chester, where the Dee is mingled with the sea. Concerning this ditch, there was a law made by Harold, that if any Welshman was found with a weapon on this side of it, he should have his right hand cut off by the king's officers.

9. The bridge of Caligula was a new and unheard-of spectacle; it reached from Putzol to Bauli, three miles and a quarter: he built it upon ships in a few days, and in emulation of Xerxes. Over this he marched with the senate and soldiery in a triumphant manner, and in the view of the people. Upon this he feasted, and passed the night in dalliance and gaming. A marvellous and great work indeed, but such as the vanity thereof deprived it of commendation; for to what end was it raised but to be demolished? "Thus sported he," saith Seneca, "with the power of the empire, and all in imitation of a foreign, frantic, unfortunate, and proud king."

10. The capitol of Rome, seated on the Tarpeian rock, seemed to contend with Heaven for height; and no doubt but the length and breadth were every way answerable. The excessive charge that Domitian was at in the building of it, Martial (after his flattering manner) hath wittily described, and which I may thus translate:

> So much has Cæsar to the gods decreed,
> That should he call it in, or payment need;
> Though Jove himself should barter Heav'n
> away,
> This mighty debt he never could repay.

We may (in part) give a guess at the riches and ornaments of it by this, that there were spent only upon its gilding above twelve thousand talents; it was all gilded over, not the inner roof only, but the outward covering, which was of brass or copper, and the doors of it were

(6.) Diodor. Rer. Antiq. l. 2. c. 1. p. 46. Dinoth. l. 2. p. 43.—(7.) Herod. l. 2. p. 137. Heyl. Cosm. p. 923. Lithgow's Travels, p. 311. Diod. Sicul. Rerum Antiq. l. 1. c. 2. p. 29. Sandy's Relat. l. 2. p. 128, 129. Bellon. — (8.) Heyl. Cosm. p. 322. — (9.) Xiphil. in Caligulâ, p. 99. Sueton. l. 4. c. 19. p. 175

overlaid

overlaid with thick plates of gold, which remained till the reign of Honorius.

11. Suetonius thus describes that house of Nero's which Nero himself called *Domum Auream*, "The golden house." In the porch was set a Colossus, shaped like himself, of one hundred and twenty feet high. The spaciousness of the house was such, that it had in it three galleries, each of them a mile long, a standing pool like a sea, beset with buildings in the manner of a city; fields in which were arable grounds, pastures, vineyards, and woods, with a various multitude of wild and tame beasts of all kinds. In the other parts thereof all things were covered with gold, and distinguished with precious stones, or mother-of-pearl. The supping-rooms were roofed with ivory planks that were moveable, for the casting down of flowers, and had pipes in them, for the sprinkling of ointments. The roof of the principal supping-room was round, which, like the heavens, perpetually day and night wheeled about. This house, when he had it thus finished and dedicated, he so far approved of it, that he said he had begun to live like a man.

12. Ptolomæus Philopater built a ship (saith Pancirollus) that the like was never seen before or since. It was two hundred and eighty cubits in length, fifty-two cubits in height from the bottom to the upper decks. It had four hundred banks or seats of rowers, four hundred mariners, and four thousand rowers; and on the decks it could contain three thousand soldiers. There were also gardens and orchards on the top of it, as Plutarch, relates in the life of Demetrius.

13. China is bounded on the north with Altay, and the eastern Tartars, from which it is separated by a continual chain of hills, and where that chain is broken off, with a great wall extended four hundred leagues in length, built as they say by Zainton, the hundred and seventeenth king thereof; it is twelve yards high, and twelve yards thick, and was twenty-seven years erecting by the continual labour of 70,050,000 men.

14. M. Scaurus (the son-in-law to Sylla) when he was ædile, caused a wonderful piece of work to be made, exceeding all that had ever been by man's hand: it was a theatre; the stage had three heights one above another, wherein were three hundred and sixty columns of marble; the middle was of glass, an excessive superfluity never heard of before or after. As for the uppermost part, the boards, planks, and floors were gilded. The columns beneath were thirty-eight feet high, and beneath these columns there stood of statues and images of brass to the number of three thousand. The theatre itself was able to receive eighty thousand persons to sit well and at ease. The furniture of this theatre, in rich hangings, which were of cloth of gold, painted tablets, the most exquisite that could be found, players apparel, and other stuff meet to adorn the stage, was in such abundance, that their being carried back to his house of pleasure at Tusculum, the surplus thereof his servants and slaves there (upon indignation for this waste and monstrous superfluity of their master) set the said country-house on fire, and burnt as much as came to an hundred millions of sesterces. Yet was this magnificent piece of building (by the testimony of Pliny) but a temporary theatre, and intended only for a month's duration.

15. The Temple of Peace was built by Vespasian three hundred feet in length, and in breadth two hundred; so that Herodian deservedly calls it the greatest and fairest of all the works in the city of Rome, and the most sumptuous in ornaments of silver and gold. Josephus writes that upon this temple were bestowed all the rarities which (before) men travelled through the world to see; and Pliny saith, "Of all the choice pieces I have spoken of in the city, the most excellent are laid up, and dedicated by

(10.) Martial. l. 9. Epist. 4. p. 347.—(11.) Sueton. l. 6. c. 31. p. 250.—(12.) Plut. in Demetr. Panciroll. de Rebus nuper inventis, tit. 38. p. 51.—(13.) Heyl. Cosmog. p. 864. Herbert's Trav. l. 3. p. 377.—(14.) Plin. Nat. Hist. l. 36. c. 15. p. 583. Hakew. Apol. l. 4. c. 8. § 2. p. 393.

Vespasian

Vespasian in the temple of Peace, which were before in the golden house of Nero.

16. The ampitheatre, begun by Vespasian but finished by Titus, was most famous; the height of which was such (saith Ammianus) that the eye of man could hardly reach it. "It was reared," said Cassiodore, "with rivers of treasure poured out." The steps alone were sufficient and easy seats for eighty-seven thousand persons. Martial prefers it before all the rare and great works at Rome; it stood in the place where Nero's ponds were situated.

17. The Escurial or monastery of Saint Laurence, in New Castile, was built by Philip the Second; "A building, saith Quade, "of that magnificence, that no building in times past or the present is comparable to it. The front towards the west is adorned with three stately gates, the middlemost whereof leadeth into a most magnificent temple, a monastery (in which are one hundred and fifty monks of the order of Saint Jerome) and a college. The gate on the right hand openeth into divers offices belonging to the monastery; that on the left hand, into schools, and out-houses belonging to the college. At the four corners there are four turrets of excellent workmanship, and for height majestical. Towards the north is the king's palace; on the south part, divers beautiful and sumptuous galleries; and on the east side sundry gardens, and walks very pleasing and delectable. It containeth in all eleven several quadrangles, every one encloistered; and is indeed so fine a structure, that a voyage into Spain were well employed, were it only to see it and return.

18. The aqueduct, vaulted sinks, and drains of Tarquinius Priscus, king of the Romans, were the greatest works of all his other which he devised, by undermining and cutting through the seven hills whereupon Rome is seated, and making the city hang, as it were, in the air, between heaven and earth (like unto the city of Thebes in Egypt), so that a man might pass under the streets and houses with boats. And if this was wonderful of men in those days, how would they be astonished now, to see how M. Agrippa in his ædileship (after he had been consul) caused seven rivers to meet together under the city in one main channel, and to run with such a swift stream and current, that they take all before them, whatsoever there is in the way, and carry it down into the Tyber; and being sometimes increased with sudden showers and land-floods, they shake the paving above them, they drive against the sides of the walls about them; sometimes also they receive the Tyber water into them, when it riseth extraordinarily; so that a man may perceive the stream of two contrary waters charge one another with great force and violence under ground; and yet, for all this, these water-works aforesaid yield not a jot, but abide firm and fast, without any sensible decay occasioned thereby! Moreover, these streams sometimes carry down huge and heavy pieces of stones within them, and mighty loads are drawn over them continually; yet these arched conduits neither settle nor stop under the one, nor are damaged by the other. Many a house falleth of itself upon them, many are made to fall by frequent fires, and sometimes terrible earthquakes shake the whole earth about them; yet for all the injuries, they have continued since the days of Tarquinius Priscus inexpugnable, and that is almost eight hundred years.

19. Of all the aqueducts that ever were before this time, those which were begun by Caligula, and finished by Claudius his successor, surpassed in sumptuousness, for they commanded two fountains, Curtius and Ceruleus, whose heads were forty miles distant; and these they carried with such a force before them, and to such a height, that they mounted up to the highest hills in Rome, and served them that dwelt thereupon. This work cost three hundred millions of sesterces.

(15.) Heredian. Joseph. of the Destruct. l. 7. Plin. Nat. Hist. l. 34 c. 6. p. 508.—(16.) Hakew. Apol. l. 4, c. 8. § 3. p. 394.—(17.) Heyl. Cosm. p. 271.—(18.) Plin. Nat. Hist. l. 37. c. 15. p. 582.

Certainly if a man considers the abundance of water that is brought thereby, and how many places it serveth, as well public as private, the baths, stews, and fish-pools, kitchens, and other houses of office, for pipes and little rivulets to water gardens, as well about the city, as in manors, and houses of pleasure in the fields, near unto the city besides the mighty way that these waters are brought; the number of arches that must of necessity be built to convey them, the mountains that are pierced and wrought through, the valleys that are raised and made even and level; he will confess that there never was any design in the whole world enterprised and effected more admirable than this.

CHAP. XII.

Of the choicest Libraries in the World, their Founders, and Number of Books contained in them.

As treasures both publicly and privately are collected and laid up in the republic, to be made use of when necessity requires; and the greater and rarer they are, the more precious they are accounted: so the treasures of learning and of all good arts and sciences, which are contained in books, as so many silent teachers, are worthily collected by public and private persons, and laid up amongst the choicest goods of the commonwealth, where they may be made use of by all sorts of persons as their studies incline them, or as necessity shall require at any time, whether in peace or war. The most famous repositories of books were as follow:

1. By Ptolomæus Philadelphus (the son of Ptolomæus Lagus) reigning in Egypt, and also by the concurrent and laborious endeavours of Demetrius Phalereus, there was an excellent library founded in Alexandria, the noblest city of all Egypt, in the year before Christ's birth 280. "This library," saith Baronius, "was enriched with more than two hundred thousand volumes, brought out of all places in the world, with exquisite care and diligence. Amongst these were also the books of the Old Testament, translated by the Seventy; after which translation the king also procured so many Greek, Chaldee, and Egyptian books, and Latin ones translated into Greek, as also of divers other nations, that at last he had heaped up (saith Cellius) seven hundred thousand volumes." But alas! in how short a time did the splendour of so much virtue suffer an eclipse! for in the one hundred and eighty-third Olympiad from the building of the city, Cæsar fighting in Alexandria, that fire which burnt up the enemy's navy took hold also of this, and burnt the greatest part of the city, together with four hundred thousand books; so that from the founding of it to its destruction there were elapsed only two hundred and twenty-four years.

2. Eumenes, the son of Attalus (and father of that Attalus who was the last king of Pergamus, and who dying made the people of Rome his heir), was the founder of that excellent library at Pergamus, in the year from the creation 3810, wherein were contained about twenty thousand choice books.

3. Queen Cleopatra, about the year of the world 3950, and thirty years before the birth of Christ, gathered together such books as had escaped the fire of Cæsar in Alexandria, built a place for them in the temple of Serapis, near to the port, and transferred thither two hundred thousand books from the Attalic or Pergamenian library.

4. M. Varro, by the appointment of Julius Cæsar, had the peculiar care committed to him of erecting a public library, but it had come to nothing but for the helping hand of Augustus, who succeeded him. It was he that erected a famous repository for books in the hill Aventine, adorned it with porticos and walks, for the greater convenience of students, and enriched it with the spoils of conquered

(19.) Plin. Nat. Hist. l. 36. c. 15. p. 586.

(1.) Terzag. Mus. Sept. p. 156. Oros. l. 6. c. 15. Gell. l. 6. c. 17. Pet. Gregor. de Repub. l. 46. c. 7. p. 670.—(2.) Terzag. Mus. Sept. p. 157. Petr. Greg. de Repub. l. 76. c. 7. p. 670. (3.) Terzag. Mus. Sept. p. 157.

Dalmatia: this was a little before the birth of Christ, and in the year of the world 3970. Nor did the bounty of this great prince rest there; but always aspiring to greater things he opened two others, little inferior to that in the Aventine, one whereof he called the Octavian, from the name of his sister, and the other the Palatine, from the mount or hill on which it was erected; over the keepers of which (by his imperial order) was C. Julius Hyginnius, an excellent grammarian.

5. F. Vespasianus, about the sixth year of his empire, the seventy-seventh from the birth of Christ, and of the world 4050, founded a library in the forum at Rome, and contiguous to the temple of Peace, as if he thereby intended to shew that nothing was so requisite to advance men in learning as times of peace.

6. The emperor Trajanus, in the tenth year of his reign, one hundred and eight years after the birth of Christ, and from the creation of the world 4092, built a sumptuous library in the market place of Trajan, which he called after his own surname, the Ulpian library. Dioclesian afterwards being to erect some, and adorn other baths, translated this library unto the Viminal hill, which at this day hath the gate of St. Agnes opening upon it.

7. Domitianus, the emperor, erected another near to his own house, which he had built upon the Capitoline hill, which yet soon after it was reduced to ashes in the reign of Commodus, which happened, as Eusebius, Dion, and Baronius, witness, in the eighth year of Commodus's empire, the one hundred and eighty-ninth year from the nativity of Christ, and from the creation of the world about 4163.

8. Gordianus Senior, about the two hundred and fortieth year after Christ, built a library which contained sixty-two thousand books, the greater part whereof were left as a legacy to the emperor by Geminicus Gammonicus.

9. Constantinus the emperor, by the testimony of Baronius, erected a most sumptuous library in the province of Thrace, at Byzantium, called New Rome, which was enriched with an hundred and twenty thousand volumes. He called that city Constantinople; in the year 324 from the birth of Christ, but through the discord of his sons (about the year of the world 4321, and from the birth of Christ 340), to wit, of Constantinus, Constantius, and Constance the emperors, in the deplorable declination of the empire, and much more by fire, it lost its fame and name, being burnt by the people, in hatred of Basilius the emperor, (as Zonaras and Cedrenus say), which happened about the year from the nativity of Christ 476; but being repaired and increased by the accession of three hundred and three volumes, Leo, Isarus, in hatred of sacred images, burnt both it and its keepers, who were counsellors of great renown. This happened about the year of Christ 726, as witness Zonaras, Cedrenus, and others. In this library was (as is reported) the gut of a dragon one hundred and twenty feet long, upon which was written Homer's Iliad and Odysseys in letters of gold.

10. The Septalian library contains seven thousand two hundred and ninety volumes, amongst which are many Greek authors, and six hundred manuscripts; they are set upon three hundred shelves, fitly disposed, with that peculiar order as the study of every particular science doth require. First, such as teach the first elements of human life, and the more polite learning. Secondly, those that contain the Greek, Latin, and Italian histories, and those of other nations. Thirdly, such as contain the precepts of ethics, the politics, and the axioms of moral philosophy. Fourthly, such as pertain to astronomy, geometry, music, arithmetic, and the mathematics. Fifthly, philosophy and physic, the prints of living creatures, the history of minerals, and such like. Sixthly, the books of both laws. Seventhly, school and prac-

(4.) Petr. Greg. de Repub. l. 16. c. 7. p. 659. Terzag. Mus. Sept. p. 158.—(5.) Terzag. Mus. Sept. p. 158.—(6.) Ibid. p. 159.—(7.) Ibid.—(8.) Ibid.—(9.) Zonar. Annal. tom. 3. Zuing. Theatr. vol. 3. l. 2. p. 650. Cedren.

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tical divinity, Greek and Latin Fathers, commentaries upon Scripture, and the general and provincial councils and synods of the church.

11. The Vatican library taking its beginning by very mean degrees (through the propensity of some popes to learning, who enjoyed peace), has so increased, that now even it labours under its own greatness and singularity; for Sixtus the Fourth, and especially Sixtus the Fifth, did studiously endeavour the increase of it; and especially Clemens the Eighth showed his great clemency and love of virtue, when he took care (upon the intreaties of the most learned cardinal Baronius) that the precious library which Andreas Fulvius Ursinus, a most learned person, had heaped together, as also all those manuscripts collected by the most eminent Odoardus Farnesius, should be transferred to the Vatican. Pope Paulus the Fifth also brought hither the select manuscripts of cardinal Altempts, to which he adjoined the library of Heidelberg. At such time as the palatine of the Rhine was expelled, it then received an accession of three hundred Greek volumes in manuscript. Also pope Urban the Eighth enriched it with divers Greek copies; and when he had appointed Leo Allatius, a man exactly skilled in the Greek learning, to be keeper thereof, there was numbered six thousand manuscripts: an absolute index of which was expected at the intimation of cardinal Rusticutius, but by what chance or misfortune it came not to light, is yet altogether uncertain.

12. The Escurial, whereof Philip the Second, king of Spain, was the founder, hath in it a most noble library, in which there are to be numbered seven thousand Greek and Latin manuscripts, which he had collected from several libraries in Spain and Italy. To this library cardinal Sirletus, a most learned person, gave all his books. It is also reported, that two other libraries did conspire to enrich this; that of Antonius Augustus, archbishop of Tarragon; and the other, of Don N. the ambassador of the king of Spain to the republic of Venice; for this last disposed all his books to the king by his will. It hath also three thousand Arabic books, teaching the secrets of physic, astrology, and chirurgery, and such as represent the instruments subservient to the two last-mentioned faculties, graphically described; which books it fell to the lot of Philip the Third, by his ships, to take from the king of Tunis.

13. Milan hath a sumptuous library, the first founding of which it owes to cardinal Charles Borromæus, who gave his own noble library unto it; which was valuable for the annotations upon divers books of the Fathers, which he left to it, written with his own hand. Soon after cardinal Frederic Borromæus, archbishop also of the same Milan, assisted it with his endeavours, and gave it not the name of his family; but from St. Ambrose, who was once archbishop there, and the patron of Milan, he gave it the title of the Ambrosian Library; and being resolved to repenishl it with foreign books, he sent forth divers learned men, furnished with chalices, patens, and such other things as were for church-furniture, into Asia, to the monks and Greek bishops, that by exchange, or other price, they might purchase Greek and Arabic copies, those especially of the Fathers; nor was he disappointed. In this library were twelve thousand manuscripts, and forty-six thousand printed volumes, in the year 1645. Afterwards, being yet increased, and the former place too strait, another was added as a supplement to it, *anno* 1660.

14. In the higher part of the palace of the Barberini in Rome, the cardinal Franciscus Barberini, nephew to pope Urban the Eighth by his brother, erected a library, in which is contained twenty-five thousand choice books, of which number there are no less than five thousand manuscripts.

15. The Augustan library is enriched with a multitude of books, and contains almost innumerable Greek copies in ma-

(10.) Terzag. Mus. Sept. p. 151.—(11.) Ibid. p. 161.—(12.) Ibid. p. 162.—(13.) Ibid. p. 165.

nuscript, if, at least, we may believe that index of it which was imprinted at Augusta *anno* 1565.

16. That at Paris was founded by the most eminent cardinal Julius Mazarini, in the endowing of which, with a most precious furniture of books, he neither spared gold or diligence. Hither he caused to be transferred from the archbishop of Trevers forty chests replete with manuscripts, besides those other books which he brought thither from the library of cardinal Richelieu, and from some provinces in France. Of this library there is an imprinted index that gives a distinct account both of the number of the books, and names of the authors, in a very faithful relation.

17. At Florence, near to the church of St. Laurence, there is a library that owes its founding to the Medicæan family, the nurse of all kind of virtues. It was built by that Laurence de Medicis, who (in his son) gave the world that mild and meek pastor of the catholic flock, pope Leo the Tenth. The singularity of the books in this library may make amends for their multitude, as will appear by the index of it, printed at Antwerp.

18. At the university of Leyden, the choicest monument of it is the library there, enriched with many manuscript copies, brought thither out of the east. To this so flourishing academy, Joseph Scaliger, the son of Julius Cæsar Scaliger (who was called the very soul of sciences) left his own manuscripts: amongst which were divers Hebrew, Syriac, Greek and Latin ones, the index of which was published at Paris, *anno* 1630, by Jacobus Golius, a most excellent linguist in that university.

19. The most famous library at Oxford (now called the Bodleian) had a good benefactor in king Henry the Eighth who employed persons in divers parts of the world to collect books, and from Constantinople (by means of the patriarch thereof) he received a ship laden with Arabic and Greek books, together with divers epistles of the Fathers; amongst which was that epistle of St. Clement to the Corinthians, which Baronius, in the second volume of his Annals, so lamented as lost, and which, *anno* 1657, was printed and illustrated with notes by the prefect of this library. The great founder of it was Sir Thomas Bodley, formerly a fellow of Merton College; he began to furnish it with desks and books about the year 1598, after which it met with the liberality of divers of the nobility, prelacy, and gentry. William earl of Pembroke procured a great number of Greek manuscripts out of Italy, and gave them to this library. William Laud, archbishop of Canterbury, bestowed one thousand and three hundred choice manuscripts upon it, most of them in the oriental tongues. At last, to compleat this stately and plentiful mansion of the muses, there was an accession to it of above eight thousand books, being the library of that most learned antiquary Mr. John Selden. By the bounty of these noble benefactors and many others, it is improved in such a manner, that it is a question, whether it is exceeded by the Vatican itself, or any other library in the world.

CHAP. XIV.

Of such Persons who, being of a mean and low Birth, have yet attained to great Dignity and considerable Fortune.

It was the dream of some of the followers of Epicurus, that if there were any gods, they were so taken up with the fruition of their own happiness, that they mind not the affairs or miseries of poor mortals here below, no more than we are wont to concern ourselves with the business of ants and pismires in their little mole-hills. But when we see, on the one side, pompous greatness laid low as contempt itself, and, on the other hand, baseness and obscurity raised up to amazing and prodigious heights; even

(16.) Terzag. Mus. Sept. p. 166.—(17.) Ibid.—(18.) Ibid.—(19.) Ibid.

these, to a considering mind, are sufficient proofs of a superior and divine power, which visibly exerts itself amongst us, and disposes of men as it pleases, beyond either their fears or hopes.

1. The great cardinal Mazarini, who not long since governed the French affairs, was by birth a Sicilian, by extraction scarce a gentleman; his education so mean, as that he might have wrote man before he could write at all: but being in nature's debt for a handsome face, a stout heart, and a stirring spirit, he no sooner knew that Sicily was not all the world, but he left it for Italy, where his engaging behaviour preferred him to the service of a German knight, who played as deep as he drank, while his skill in the one maintained his debauches in the other. The young Sicilian deemed this shaking of the elbow a lesson worth his learning, and practised his art with such success amongst his companions, that he was become the master of a thousand crowns. Hereupon he began to entertain some aspiring thoughts; so that his master taking leave of Rome, he took leave of his master; after which, being grown intimate with some gentlemen that attended the cardinal, who steered the helm of the papal interest, he found means to be made known to him, and was by him received with affection into his service. After this cardinal had worn him a year or two at his ear, and instilled his state-maxims into his fertile soul, he thought fit the world should take notice of his pregnant abilities. He was therefore sent coadjutor to a nuncio, who was then dispatched to one of the princes of Italy, whence he gave his cardinal a weekly account of his transactions. Here the nuncio's death let fall the whole weight of the business upon his shoulders, which he managed with that dexterous solidity, that his cardinal interceeded with his holiness to declare him nuncio. His commission being expired, and the affairs that begot it happily concluded, he returned to Rome; where he received, besides a general grand repute, the caresses of his cardinal, and the applause of the pope. About this time cardinal Richelieu had gotten so much glory by making his master, Lewis the Thirteenth, of a weak man a mighty prince, as he grew formidable to all Christendom, and drew suspicion and envy from Rome itself; this made the conclave resolve upon the dispatch of some able instrument to countermine and give check to the career of his dangerous and prodigious success. This resolved, they generally concurred in the choice of Mazarini, as the fittest head-piece to give their fears death in the others destruction. To fit him for this great employment, the pope gave him a cardinal's hat, and sent him into France with a large legantine commission, where being arrived, and first complying with that grand fox, the better to get a clue to his labyrinth, he began to screw himself into intelligence; but when he came to sound his plots, and perceive he could find no bottom, and knowing the other never used to take a less vengeance than ruin for such doings, he began to look from the top of the precipices with a frighted eye; then withal considering his retreat from Rome would be neither honourable nor safe, he resolved to declare himself Richelieu's creature, and to win the more confidence, unrips the bosom of all Rome's designs against him. This made the other take him to his breast, and acquaint him with the secret contrivance of all his Dedalæan policies, and when he left the world, declared him his successor and this was that great cardinal that umpired almost all Christendom, and that shone but a while since in the Gallic court with so proud a pomp.

2. There was a young man in the city of Naples, about twenty-four years old; he wore linen slops, a blue waistcoat, and went barefoot, with a mariner's cap upon his head: his profession was to angle for little fish with a cane, line and hook, and also buy fish and to carry and retail them to some that dwelt in his quarter. His name was Tomaso Anello, but vulgarly called Massaniello, by contraction; yet was this despicable creature

(1.) Heyl. Cosm. p. 1071.

the man that subjugated all Naples; Naples, the head of such a kingdom, the metropolis of so many provinces, the queen of so many cities, the mother of so many glorious heroes, the rendezvous of so many princes, the nurse of so many champions and sprightly cavaliers. This Naples, by the impenetrable judgment of God, though having six hundred thousand souls in her, saw herself commanded by a poor, abject fisher-boy, who was attended by a numerous army, amounting in a few hours to one hundred and fifty thousand men. He made trenches, set centinels, gave signs, chastised the banditti, condemned the guilty, viewed the squadrons, ranked their files, comforted the fearful, confirmed the stout, encouraged the bold, promised rewards, threatened the suspected, reproached the coward, applauded the valiant, and marvellously incited the minds of men, by many degrees his superiors, to battle, to spoil, to burnings, to blood, and to death. He awed the nobility, terrified the viceroy, disposed of the clergy, cut off the heads of princes, burnt palaces, rifled houses at his pleasure, freed Naples from all sorts of taxes, restored it to its ancient privileges, and left not until he had converted his blue waistcoat into cloth of silver, and made himself a more absolute lord of that city, and all its inhabitants, and was more exactly obeyed in all his orders and commands, than ever monarch had the honour to be in his own kingdom. This most astonishing revolution in the city of Naples began upon Sunday the seventh of July, anno 1647, and ended with the death of Massaniello, which was upon July the sixteenth, 1647, the tenth day from its beginning.

3. In the reign of king Henry the Second, one Nicholas Breakspear, born at St. Alban's, or (as others write) at Langley in Hertfordshire, being a bondman of that abbey (and therefore not allowed to be a monk there), went beyond sea, where he so profited in learning, that the pope made him first bishop of Alva, and afterwards cardinal, and sent him as his legate to Norway, where he reduced that nation from paganism to christianity, and returning back to Rome, was chosen pope, by the name of Adrian the Fourth.

4. The war betwixt the Chinese and Tartars began in the year 1206; which lasting seventy-seven years, at last the Tartars, in the year 1283, having totally subdued all that mighty empire, extinguished the imperial family of the Sungas, and erected a new royal family, which they called Juena; of which Tartarian race, nine emperors by descent ruled the kingdom of China, for seventy years in peace and quietness. In this tract of time (the Tartars declining from their antient vigour, and having their warlike spirits softened by the pleasures and delights of the country), there was a contemptible person, called Chu, who was servant to one of those that were deputed to offer sacrifice to their idols (a native of China), and this man presumed to rebel against them. At the first he acted the part of a thief or highwayman; and being of a generous nature, bold, quick of hand and wit, he gathered such a multitude in a short time, that they made up the body of a large army; thence he commenced a general, set upon the Tartars, and fought many battles with them, with such fortune and success, that in the year 1368 he drove them quite out of the empire of China, receiving, for so illustrious an action, the whole kingdom of China, as a worthy reward of his heroical exploits. It was he that first erected the imperial family of the Taminges, and was the first emperor of that race, styling himself by the name of Hunguus, which is, The famous warrior. He placed his court at Nanking, near the great river of Kiang: and having speedily ordered and established that empire, he made an irruption into Tartary itself, and so followed the course of his victories, that he defeated them several times, wasted their territories, and finally brought the Oriental Tartars to such straits, that he forced them to lay down their arms,

(2.) History of the late Revolutions in Naples, translated by J. Howel, p. 6. & p. 76. Jani Nicii Pinocath. Tertia, p. 304, &c.—(3.) Bak. Chron. p. 83.

to pay tribute, and to beg an inglorious peace.

5. Sinan, that great bassa in the court of Selymus the First, was born of base parentage: as he, being a child, was sleeping in the shade, he had his genitals bit off by a sow. The Turkish officers, who usually provided young boys for the grand signior, being in Epirus (for that was Sinan's country), and hearing of this so extraordinary an eunuch, took him amongst others with them to the court, where under Mahomet the Great, Bajazet the Second, and his son Selymus, he so exceedingly thrived, that he was made the chief bassa of the court; and so well deserved it, that he was accounted Selymus's right-hand; and was indeed the man to whose valour the Turks owe their kingdom of Egypt; in which kingdom, then not fully settled, he was also slain.

6. Eumenes, being a poor carrier's son, attained to such an ability in the art of war, that after the death of Alexander the Great, under whom he served, he seized on the provinces of Cappadocia and Paphlagonia, and siding (though a stranger to Macedon) with Olympias and the blood royal against the Greek captains, he vanquished and slew Craterus, and divers times drove Antigonus (afterwards lord of Asia) out of the field; but being by his own soldiers betrayed, he was by them delivered to Antigonus, and by him slain.

7. When Alexander the Great had taken the city of Tyre, he permitted Ephestion, his chief favourite, to choose whom he would to be king there. Ephestion proffered it to him with whom he had lodged, a rich and honourable person; but he refused it, as not touching the blood of their kings in any degree. Then being asked by Ephestion, if he knew any of the royal lineage yet living?" he told him, that "there was a wise and honest man remaining, but that he was in extreme poverty." Ephestion went to him forthwith with the royal robes, and found him in a garden lading water out of a pit for a little money, and in a ragged apparel. Ephestion told him the intent of his coming, clothed him in all the royal ornaments, and brought him into the forum, where the people were convened, and gained him the sovereignty over them. The people cheerfully accepted of a person that was so accidentally and wonderfully found out to rule over them. His name was Abdolonymus, or as others, Ballonymus.

8. Licungzus, at first a common thief, then a captain of a troop of robbers, by degrees arrived to that force and power in China, that he took all the province of Honan, subject to the province of Xensi, and gave Sigan the metropolis of it, as a prey to his soldiers. These, and many other his fortunate exploits, caused him to take the name of king, with the addition of Xungvan, which sounds as much as Licungzus the Prosperous; and at last thinking himself secure of the empire, he took the name of emperor upon him, and styled the family wherein he thought to establish this dignity, Thienxunam, as much as to say, Obedient to Heaven; by which he endeavoured to persuade the soldiers and people, that it was by the disposition of the heavens that he should reign. He besieged Peking, the metropolis of all China, and with his victorious army he entered and took it anno 1644, and coming into the palace, sat him down in the imperial throne; though it was observed, in this first act of royalty, he sat so totteringly, as if even the royal chair itself could foretell the short durance of his felicity.

9. Agilmond the Second, king of the Lombards, one morning went a hunting; and as he was riding by a fish-pond, he espied seven children sprawling for life, which one saith (Paulus Diaconus) it may be many harlots had been delivered of, and most barbarously thrown into the water. The king, amazed at this spectacle, put the end of his boar-spear or hunting-pole amongst them: one of the children's

(4.) Martin. in Bello Tartaric. p 256.—(5.) Heyl. Cosm. p. 1072. Knowles's Turk. Hist. p 538.—(6.) Heyl. Cosm. p. 609.—(7.) Curt. Hist. l. 4. Diodor. Sicul. Bibl. l. 17. p. 548.—(8.) Martin. Bel. Tartaric. p. 271, 275.

hands

hands fastened upon the spear, and the king softly drawing back his hand, wafted the child to the shore. This boy he named Lamissus, from Lama, which, in their language, signifies a fish-pond. He was in the king's court carefully brought up, where there appeared in him such tokens of virtue and courage, that, after the death of Agilmund, he was by the Lombards chosen to succeed him in the kingdom.

10. Roger Walden was at first a poor scholar at Oxford; and the first step of his rising was, to be a chaplain in their college of St. Mary's: from thence, by degrees, he got to be dean of York; and after this a higher step, to be treasurer of England; and yet a higher after that (upon the banishment of Thomas Arundel) to be archbishop of Canterbury. He died in the ninth year of king Henry the Fourth.

11. Franciscco Pizarro, who subdued the most potent and flourishing kingdom of Peru, (and made it a member of the Spanish empire), was born at Trusiglio, a village in Navarre, and by the poor whore his mother laid in the church-porch, and so left to God's providence; by whose direction (there being none found who would give him the breast) he was nourished for certain days by sucking a sow. At last one Gonsalles, a soldier, acknowledged him for his son, put him to nurse, and when he was somewhat grown, set him to keep his swine; some of which being strayed, the boy durst not for fear return home, but betook himself to his heels, ran to Seville, and there shipped himself for America; where he attended Alphonso de Oreda in the discovery of the countries beyond the Gulph of Uraba; also Balboa, in his voyage to the South sea; and Pedro de Avila, in the conquest of Panama. Grown rich by these adventures, he associated himself with Diego de Almagro, and Fernando Luquez, a rich priest, who betwixt them raised two hundred and twenty soldiers, and in the year 1582 went to seek their fortunes on those southern seas which Balboa had before discovered. After divers repulses at his landing, and some hardships which he endured, Pizarro at length took some of the inhabitants of Peru, of whom he learned the wealth of the country; and returning thereupon to Spain, obtained the king's commission for the conquest of it, excluding his companions out of the patent, but taking in Almagro of his own accord. Thus furnished, he landed in Peru again, at such time as the wars grew hot betwixt the two brethren for the kingdom; and taking part with the faction of Guascar, marched against Atabaliba, whom he met with in the plains of Caxamalca; but rather prepared for a parley, than to fight a battle. Pizarro taking the advantage picked a quarrel with him, and suddenly charged upon him with his horse and ordnance, slaying his guard without resistance; and coming near the king's person, who was then carried on men's shoulders, pulled him down by the clothes, and took him prisoner: with with him he took as much gold as amounted to eighty thousand castellans, and as much silver as amounted to seven thousand marks (each mark weighing eight ounces) of his household plate; and in the spoil of Coxamalca, almost infinite riches. This, with the king's ransom, came to so great a sum, that, besides the fifth part which Pizarro sent to the king of Spain, and that which he and his brethren kept to themselves, every footman had seven thousand two hundred ducats, and every horseman twice as much, for their part of the spoil, besides what they had got in plunder. Pizarro, in regard of so great service, was made the first viceroy of Peru, and created Marquis of Anatilla.

12. There was one Chinchilungus, a Chinese, born in the province of Fokien: he first served the Portuguese in Macao; then he served the Dutch in the island Formosa, where he was known to all strangers by the name of Iquon. After this he became a pirate; and being of a quick and nimble wit, he grew, from this small and slender fortune, to such a

(9.) Heyl. Cosm. p. 546. Fulgos. Ex. l. 3. c. 4. p. 377.—(10.) Baker's Chron. p. 240.—(11.) Heyl. Cosm. p. 1071.

height and power, as he was held, if not superior, yet equal to the emperor of China. For he had the trade of India in his hand, and he dealt with the Portuguese in Macao, with the Spaniards in the Philippines, with the Dutch in the islands Formosa and New Holland, with the Japonese, and with all the kings and princes of the Eastern parts, in all manner of rich commodities. He permitted none to transport the wares of China, but himself or his, to whom he brought back the riches and the silver of Europe and the Indies; for, after he had rather extorted than obtained a pardon of the king of China for his piracies, he became so formidable and potent, that he had no less than three thousand ships, of all which he was lord and master. Not content with this fortune, he aspired privately to the empire: but knowing he should never be accepted with the prefects of the people, so long as any of the imperial family of the Taminges were alive, he hoped by the Tartars means to extinguish them wholly: that done, he resolved to display his banners and ensigns, to the driving out of the Tartars, which he knew would cause him to be well followed of the people. The Tartars made him king of Pingnan; that is, Pacifier of the South; and many other dignities and offices of trust they heaped upon him, but all to illude him: for they suspecting his power, soon found means to make him a prisoner in Peking, though his fleet was seized upon by his brothers and kindred.

13. Agathocles was the son of a potter: his childhood he spent in the filth of the clay, his youth in intemperance and unchastity, infamous in every respect; and, through the hatred of the citizens and his own poverty, he was forced to become a robber on the highway, soon after a soldier, and then a general; and that too with infamy, on account of marrying the widow of Damascon, the former general with whom before he had lived in whoredom. But having gained great riches by this match, twice he endeavoured to seize on the sovereignty of Syracuse, and twice was repelled, and at last forced into exile. He then joined with the Sicilians, the enemies of Syracuse, and with them besieged it; but through the succours sent in by the Carthaginians, it was stoutly defended against him: at last he agreed with Hamilcar that he should depart and leave Syracuse to him. It was done accordingly: he entered Syracuse, slew many of the princes and people, and so obtained the kingdom: which done, he turned his arms agains the Carthaginians themselves, and warred with them in Africa, with such success, that he became very formidable to that republic.

14. C. Marius came of parents that were of the lowest and meanest of the people; so that at first he was a private soldier of foot, afterwards a centurion, and then a tribune; and when he assayed to get up to some honour and office in the city, he was frequently rejected with scorn: at last he rather broke into the senate, than came in. And yet this low and loathed Marius was the man that subdued Africa, led king Jugurtha (that dreadful enemy of the Romans) in triumph; and (as if this was little), when the city and all Italy trembled at the invasion of the Cimbrians, this was the man that defended both, overthrew the enemy, was consul, (that is, chief magistrate in Rome) seven times, and died in the seventh consulship.

15. Iphicrates, that noble general of the Athenians, who overcame the Spartans in battle, and repressed the fierce courage of the great captain Epaminondas, was arrived to that height of reputation, that when Artaxerxes the king of Persia had a purpose to war upon Egypt, he besought to be general in that expedition; and yet this man, who was thus highly courted by one of the greatest monarchs of the world, is well known to have been the son of no other than a poor cobbler.

16. Aurelius Dioclesianus was chosen emperor, both by the senate of Rome, and also by the joint suffrage of the whole army; he swayed the sceptre of the Ro-

(12.) Martin in Bello Tartaric. p. 286. — (13.) Lips. Monit. l. 1. c. 5. p. 46, 47. Fulgos. Ex. l. 3. c. 4. p. 371, 372. — (14.) Lips. Monit. l. 1. c. 5. p. 48. — (15.) Fulgos. Ex. l. 3. c. 4. p. 369.

man

man empire long, was a prince of great spirit, and exceedingly fortunate: yet was he of so low and abject a parentage, that some have said he was the son of a notary or scrivener, and others, of a freed man.

17. Bonosus the emperor was not only no citizen of Rome, but a stranger, born in Britain: his father was poor, and kept a small school to maintain him; yet the son of this man, of so low a degree, was advanced to a dignity comparable with that of the greatest princes in the world.

18. Pope John, the twenty-second of that name, ascended to the papacy by a just estimate of his learning and virtue: he broke the fierce courage and pride of the emperor Ludovicus Bavarus; and after he had performed many notable exploits, dying, he left the church much increased in its riches, and equally improved in its reputation; and yet it is well known, that this man, a Frenchman by nation, had no other than a currier for his father, and who in so mean a way provided a livelihood for himself and family.

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19. ✧ We have an instance of the rising from a mean origin, to a great and exalted station, in the history of James Amiot, preceptor to Charles IX. This excellent man was the son of a mechanic at Melun. While yet but a little boy, he fled from his father's house, to avoid the correction he was likely to receive for his youthful follies. He had not got far on his journey, when he fell ill, and lay exposed on the road: a gentleman passing by, being moved with compasion, took him up behind him on his horse, and carried him in that manner to Orleans, where he placed him in the hospital for the recovery of his health: as his disorder arose only from fatigue, he was soon recovered by rest and repose. In acknowledgement for that charity, this illustrious prelate left a legacy of twelve hundred crowns for the benefit of that hospital.

When Amiot was discharged from the hospital, he received a small sum of money, by the help of which he soon reached Paris; but his little stock being soon exhausted, he was reduced to beggary. A lady of whom he asked charity, perceiving in him something agreeable, took him home with her, that he might follow her children to college and carry their books for them. The wonderful genius which nature had given him for letters, had now an opportunity of extending itself to advantage. He applied himself to study with so much success, that he was suspected of being one of the new opinion, which began then to make a noise; an inconveniency common to all men of refined understandings. At that time the rigorous persecutions then carried on against the Huguenots obliged him, innocent as he was, with many others, to fly from Paris. Being thus driven from the capital, he took shelter in the house of a gentleman who proved his friend, and who entrusted him with the education of his children. During the time he was in this situation, Henry II. being on a journey, stopped by chance at this gentleman's house. Amiot was desired to compose something to amuse the king, and wrote a Greek epigram, which was presented by the young family: the king, who was not so learned as his father, perceiving it to be Greek, threw it away with contempt.

One of the king's ministers, afterwards chancellor of France, who accompanied him on this journey, picked up the paper the king had thrown away. He read the epigram, and was surprised at it. He took Amiot by the hand, looked at him steadily, and asked him whence he had taken it. Amiot, who had not yet recovered from the consternation into which the indignity done to him by the king had thrown him, answered trembling, that he had made it himself: the terror in which the minister saw Amiot, left him no room to doubt the truth of his answer. As he was a man of great learning, he found no difficulty

(16.) Fulgos. Ex. l. 3. c. 4. p. 374. (17.) Ibid. p. 375. — (18.) Ibid. p. 384.

to persuade the king, that if this young man had as much virtue as he had sense and genius for letters, he would deserve to be preceptor to the royal family.

The king, who had great confidence in his minister, enquired Amiot's character of the master of the house: and as his conduct was irreproachable, the road which led to glory now lay open before him, the king lived to acknowledge the sagacity of his minister, and the wisdom of Amiot.

One day, among the variety of conversation which passed at the king's table, where Amiot was always obliged to attend, they entered on the character of Charles the Vth. They praised this emperor for many things, but above all for having made his preceptor a pope, who was Adrian IV. He extolled the merit of this action so much, that it made a strong impression on the mind of Charles IX. and induced him to declare, that if an opportunity should offer, he would do as much for his. In fact, a little time after the grand almonry of France being vacant, the king gave it to Amiot, who whether he foresaw what would follow it, or whether through pure humility, he excused himself as much as possible from accepting it, saying, that it was too much above him; but it was in vain, for the king would not admit his refusal.

This news however being told to the queen mother, who had designed this high employment for another, she immediately sent for Amiot to her chamber, where she received him in language ill-becoming a woman of her dignity. In vain were all Amiot's protestations that he wished to decline the office: the conclusion made by this arbitrary woman was, that if he did accept it, he should not live twenty-four hours; such was the language of the times.

On the one hand the words of this woman were as fatal as the sentence of a court of justice; and on the other, the king was extremely obstinate. Between these two extremes, Amiot took the resolution of concealing himself, as the only means of avoiding the rage of the mother, and the liberality of the son. The king however, when he missed Amiot, fell into such a violent rage, that the queen, who feared as much as she loved him, had no other means left of pacifying him, than by finding out Amiot, and giving him any security he should require for the safety of his person.

This action of Charles IX. was undoubtedly very laudable; but if we should judge of it by the severity of philosophy, it would be rather Charles V. than him to whom the praise was due, since it was the generosity of Charles V. which was the cause of that of Charles IX. And from this relation of the matter we may venture to presume, that if Adrian had not been a pope, Amiot would never have been grand almoner.

CHAP. XV.

Of wonderful and sudden Changes in the Fortunes of many illustrious Persons.

THE emperors of Constantinople had in their palace a secret chamber, which they called *The purple*, in which the empresses, for a ceremonious formality, were brought to bed and delivered: thinking by this means to abolish the acerbities which are, as it were, affixed to our condition. But these pretty *Porphyrogenitæ* (so these children of the emperors were called) were notwithstanding born with a cross; saluted life with tears and groans, as well as others; and many of them were so overwhelmed with disasters bo h in their own persons and families, that he who was of the meanest birth in all their empire, would have been very loth to have exchanged conditions with them. Upon the top of the mountain Potosi in India there always hangs a cloud (it rises in form of a pyramid, and is three leagues high: there is a cloud over pyramidical fortunes too, with which they are oftentimes fatally overcast. When Constantine had showed

all the glory and splendour of Rome to a certain Persian king, *Mira quidem hæc* (said he), *sed, ut video, sicut in Persia sic Romæ homines moriuntur;* "These are brave things, but yet I see men die at Rome as well as in Persia." The mightiest possessions cannot secure their owners from the most unexpected revolutions.

Omnia sunt hominum tenui pendentia filo,
Et subito casu quæ valuere ruunt.

"All human things on slender threads depend,
"And sudden chance brings greatness to its end."*

1. A favourite of Ptolemy king of Egypt was mounted to so high a degree of honour, that he had but two discontentments in this life; the one, that he could grow no more, so great was he already become; the other, that the king, with all his revenues, seemed to him too poor to add any increase of riches. A few days after this, this miserable creature was surprised by king Ptolemy courting a mistress of his; for which contempt, in that instant, the lady was forced to drink poison, and the unfortunate courtier was hanged before his own lodging.

2. Henry the Fourth, emperor of Germany, having been often worsted in battle, was at last reduced to such exigencies, that he had not wherewith to buy him bread, but was forced to come to the great church at Spires, which he himself had built, and there beg to be a chorister, that so he might get a small stipend to keep him from starving, but could not obtain it; which repulse caused him to speak to the standers-by in the words of lamenting Job, chap. xix, 21. "Have pity upon me, O my friends, for the hand of God hath touched me." The weight of these miseries brought him shortly after to the grave, but he found none so humane as to put him in; for he lay five years unburied, no man daring to do it, because the pope had forbidden it to be done. This wonderful change in the state of so great a person fell out about the year 1106.

3. The great king Henry the Fourth of France was as remarkable an example of the unstableness of mundane affairs, and of the sandy foundation whereon the highest pomp and purposes of men are grounded, as almost any age can parallel. For this illustrious prince having a most potent and irresistible army, composed of forty thousand combatants, all choice men, led by veteran commanders, and the most expert Europe could afford, in a perfect equipage; having also a mount of gold as high as a lance, estimated at sixteen millions, to maintain this army; having assured his confederates abroad, setted all things at home, caused his queen to crowned in the highest magnificence that could be, and appointed her regent in his absence; behold, this mighty king, amongst these triumphs, being to go next day to his army, when his spirits were at the highest elevation, and his heart swelling with assurances, rather than hopes of success and glory; going one afternoon to his arsenal, he was stopped in a small street by so contemptible a thing as a collier's cart; and there, from amidst the arms of his own nobles, he was thrust out of the world by the meanest of his own subjects, Ravilliac, who, with a prodigious hardiness, putting his foot upon the coach-wheel, reached him over the shoulders of one of his greatest lords, and stabbed him to the very heart, and, with a monstrous undauntedness of resolution, making good his first stab with a second, instantly deprived him of life.

Sic parvis pereunt ingentia rebus.

"And thus the smallest things
"Can stop the breath of king's".

4. While the emperor Charles the Fifth, after the resignation of his estate, staid at Flushing, for wind to carry him to his last journey into Spain, he conferred on a time with Seldius, his brother Ferdinand's ambassador, till the dead of the night; and when Seldius should depart, the emperor calling for some of his servants, and nobody answering him,

* Caus. Holy Court, tom. 1. l. 2. p. 52.—(1.) Ibid. p. 58.—(2.) Caryl. Exposit. on Job, xii. 28. p. 282. Joh. Læti. Hist. Univ. Period. Ger. c. 9. § 1. p. 252.—(3.) Howell's Hist. of Louis XIII. p. 3, 4.

(for

(for those that attended upon him were some gone to their lodgings, and all the rest to sleep), the emperor took up the candle himself, and went before Seldius, to light him down stairs, notwithstanding all the resistance he could make; and when he was come to the stairs foot, he said thus unto him: "Seldius, remember this of Charles the emperor, when he shall be dead and gone; that him, whom thou hast known in thy time environed with so many mighty armies and guards of soldiers, thou hast also seen alone, abandoned and forsaken, yea, even of his own domestic servants, &c. I acknowledge this change of fortune to proceed from the mighty hand of God, which I will by no means go about to withstand."

5. Darius entituled himself king of kings, and kinsman to the gods. Having knowledge of Alexander's landing in Asia, he so much scorned him and his Macedonians, that he gave order to his lieutenants of the Lesser Asia, "that they should take Alexander alive, whip him with rods, and then convey him to his presence: that they should sink his ships, and send the Macedonians (taken prisoners), beyond the Red Sea." In this sort spake the glorious king, in a a vain confidence of the multitudes over whom he commanded. But observe here a wonderful revolution: his vast armies were successively routed by the Macedonians; his riches (that were even beyond imagination) seized; his mother, wife and daughters, made prisoners and himself, by the treachery of Bessus, his vassal, taken from the ground, where he lay, bewailing his misfortune, and bound in a cart covered with hides of beasts; and to add derision to his adversity, he was thereunto fastened with a chain of gold, and thus drawn on amongst the most ordinary carriages. The traitor Bessus being hastily pursued by Alexander, he brought a horse to the cart where Darius lay bound, persuading him to mount thereon; but the unfortunate king refusing to follow those that had betrayed him, they cast darts at him, wounded him to death, wounded the beasts that drew him, and slew his two servants that attended him: which done, they all fled. Polystratus, a Macedonian, being by pursuit pressed with thirst, while he was refreshing himself with water, espied a cart with wounded beasts breathing for life, and not able to move: he searched the same, and there found the miserable Darius bathed in his own blood: impatient death pressing out his few remaining spirits, he desired water, with which Polystratus presented him: after which he lived but to tell him, "That of all the best things which the world had, which he had lately in his power, he had nothing remaining but his last breath, wherewith to desire the gods to reward his compassion."

6. Charles the Eighth, king of France, had conquered Naples, and caused himself to be crowned king thereof: but the eighth of April, 1498, upon Palm Sunday, the king being in the height of his glory as touching this world, departed out of the chamber of queen Anne, duchess of Britain, his wife, leading her with him to see the tennis-players in the trenches of the castle, whither he had never led her before, and they two entered into a gallery called Haquelaback's gallery. It was the filthiest, uncleanest place in or about the castle; for every man made water there, and the entry into it was broken down. Moreover the king, as he entered, knocked his brow against the door, though he was of very small stature. Afterwards he beheld the tennis-playing a great while, talking very familiarly with all men. The last words that he spake, being in health, were, "That he hoped never after to commit deadly sin, nor venial, if he could:" in the uttering of which words he fell backwards, and lost his speech about two of th eclock in the afternoon, and abode in this gallery till eleven at night. Every man that chose entered into the gallery, where he lay upon an old mattrass of straw, from whence he never arose till he gave up the ghost, which was nine hours from his first lying upon it. Thus

(4.) Raleigh's Pref. to Hist. of the World.— p. 162. Pencl. Mellif. tom. 1. p. 343, 344.

(5.) Raleigh's Hist. of the World, l. 4. c. 2. § 13.

departed

departed out of the world this mighty prince, in this miserable place, not being able to recover one poor chamber to die in, notwithstanding he had so many goodly houses of his own, and had built one so very sumptuous immediately before.

7. In a bloody fight betwixt Amurath, third king of the Turks, and Lazarus, despot of Servia, many thousands fell on both sides; but in the conclusion the Turks had the honour of the day, and the despot was slain. Amurath, after that great victory, with some few others of his chief captains, went to take a view of the dead bodies, which, without number, lay on heaps in the field, piled one upon another, as little mountains. While this happy victor was beholding with delight this bloody trophy of his soldiers valour, a chirstian soldier, sore wounded, and weltering in blood, seeing Amurath, in a staggering manner arose as if it had been from death, out of an heap of the slain, and making towards him (for want of strength) fell down many times by the way as he came. At length drawing near to him (when they that guarded the king's person would have staid him), he was by Amurath himself commanded to come nearer, supposing that he would have craved his life of him; but this resolute half-dead Christian pressing nearer to him, as he would for honour's sake have kissed his feet, suddenly stabbed him in the bottom of his belly, with a short dagger which he had under his coat; of which wound that great king and conqueror suddenly died, when the victory was his, in the place where he had newly gained it: while his heart swelled with glory, when a thousand swords, lances, and darts had missed him; when he might now seem secure as to death, then fell he as a great sacrifice to the ghosts of those thousands he had in that battle sent to their graves. The soldier by whose hand this glorious action was performed, was called Miles Cobelitz.

8. Alexander, the son of Perseus king of Macedon, being carried away captive, together with his father, to the city of Rome, was reduced to that poverty and miserable want, that, prince as he was, he was forced to learn the art of a turner and joiner, whereby he got his living.

9. My father hath told me, from the mouth of sir Robert Cotton, how that worthy knight met in a morning a true and undoubted Plantagenet holding the plough in the country. Thus gentle blood fetcheth a circuit in the body of a nation, running from yeomanry through gentry to nobility, and so retrograde, returning through gentry to yeomanry again.

10. Philip king of Macedon, after many famous exploits by him performed, and being chosen by all Greece as their general in the Asiatic expedition (an honour he had long thirsted after), consulted the oracle of Apollo; and from thence received, as he did interpret it, a very favourable answer touching his success against the Persians. He therefore ordains great and solemn sacrifices to the gods, marries his daughter Cleopatra to Alexander king of Epirus; and, that he might appear amongst the Greeks in his greatest glory and magnificence, he invites throughout all Greece divers great persons to his nuptial feast, and desires them to bring with them as many as they pleased, whom he would also entertain as his guests. There was therefore a marvellous confluence of people from all parts to these royal nuptials, and the musical contests which he had also ordained. At Ægis, a city in Macedonia, was this great solemnity, where he then received crowns of gold from several illustrious persons, as also others who were sent to him from the most famous cities in Greece, even from Athens itself. Now was the feast over; and the musical concertation being deferred to the next day, a multitude of people were assembled in the theatre while it was yet night; and at the first appearance of day then began the pomp to set forth; in which, besides other glorious preparations, there were twelve statues of the gods carried upon triumphant arches, and, together with these, a thirteenth, which was the statue of Philip himself, adorned with divine habi-

(6.) Philip de Comin. l. 8 c. 18. p. 345.—(7.) Knowles's Turk. Hist. p. 200.—(8.) Lips. Monit. l. 2. c. 14. p. 345. Plut in Vit. Æmil.—(9.) Full. Ch. Hist. p. 170, in the Roll of Battel Abbey.

liments,

liments, by which he would it should be understood, that he was in dignity equal with the gods themselves. The theatre being now crowded, Philip himself appears all clothed in white, having ordered his guards to keep at a distance from him, that the Greeks might know he thought himself sufficiently guarded with their love. At this his glorious appearance he was openly extolled, and looked upon as the happiest person amongst all other mortals. But this his dazzling brightness was soon overcast with a black cloud, and all this pageant of his glory wrapped up in the sables of death. For, while his guards kept at their commanded distance, there ran up to him one Pausanias, one of those who had the nearest charge of his body, and with a short Gallic sword he had hid about him for that purpose, smote him into the side, and laid him dead at his feet in the sight of thousands of his soldiers and friends.

11. Polycrates, the tyrant of Samos, was so fortunate, that not so much as a light touch of adversity had for a long time befallen him: he was allied with Amasis king of Egypt, who, hearing of the great prosperity of his friend, feared (like a wise prince) that it would not continue long; wherefore he wrote unto him to this effect: "I am glad to understand that my friend fareth so well; nevertheless, I hold this great felicity in suspicion, knowing how envious fortune is. For my part, I had rather that my affairs, and the affairs of my friends, went in such sort, as that some adversity might cross them in this life, than that they should go always to our liking. If herein thou wilt believe me, carry thyself in thy prosperity as followeth: Look what thou hast about thee that thou holdest most dear, and wouldst be most sorry to lose, and cast that away so far, and in such sort, as none may ever see it. If thy prosperity change not for all that, apply thereunto from time to time, for thy ease, some such remedy as this is which I have proposed to thee." Polycrates liked this counsel; and having a gold ring set with an emerald engraven, which he used for his seal, he cast it into the sea; but within a while after this ring was found in a fish's belly, and brought again to Polycrates. Of which when Amasis heard, he renounced, by an express message, the right of friendship and hospitality which he had contracted with Polycrates; alledging for his reason, that he feared he should be forced to sorrow and lamentation for the miseries that would overwhelm his friend. It happened that, after certain days, Orætes, lieutenant of Cyrus in the city of Sardis, drew unto him, by crafty means, this minion of fortune, Polycrates, whom he caused to be hanged upon a gibbet, and his body left there to the heats of the day, and the dews of the night.

12. Henry Holland, duke of Exeter and earl of Huntingdon, who married the sister of Edward the Fourth, was driven to such want, that passing into Flanders, Philip de Comines saith, "that he saw him run on foot, bare-legged, after the duke of Burgundy's train, begging his bread for God's sake; whom the duke of Burgundy at that time not knowing (though they had married two sisters), but hearing afterwards who he was, allotted him a small pension to maintain him; till, not long after, he was found dead upon the shore at Dover, and stripped all naked; but how he came by his death could never, by any inquiry, be brought to light. This was about the thirteenth year of the reign of Edward the Fourth.

13. In the reign of king James the lord Cobham was condemned for high treason; but yet reprieved by the king, though, notwithstanding, he came to a miserable end. For, before his death, he was extremely lousy for want of apparel and linen; and had perished for hunger, had not a trencher-scraper at court who had been his servant, relieved him with such scraps as he could spare. In this man's house he died, being so poor a place, that he was forced to creep up a ladder through a little hole into his chamber: which was a strange change, he having been a man of seven thousand pounds

(10.) Diod. Sicul. l. 16. p. 126. Lips. Monit. l. 2. c. 14. p. 346.—(11.) Herodot. l. 3. p. 178, 179. Camer. Oper. Subcis. l. 1. c. 12. p. 38. Lips. Monit. l. 1. c. 5. p. 55.—(12.) Bak. Chron. p. 305.

per

per annum, and of a personal estate of thirty thousand pounds, his lady also being rich, who yet, in this his extremity of misery, would not give him of the crumbs that fell from her table.

14. Hugolin Giradesca of Pisa was the chief of the faction of the Guelphs that stuck to the pope, having foiled a part of the Gibbelines, who affected the emperor, and having struck a fear into the rest, became so great amongst those of his party, that he commanded with a white wand; was both in name and in deed lord of his city, a rich and noble personage, learned, magnificent, married to a great lady, had goodly children and grandchildren, abounding in all manner of wealth, more than he could wish; living happy in all pleasure, both in the judgment of himself and all his citizens. He made a solemn feast upon his birth-day; and having invited all his friends, he set himself to the displaying of all his prosperity and magnifying his exploits: and, at last he asks one of his bosom friends, if there wanted any thing to make his felicity complete? Who, considering what little stay there is in worldly matters, and how they roll and fly away in a moment (or, rather, inspired from above) made this answer: "Certainly the wrath of God cannot be long from this thy so great prosperity." Soon after, the forces of the Guelphs beginning to decay, the Gibbelines run to arms, beset the house of this prosperous Hugolin, broke down the gates, slew one of his sons, and a grandchild that opposed their entrance, laid hold on Hugolin himself, and imprisoned him, with two other of his sons, and three grandchildren, in a tower; shut all the gates upon them, and threw the keys into the river Arne, that ran near the tower. Here Hugolin saw those goodly youths of his dying between his arms, himself also at death's door. He cried, and besought his enemies to be content that he might endure some human punishment, and to grant that he might be confessed and communicate before he died. But their hearts were all flint; and all he requested with tears, they denied with derision: so he died pitifully, together with his sons and grandchildren that were inclosed with him. So sudden, and oftentimes so tragical, are the revolutions of that life which seems most to promise a continuance of prosperity.

15. Amongst all those that have been advanced by the favour of mighty princes, there was never so great a minion, nor a more happy man in his life, until his death, than was Ibraim Bassa, chief vizir to Solyman the Great Turk. This bassa finding himself thus caressed by his lord and master, he besought him on a day (as he talked with him with great familiarity) that he would forbear to make so much of him, lest being elevated too high, and flourishing beyond measure, it should occasion his lord to change his sentiments, and plucking him from the top of fortune's wheel, to hurl him into the lowest of misery. Solyman then swore unto him, that "while he lived he would never take away his life." But afterwards moved against him, by the ill success of the Persian war, by him persuaded, and some suspicion of treachery, yet feeling himself tied by his oath, he forebore to put him to death; till being persuaded and informed by a talisman, or Turkish priest, that a man asleep cannot be counted amongst the living, in regard the whole life of man is a perpetual watch, Solyman sent one night an eunuch, who with a sharp razor cut his throat, as he was quietly sleeping upon a pallet in the court. And thus this great favourite had not so much as the favour to be acquainted with his master's displeasure, but was sent out of the world unawares: his dead body was reviled and cursed by Solyman; after which a weight was tied to it, and it was cast into the sea.

16. George Villiers was the third son of Sir George Villiers, knight: he was first sworn servant to king James, then his cup-bearer at large; the summer following, admitted in ordinary; the next St. George's day he was knighted, and made gentleman of the king's bed-chamber, and the same day had an annual pension of a thousand pounds given him out of the court of wards. At new-year's tide following the king chose him master of the horse. After this he was installed of the most noble order of the garter. In the

(13) Court of K. James. 37. by A. W. Clark's Mir. c. 131. p. 676.—(14.) Fulgos. l. 3. c. 2. p. 1171. Camer. Oper. Subcisiv. cent. 1. c. 12. p. 77.—(15.) Ibid. cent. 2. c. 78. p. 308. Knowles's Turk. Hist. p. 654.

the next August he created him baron of Whaddon, and viscount Villiers. In January of the same year he was advanced earl of Buckingham, and sworn of his majesty's privy council. The March ensuing he attended the king into Scotland, and was likewise sworn a counsellor in that kingdom. At new-year's tide after he was created marquis of Buckingham, and made lord admiral of England, chief justice in Eyre of all the parks and forests on the south side of Trent, master of the king's bench office, head steward of Westminster, and constable of Windsor Castle; chosen by the king the chief concomitant of the heir-apparent in his journey into Spain; then made duke of Buckingham, and his patent sent him thither. After his return from thence, he was made lord warden of the Cinque-ports, and steward of the manor of Hampton-court. But in the midst of all these honours of the duke, upon Saturday, the twenty-third of August, when after breakfast he came out of the room (into a kind of lobby somewhat darker, and which led to another chamber, where divers waited) wtih Sir Thomas Fryer close at his ear, in the moment as the said knight withdrew himself from the duke, one John Felton (a younger brother of mean fortune in Suffolk) gave him with a back-blow a deep wound into his left side, leaving the knife in his body; which the duke himself pulling out, on a sudden effusion of spirits, he sunk down under the table in the next room, and immediately expired. One thing in this enormous accident is, I must confses, to me beyond all wonder, as I received it from a gentleman of judicious and diligent observation, (and one whom the duke well favoured), that within the space of not many minutes after the fall of the body, and removal thereof into the first room, there was not a living creature in either of the chambers with the body, no more than if it had lain in the sands of Ethiopia: whereas commonly in such cases, you shall note every where a great and sudden conflux of the people unto the place, to hearken and to see; but it seems the horror of the fact stupified all curiosity. Thus died this great peer, in the thirty-sixth year of his age, in a time of great recourse unto him, and dependance upon him; the house and town full of his dependants and suitors, his dutchess in an upper room, scarce yet out of her bed; and the court at this time not above six or nine miles from him, which had been the stage of his greatness.

17. Charles the Gross, the twenty-ninth king of France, and emperor of the West, began to reign in the year 885. The eyes of the French were fixed upon him as the man that should restore their estate, after many disorders and confusions. He went into Italy, and expelled the Saracens that threatened Rome. Being returned, he found the Normans dispersed in divers coasts of his realm; Charles marched with his army against them, but at the first encounter was overthrown. This check, though the loss was small, struck a great terror, and at last caused an apparent impossibility to succour Neustria, and recover it from so great forces. He was therefore advised to treat with them, to make them of enemies friends, and to leave them that which he could not take from them. He yielded Neustria to them by his own authority, without privity of the estates; so these Normans called it Normandy. By this and some other things he fell into a deep hatred with the French; upon which Charles fell sick, and that sickness was accompanied with a distemper of the mind, through jealousy conceived against his queen Richarda. After this the French and Germans dispossesed him of the empire, and gave it to Arnold; and the French ejected him from the regency of that realm, substituting in his room Eudes, or Odo, duke of Angiers. This poor prince, deposed from all his dignities, abandoned by every man, in his prosperity had so ill provided for himself that he had not a house wherein to shelter him: being banished the court, he was driven to a poor village in Suevia, where he lived some days in extreme want, without any means of his own, or relief from any man. In the end he died, neither pitied nor lamented, in a corner unknown save for this, to have been the theatre of so extraordinary a tragedy. And surely,

(16.) Reliq. Wottoniana, p. 78. 93, 114. &c.

for

Belisarius reduced to the abject state of begging Bread.

for one of the greatest monarchs in the world thus to die, without house, without bread, without honour, without mourning, and without memory, is a signal instance of the world's vanity and inconstancy.

18. Valerianus the Roman emperor, after he had reigned fifteen years, commenced a war against Sapores king of Persia; of which such was the unfortunate success, that the emperor was not only overthrown, but also was brought alive into the hands of his enemy; Sapores carried him about with him in chains as a common slave, and joining derision to his adversity, he made him his footstool; for as oft as he mounted his horse, he caused the miserable emperor to bow down, that he might tread upon his back, for his more commodious ascent into the saddle; and after this he was flead alive.

19. Bajazet, emperor of the Turks, for his fierceness was surnamed Gilderun, that is, Lightning; a prince of great spirit, and who, for ten years space, had been exceeding fortunate in his enterprises. This great monarch was invaded by Tamerlane, the great chan of Tartary, overthrown in battle, his son Mustapha slain, and he himself made prisoner. At first the victor gave him a civil reception, and sitting together, he thus said to him: "O chan, we are each of us exceedingly indebted to the divine bounty; I, that thus lame have received thence an empire, extending from the borders of India to Sebaste; and thou, who from the same hand hast another, reaching from the same Sebaste to the confines of Hungary; so that we almost part the world itself betwixt us: we owe therefore our praises to Heaven, which I both have and will always be ready to render accordingly. Thou possibly hast been less mindful, and of a more ungrateful disposition; and therefore thou art brought into this calamity. But let that pass; and now tell me freely and truly what thou wouldst have done with me, in case I had fallen into thy power?" Bajazet, who was of a fierce and haughty spirit, is said thus to have replied: "Had the gods given unto me the victory, I would have inclosed thee in an iron cage, and carried thee about with me, as a spectacle of derision to all men." Tamerlane, hearing this, passed the same sentence upon him. Three years almost this miserable creature lived in this manner: at last, hearing he must be carried into Tartary, despairing then to obtain his freedom, he struck his head with that violence against the bars of his cage, that he beat his brains out.

20. Jugurtha was a great and powerful king of Numidia, and had long withstood all the power of the Roman arms; but at last was taken by C. Marius, and led in triumph; wherewith he was so affected, that he began to doat and turn foolish. After the triumph was ended, he was thrust into prison: and when some had tore off his clothes and shirt, others snatched at the rich ear-ring he had, with that insolence and violence, that they tore off, together with it, the tip of his ear that it hung by: at last thus naked, he was thrust into a dungeon, where he lived six days, till he was starved to death in a miserable manner.

21. Never was there a more notable example of the vanity and inconstancy of all earthly things, than in the earl of Morton, *anno* 1581, who was regent in Scotland in the minority of king James, and was reverenced of all men, feared as a king, abounding in wealth, honour, and a multitude of friends and followers; whereas not long after he was forsaken of all, and made the very scorn of all men: and being, by the malice of his adversaries, accused, condemned, and executed at Edinburgh, had his corpse left on the scaffold, from the hour of his execution to sun-setting, covered with a beggarly cloak, every man fearing to show any kindness, or so much as to express a sign of sorrow. His corpse was afterwards carried by some base fellows to the common place of burial, and his head fixed on the tolbooth.

22. Belisarius, a noble and famous general under the emperor Justinian,

(17.) M. de Serres. Hist. France, p. 72, 73.—(18.) Lips. Monit. l. 1. c. 5. p. 56. Herb. Trav. l. 2. p. 211.—(19.) Knowles's Turk. Hist. p. 220, 221. Lips. Monit. l. 1. c. 5. p. 57, 58.—(20.) Plut. in Mario. p. 412. Muret. Var. Lect. l. 2. c. 10. p. 39. Lips. Monit. l. 2. c. 14. p. 345.—(21.) Archbishop Spotswood's Hist. of Scotland, p. 314. Clark's Mir. cap. 131. p. 679.

having with great success fought many battles against the Persians, Goths, and Vandals, in his old age, by the malice and cruelty of the empress had his eyes put out, and fell into such extreme want, that he was forced to beg by the highway side; *Date obolum Belisario:* "Give a halfpenny to poor Belisarius, whom virtue raised, and envy hath thus made blind."

23. King William the Second, on the morrow after Lammas day, hunting in the New Forest of Hampshire, in a place called Chorengham, was unhappily slain in the midst of his sport. For Sir Walter Tyrrel shooting at a deer, his arrow glanced upon a tree, and hit the king full in the breast, who hastily taking hold of so much of the arrow as stuck out of his body. broke it off, and with one only groan fell down, and died: whereupon the knight, and most of the king's followers, hasted away; and those few that remained, laid his body in a collier's cart; which being drawn by one poor beast, in a foul and filthy way the cart broke: where lay the spectcle of worldly glory, both pitifully gored and filthily bemired; till thus drawn into the city of Winchester, on the morrow after his death he was buried under a plain marble stone.

24. King Edward II. surnamed Caernarvon, being deprived of his royal crown and dignity, remained with Henry earl of Leicester his kinsman: but the queen suspecting his escape, wrought so with her son king Edward the Third, that by his commandment the king was delivered thence into the hands of Thomas of Gurney, and John Maltravers, knights, who brought him from Kenelworth to the castle of Corffe, from thence to Bristol, and thence to Berkeley. Many cruelties they exercised upon this poor prince; they permitted him not to ride but by night, neither to see any man, nor to be seen by any; when he rode, they forced him to be bare-headed; when he desired to sleep, they would not suffer him; neither when he was hungry, would they give him such meat as he desired, but only such as he loathed: every word that he spake was misrepresented by them, and they gave out that he was mad. All this was done, that either by cold, watching, unwholesome food, melancholy, or some other infirmity, he might languish and die: but in vain was their expectation; yea even the poisons they gave him were dispatched away by the benefit of nature. In their journey to Berkeley from Bristol, the wicked Gurney making a crown of hay, put it on his head, and the soldiers that was present scoffed, and mocked him beyond measure. Fearing to be known as they travelled, they devised to disfigure him, by shaving his head and beard; wherefore, by a little water that ran into a ditch, they commanded him to alight from his horse to be shaven; to whom, being set on a mole-hill, a barber came with a bason of cold water, taken out of a ditch, saying to the king, "that water should serve for that time." To whom Edward answered, that "in spite of them he would have warm water for his beard;" and thereupon began to weep and shed tears plentifully. At length they came to Berkley castle, where Edward was shut up close as an anchorite, in a room where dead carcases were laid on purpose in the cellar under it, that the stench might suffocate him: but this being perceived not sufficient, one night, being the twenty-second of September, they came rushing in upon him suddenly, as he lay in his bed, and with great and heavy feather-beds, being in weight as much as fifteen strong men could bear, they oppressed and strangled him. Also they thrust a plumber's soldering-iron (being made red-hot) into his bowels, through a certain instrument, like to the end of a trumpet or clystering-pipe, put in at the fundament; burning thereby his inward parts, lest any outward wound should be found. His cries were heard within and without the castle, and known to be the cries of one that suffered a violent death. And this was the sorrowful and tragic end of Edward of Caernarvon.

25. Dionysius the younger had his kingdom in good condition and sufficiently fortified: he had no less than 400 ships of five or six oars in a seat; he had

(22.) Fulgos. Ex. l. 5. c. 3. p. 612. Clark's Mir. c. 131. p. 677.—(23.) Speed's Chron., p. 449. Stowe's An. p. 134.—(24.) Stowe's Annals, p. 225, 226. Baker's Chronicle, p. 163, 164, 165.

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one hundred thousand foot, and nine thousand horse; his city of Syracuse had strong gates, and was encompassed with high walls; he had in readiness all manner of warlike provisions to furnish out 500 more ships: he had granaries wherein were laid up 100 myriads of that measure which contains six bushels of bread-corn; he had a magazine replete with all sorts of arms offensive and defensive; he was also well fortified with confederates and allies, so that he himself thought that the government was fastened to him with chains of adamant. But being invaded by Dion (in his absence) his people revolted, and behold what a fatal revolution fell out in his family; himself had before slain his brother, and in this insurrection against him his sons were cruelly put to death; his daughters were first ravished, then stript naked, and in that manner slain; and in short, none of his progeny obtained so much as a decent burial: for some were burnt, others cut in pieces, and some cast into the sea; and he himself died old, in extreme poverty. Theopompus saith, "that by the immoderate use of wine he was become purblind; that his manner was to sit in barbers' shops, and as a jester to move men unto laughter: living in the midst of Greece in a mean and low fashion, he wore out the miserable remainder of a wretched life."

26. King Edward the Third, that glorious conqueror, after he had reigned fifty years and four months, being in the 56th year of his age, an. Dom. 1377, fell into his last sickness at his manor of Richmond, where, when he was observed to be drawing on towards his end, his concubine Alice Peirce came to his bed-side, and took the rings from his fingers, which for the royalty of his majesty he used to wear, and having left him gasping for breath, fled away. The knights and esquires, and officers of his court, each of them fell to rifle and make prey of all they could meet with, and also hasted away, leaving the king alone in this sorrowful state and condition. It happened, that a priest lamenting the king's misery, that amongst all his counsellors and servants there was none to assist him in his last moments, entered his chamber, exhorting the king to lift up his eyes and heart unto God, to repent him of his sins, and to implore the mercy of Heaven, and its forgiveness. The king had before quite lost his speech; but at these words (taking strength) uttered his mind (though imperfectly) in those matters, and made signs of contrition, wherein his voice and speech failed him, and scarce pronouncing this word Jesu, he yielded up the ghost.

27. Gilimer was king of the Vandals in Afric: long had he lived happy, increasing his riches and dominions by his victories; when his felicity began to alter. Belisarius, sent by the emperor Justinian against him, overthrew him; he fled out of the battle unto Pappus, a high mountain in Numidia, whither he was pursued and besieged: he had endured the siege a while, when he sent word that he would yield up himself, only desired there might be sent him a piece of bread, a sponge, and a harp; the bread to relieve his hunger, the sponge to dry his eyes, and the harp to ease his afflicted mind: they were sent him, and he yielded. Being brought into the psesence of Belisarius, he did nothing but laugh; being led in triumph to Constantinople, and presented to Justinianus and Theodora his empress, he cried out, "Vanity of vanities, all is vanity." He afterwards died private in a corner of Gaul.

28. Crœsus, that rich king of Lydia, showed Solon all his riches and treasures: "And what thinkest thou," said he, "is there any man thou knowest more happy than myself?" "There is," said he, and named one Tellus, "a man of mean fortune but content with it." And then he named two others, who having lived well, were now dead. Crœsus laughed: And," said he, "what state take you me to be in?" "I cannot tell," said Solon; "nor can we reasonably account that man happy who is tossed in the waves of this life, till he is arrived at the haven, seeing a tempest may come, that may overturn all." Crœsus made little of this at the time; but being overcome by Cyrus, bound, and laid upon a pile,

(25.) Ælian. Var. Hist. l. 6. c. 12. p. 194. — (26.) Bak. Chron. p. 152. Stowe's Annals, p. 269.—(27.) Lips. Monit. l. 2. c. 14. p. 344.

to be burnt alive, Crœsus cried out, "O Solon! Solon!" Cyrus admiring, caused him to be asked "What God or man it was he invoked in this his extremity?" He replied, "that Solon came into his mind, who had wisely admonished him not to trust to his present fortune, nor to think himself happy before he came to his end. "I laughed," said he, "at that time; but now I approve and admire that saying." So did Cyrus also, who commanded Crœsus to be freed, and made him one of his friends.

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29. ✧ In 1612 Achmet, emperor of of the Turks, raised his favourite Nassouf Bacha to the dignity of grand vizier. Nassouf was the son of a Greek priest, who was married, and when a child had been given instead of tribute, and carried to Constantinople in the time of the sultan Amurath III. Having entered in the seraglio into the service of the Kisle Aga, that is to say, the governor of the daughters of the grand signior, he acquired the esteem of Roustein Aga, or intendant of the sultana's household, to whom he was often sent with messages; this princess obtained for him the government of Aleppo, and afterwards that of Diarbekir, whence he was recalled to become grand vizier, and to marry one of Achmet's daughters. But soon after, the emperor being informed of his extortion and crimes, sent the Boslangi Basha to demand from him the seal of the empire, along with his head. Nassouf's throat being cut, because the executioners were not able to strangle him, the grand signior caused him to be conveyed into his presence in an old carpet; and as soon as he beheld him, he gave orders that his head should be cut off entirely, for fear, as he said, "lest the dog should come to life again." The body was then thrown into the sea from the seraglio; but the emperor, in compliance with a request made by the sultana his daughter, allowed it soon after to be taken up and to be buried, but without any pomp, in the public burying ground.

30. ✧ Francis Carmagnole, so called from the town of Carmagnole in Piedmont, was the son of a peasant, and in his youth had been employed in keeping pigs; but having a turn for a military life, he became a soldier, and rose by degrees to the rank of general, which, on account of his courage and good behaviour, was conferred on him by Philip Viscenti, duke of Milan. As he distinguished himself in this situation by several splendid actions, the duke gave him one of his relations in marriage, and honoured him with a considerable government; but this elevation excited the envy of some great men, who, by misrepresentation, made the duke conceive a bad opinion of him, so that he was obliged to retire for safety to the states of Venice, where he met with a favourable reception. The Venetians having appointed him commander in chief of their army against the duke of Milan, he defeated his troops in several battles; but not wishing to take advantage of his victories, he resolved to enter into a reconciliation with the duke; which coming to the knowledge of the Venetians, they caused him to be carried to Venice, where he was beheaded in 1422.

31. ✧ In 1475 Pierre Landais, a native of Vitré, in Brittany, brought up to the business of a tailor, entered into the service of the tailor of Francis II. duke of Brittany: by these means he got access to the presence of the duke, with whom he became so great a favourite, that he intrusted him with his greatest secrets. Having passed through the offices of valet and master of the wardrobe, he rose to be grand treasurer, which was the first office in Britanny; but suffering himself to be blinded by his good fortune, he abused the power intrusted to him, oppressed the innocent, persecuted the barons, betrayed the interests of the state, and enriched himself by every species of oppression. These crimes incensed the people and the barons so much, that the duke, in order to appease them, was obliged to deliver Landais to the chancellor, Christian, who

(28.) Herod. l. 3. p. 11, 12, 36. Lips. Monit. l. 2. c. 14. p. 342. — (29.) Dupuy Hist. des Favoris. De Levau Recueil de Diverses Histoires, vol. 1. part 1. p. 147.—(30.) Ibid p. 86.

condemned

condemned him to be hung. This sentence was carried into execution at Nantes in 1485, and the duke was not informed of it till after it was past; for, as he had a strong attachment to this favourite, it was apprehended that he might be induced to pardon him. The body was conveyed to the church of Notre Dame at Nantes, and interred in a chapel which he had caused to be built.

32. ✧ Peter La Brosse was born in Touraine of low parents; but he possessed considerable talents, and acquired great skill in surgery. He went to the court of St. Louis, where he was first surgeon to Philip of France, afterwards king under the name of Philip III. surnamed the Bold. As soon as this prince mounted the throne, he made La Brosse his chamberlain, and suffered himself to be governed by this favourite, who was rendered so insolent in consequence of his elevation, that he attempted the lives of several of the princes and great lords of the kingdom.

In 1276 he poisoned Louis of France, the eldest son of Philip III. and Isabel of Arragon, his first consort, and then endeavoured to persuade the king that this crime had been committed by Mary of Brabant, his second spouse, in order to secure the crown to some of her own children. His ambition led him to the commission of several other crimes, which coming to the knowledge of the king, his majesty assembled his council at Vincennes, in which it was resolved that La Brosse should be arrested.

He was first conveyed to Paris, then to Javaille, and thence brought back to the capital, where he was tried in the presence of some of the barons, and condemned to be hung, and to have his property confiscated to the king. This sentence was carried into execution in 1276. The duke of Burgundy, the duke of Brabant, the count d'Artois, and several other lords, were desirous to see this execution; and there was present also a great number of gentlemen, who were much gratified by the death of this wicked man, on account of the injury he had done to them in consequence of his influence with the king.

33. ✧ Charlotte Christina Sophia de Woofenbuttel, wife of the Czarowitz Alexis, son of Peter the First, czar of Muscovy, and sister to the wife of the Emperor Charles VI. was born the 25th August, 1694. This princess, who possessed beauty, wit, virtue, and the graces, was the object of her husband's aversion, who was the most brutal of mankind. He attempted many times to poison her, but she was saved by counter-poisons; at last, his inhumanity carried him so far as to strike her violently on the stomach, when she was eight months gone with child; in consequence of which she fainted, and continued in great agony. Peter the First was then on one of his journies. His son, persuaded that this unfortunate princess could not recover, set out immediately for his country-house. The countess of Coningsmark, mother of marshal Saxe, was with the princess when she was delivered of a dead child, and took every possible care of her: but foreseeing, if she recovered, that she would sooner or later fall a victim to the brutalityof the czarowitz, she thought of the means to save her, by gaining over her women, and by them informing the husband that both wife and child were dead; on which the czarowitz directed that they should be immediately interred without ceremony.

They dispatched couriers to the czar and all the courts of Europe, who went into mourning; mean time, the princess, being carried into a detached chamber, recovered by degrees her health and strength; then furnished with some jewels and gold which the countess procured her, clothed as a common woman, she departed with an old trusty German servant, who passed for her father, and repaired to Paris. She remained there a short time, took a woman to attend her, went to one of the ports, and embarked for Louisiana. Her figure immediately drew the attention of the inhabitants, among which was an officer of the colony, named Dauband, who having been in Russia, knew her. He could, how-

(31.) Dupuy, Hist. des Favoris. De Lavau Recueil de Diverses Histoires, vol. 1. part 1. p. 174.—(32.) Ibid. vol. 2 part 2. p. 32.

ever, scarcely persuade himself that a woman in her situation could be the grand-daughter of the czar Peter: to be the better assured of it, he offered his service to the pretended father; a closer connection was formed by degrees, and they afterwards joined to keep a house together at a joint expense: sometime after she learned by the newspapers, the death of the czarowitz; Dauband then declared to the princess that he knew her, and was willing to abandon every thing and conduct her to Russia. The widow of the czarowitz, finding herself happier than on a throne, refused to sacrifice the tranquillity of her obscure state to any thing ambition could afford her: she only exacted from Dauband a promise of the most inviolable secrecy, and to conduct himself towards her as he had hitherto done. He swore to comply with her request; and interest secured his compliance. The beauty, wit, and virtue of that princess had made the most lively impression on him; and a habit of living together had strengthened it; he was amiable, and yet young; he had paid her the most flattering attention, she was not insensible of it; and continuing to live together, they became every day more dear to each other; and the old domestic dying, she and Dauband could not any longer live together without reproach. Dauband took advantage of this incident, and represented it to her, that having now renounced every idea of greatness, she might, if he was not disagreeable to her, with propriety espouse him; she consented; and the woman, who had once been destined to rule over Russia, and whose sister reigned at Vienna, became the wife of an officer of infantry. She had a daughter by him, and they lived ten years very happily; when Dauband being troubled with a fistula, they returned to Paris, where she carefully attended him while under the care of the surgeon; and on his recovery, he solicited from the India company an employment in the island of Bourbon, and obtained a majority. While the husband was pursuing his business, the wife and daughter one day went to walk in the Thuilleries, where they conversed in German, that they might not be understood by those who were near them; marshal Saxe passing, and hearing them speak in that language, stopped to consider them. The mother saw and knew him; and her embarrassment betrayed her; he exclaimed, "What, madam, is it possible!" She drew him aside, and made him promise secrecy.

Next day the marshal called to visit her; she informed him further of her adventures, and he afterwards visited her and her daughter at times *incognito*. She soon after departed with her husband for the isle of Bourbon; the marshal then informed the king, who sent orders to the isle of Bourbon to have the greatest respect paid them. He wrote also to the king of Hungary, to acquaint him with the situation of his aunt; who sent her a letter, inviting her to come to him, but on condition of quitting her husband; this she refused, and continued with him until 1747, when he died. Her daughter being also dead, she returned to Paris with a design to retire to a convent, but afterwards retired to Vitu, about a league from Paris, and was alive in 1772.

CHAP. XVI.

Of such as have left Places of highest Honour and Employment for a private and retired Condition.

GREAT travellers, who have fed their eyes with variety of prospects, and pleased themselves with the conversation of persons of different countries, are oftentimes observed upon their return to retire themselves, and more to delight in solitude than other men. The like sometimes befalls men of great honours and employments; they retreat unto a private life, as men that are full, and have taken a kind of surfeit of the world; and when they have done so, have enjoyed more of contentment and satisfaction of mind, than all their former noise and splendour could afford them.

(33.) Anecdotes from Pièces Intéressantes, published at Paris, 1789.

1. Doris the Athenian having governed the Commonwealth six-and-thirty years with much sincerity and justice, became weary of public negociations: he therefore left Athens, and went to a country-house or farm, which he had in a village not far distant, and there reading books of husbandry in the night-time, and practising those rules in the day-time, he wore out the space of fifteen years. Upon the frontispiece of his house these words were engraven, "Fortune and Hope, adieu to you both, seeing I have found the entrance to rest and contentment."

2. The emperor Charles the Fifth, after he had reigned as king forty years, and had thirty-six of those years been possessed of the empire of Germany; that Charles, who (from the sixteenth year of his age, wherein he first bore a scepter, to the fifty-sixth year of his age, wherein he surrendered all) had been a great and most constant favourite of fortune; after he had made three hundred sieges, and gained the victory in more than twenty set battles; he whose life and adventures were nothing else but a series of victories and triumphs, and a glorious continuation of most renowned successes; after he had made nine journies into Germany, six into Spain, seven into Italy, four into France, ten into the Low-Countries, two into England, two into Africa, and eleven times traversed the main ocean; who yet in all these his various and great enterprises met with no check nor frown of fortune, except in the siege of Marseilles and the business of Algiers: I say this illustrious prince, in the pitch and height of all his glory, did freely and of his own accord descend from his thrones, resigned his kingdom of Spain to his son Philip, his empire to his brother Ferdinand, withdrew from a royal palace, and retired first to a private house at Brussels, and then descended to an humble hermitage, in the monastery of St. Justus, seven miles from Placentia, attended only with twelve servants, forbidding that any should call him other than Charles, disclaiming, together with the affairs, the pompous names of Cæsar and Augustus.

3. Diocletian, the emperor of Rome, being filled and laden with worldly honours, which he had acquired to himself both in peace and war, even to the making himself to be worshipped for a god, this great person, seeing no constancy in human affairs, and feeling how full his imperial charge was of cares and perils, left off the managing and government of the empire, and choosing a private life, retired himself to Salona, where he spent his time in gardening and husbandry; and although, after he had continued there some years, he was earnestly importuned by Maximianus and Galerius his successors, to resume his empire, yet he could never be persuaded to quit his solitude, till he parted with that and his life together.

4. Suatacopius, king of Bohemia and Moravia, having received an overthrow in a battle by the emperor Arnolphus, withdrew himself secretly out of the fight, and, unknown as he was, saved himself by the swiftness of his horse. Being come alone to a mountain called Sicambri, he left there his arms and horse, and began to walk on foot; when entering into a vast wilderness, he framed himself like a poor pilgrim to feed upon apples and roots, until he had met with three other hermits, to whom he joined himself, abiding with them unknown till his last. When he drew near his death, he called the three hermits: "You know not yet", said he, "who I am; the truth is, I am king of Bohemia and Moravia, who being overthrown in a battle, have sought my refuge here with you. I die, having tried both what a royal and a private life is. There is not any greatness of a king to be preferred before the tranquillity of this solitariness. The safe sleeps which we enjoy here make the roots savoury, and the water sweet unto us; on the contrary, the care and dangers of a kingdom make all meat and drink taste bitter to us. That part of my life which remained, I have passed happily with you; that which I led upon my re-

(1.) Treasury of Antient and Modern Times, l. 8. c. 2. p. 340. — (2.) Curia Polit. by M. Scudery, p. 1, 2, &c. Lips. Monit. l. 2. c. 14. p. 340.—(3.) Camer. Oper. Subcis. c. 14. p. 209.

gal throne, deserveth more the title of death than life. As soon as my soul hath parted from my body, ye shall bury me here in this place; and then going into Moravia, ye shall declare these things to my son, if he yet lives." And having thus said, he departed this life.

5. The captain Similis was prefect of the palace to Adrian the emperor; and after he had procured leave at last to quit himself of his employment, and to retire into the country, he lived there in rest, with privacy and content, for the space of seven years; and when he found himself near unto his death, he ordained, by his last will, this epitaph to be inscribed upon his tomb.

Similis hic jacet cujus ætas quidem multorum annorum fuit, septem tamen duntaxat annis vixit.

That is,

Here lieth Similis, who was indeed of a great age, yet lived only seven years."

6. Lucius Sylla having with great labours and infinite perils arrived unto the dictatorship in Rome, than which there is no power more absolute, and having therein governed with such severity as to put to death two thousand six hundred Roman knights, slain ten consuls, forced thousands from their country into exile, and prohibited unto many all funeral honours; yet, without fear of accounting for any of his vast actions, and not being in the least enforced thereunto by any necessity of his affairs, he voluntarily deposed himself from that high seat of magistracy, and retired to a life of privacy in Rome: and whereas one day, as he passed along in the market-place, he was reproached and insolently treated by a young man, he contented himself to say, with a low voice, to some that stood near him, "This young man will be the occasion that no man hereafter will resign a dictatorship."

7. Ramirus lived a monk in a monastery, from whence, upon the death of his brother, he was called by the nobles and people of Arragon to succeed his brother in the kingdom. The pope also dispensed with this vow, and he had leave to accept of the kingdom. Ramirus therefore left the monastery, married a wife, by whom he had a daughter, called Urraca; after which, neither conjugal affection, nor the desire of a kingdom (two of the strongest bonds amongst men) were able to retain him, but that he would return unto that ecclesiastical humility which he had experienced in the convent where he formerly had lived.

8. The Parthians by civil discords had rejected Artabanus their king, who endeavoured his restoration to his kingdom by the arms of Jazates king of the Adiabeni. The Parthians, not only upon the account of an impending war, but moved also with other reasons, repented that they had expelled Artabanus. They sent therefore ambassadors both to him and to Jazates, giving them to understand, that they would most willingly do what they did require them: but that, upon the expulsion of Artabanus, they had set up Cynamus in his stead; and having sworn allegiance unto him as their king, they durst not recede from their oath. Which when Cynamus understood, he wrote to Artabanus and Jazates, that they should come; for he would resign up the kingdom of Parthia to Artabanus. When they were come, Cynamus went forth to meet them, adorned in royal robes, and the diadem upon his head. As soon as he drew near to Artabanus, dismounting from his horse, he spake thus: "When the Parthians had driven thee, Artabanus, from the kingdom, and were resolved to confer it on another, at their intreaty I received it; but so soon as I knew it was their desire to restore it to thee, their true and lawful king, and that the only hindrance of it was, that they should do it without my consent, I not only forbare to oppose them; but, as thou seest, of my

(4.) Camer. Oper. Subcisiv. l. 1. c. 45. p. 209.—(5.) Fulgos. Ex. l. 4. c. 1. p. 436. Camer. Oper. Subcisiv. l. 1. c. 45. p. 211.—(6.) Fulgos. Ex. l. 4. c. 4. p. 435.—(7.) Camer. Oper. Subcis. cent. 3. cap. 92 p. 316.

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own accord, and without any other respect, I restore it to thee." And having so said, he took the diadem from his own head, and with his own hands he fitted it to that of Artabanus, and freely returned to his former privacy.

9. Albertus was a dominic friar, and for his great learning surnamed Magnus: he was made bishop of Ratisbon by pope Alexander the Fourth; but he freely left his bishoprick, and returned home again to Cologn, that he might retire, and enjoy the greater quiet of reading and writing.

10. In the year of our Lord 1179, and the reign of king Henry the Second, Richard de Lucy, lord chief justice of England, resigned his office, and became a canon in the abbey of Westwood; and in the reign of king Henry the Third, upon the twenty-ninth of June, 1276, Walter Maleclarke, bishop of Carlisle, renounced the pomp of the world, and took upon him the habit of preaching friar.

11. In a preliminary discourse before the *Monasticon Anglicanum*, we have an account of divers kings in this our island, who, for devotion's sake, left their crowns, and took upon them the habit and profession of monks; such were Pertocus king of Cambria, Constantius king of Cornwall, Sebby king of the East Saxons, Offa king of the East Saxons, Sigebert king of the East Angles, Etheldredus king of the Mercians, Kynred king of the Mercians, Ceolwolphus king of the North Humbers, and Edbricthus king of the North Humbers. Whereupon one hath wrote these metrical verses:

Nomina Sanctorum rutilant cum laude piorum
Stemmate regali cum vestitu monachali,
Qui Reges facti spreverunt culmina regni
Electi Monachi, sunt cœli munera digni.

12. Prince Lewis, the eldest son of Charles king of Naples, at the age of twenty-one years, and just when he should have been married to the youthful princess of Majorca, did suddenly at Barcelona put on the rough and severe habit of the Franciscans. The queens and princesses there met to solemnize the marriage of his sister Blanch with James king of Arragon, employed their rhetoric to dissuade him from it; but to no purpose: he loved his sackcloth more than their silks; and, as Monsieur Mathieu (alluding to the young princess) speaks of him, left roses to make a conserve of thorns.

13. King Agrippa took the high priesthood from Simon Canthara, and gave it again to Jonathan the son of Anani, whom he esteemed more worthy than the other. But Jonathan declared that he was not worthy of this dignity, and refused it, saying, "O king, I most willingly acknowledge the honour you are pleased to bestow upon me, and know you offer me this dignity of your free will; notwithstanding which, God judgeth me unworthy. It sufficeth that I have once been invested with that sacred habit: for at that time I wore it with more holiness than I can now receive it at this present: yet, notwithstanding, if it please you to know one who is more worthy of this honour than myself, I have a brother, who towards God and you is pure and innocent, whom I dare recommend to you as a most fit man for that dignity." The king took great pleasure in these words; and leaving Jonathan, he bestowed the priesthood on Matthias his brother, as Jonathan had desired and advised.

14. Constantine the Third, king of Scotland, being wearied with the troubles of public life, renounced his temporal dignities and kingdom, and betook himself to a private life amongst the Culdees in St. Andrew's, with whom he spent his five last years, and there died about the year 904.

15. Celestine the Fifth, an Italian, and formerly an Anchorite, was chosen pope: he was a man of pious simplicity, though unskilful in the management of affairs:

(8.) Fulgos. Ex. l. 6. c. 5. p. 768, 769. Joseph. Antiq. l. 20. c. 2. p. 516.—(9.) Syms. Ch. Hist. l. 2. cent. 13. p. 376.—(9.) MS. penes M. Humfr. Burt. Id. ibid.—(11.) Præfat. ad Monastic. Angl. p. 7.—(12.) Vaugh. Flor. Sol. in Epist. to the Reader.—(13.) Jos. Antiq. l. 19 c. 6. p. 509.—(14.) Spotsw. Hist. p. 310. Clark's Mir. c. 113. p. 557.

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this man was easily persuaded by his cardinals, that the employment he had was too great for his capacity; so that he had thoughts of resigning, and was furthered therein by the crafty device of Boniface, who succeeded him. For this man, feigning himself to be an angel, spake through a trunk in a wall, where the pope lodged, saying, "Celestine, Celestine, give over thy chair; for it is above thy ability." The poor man was deluded this way; and though the French king persuaded him to keep his seat, yet he decreed, that a pope might quit his place to turn hermit again, as he did; though his voluntary resignation proved no security to him from the jealousy of his successor, but that he was by him taken, and imprisoned till his death.

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16. ✧ Constantine Faulken, known by the name of Constance, the son of a noble Venetian, governor of the island of Cephalonia, by a lady descended from one of the oldest families in the country, rose to be a lord at the court of Siam, and prime minister. About the year 1660, being then only twelve years of age, he had discernment enough to know that the affairs of his family were so much deranged, that his parents would not be able to leave him enough to support him in a manner becoming his quality; he therefore embarked with an English captain who was returning to England, where, by his talents, his obliging disposition, and agreeable manners, he was taken notice of by some of the nobility; but, as he had little hopes of an establishment in that country, he resolved to push his fortune in India, and with that view entered into the service of the East India company. In this situation he had many opportunities of making a rapid fortune; but being a man of probity, he was desirous of rising only by degrees, and in the most honourable manner. Having remained some years at Siam, and amassed a little property, he quitted the service of the East India company, and purchased a vessel, in order to trade on his own account; but soon after he put to sea he was wrecked on the coast of India, and of his whole fortune saved only about two thousand crowns.

Walking one day on the sea-shore after this misfortune, he saw advancing towards him with a melancholy and dejected air, an ambassador of the king of Siam, who had been shipwrecked also in returning from Persia, and had escaped only with his life. The ambassador having made known his quality, Mr. Constance offered to carry him back to Siam; and this offer being accepted, he purchased a bark, and every thing necessary for the passage: the ambassador in return for this kindness recommended Mr. Constance to the bascalon or minister of state; and the latter being a man of talents, but fond of pleasure and repose, was overjoyed to meet with an able and faithful person to whom he could intrust the functions of his office. It happened about this time, that the king of Siam had a design of sending an ambassador to some foreign country, and having been made acquainted with the talents of Mr. Constance, he gave him that commission, which he discharged with great credit. The bascalon dying some time after, the king expressed a desire of conferring on him the vacant place; but Mr. Constance begged to be excused, informing his majesty that this dignity would excite against him the envy of all the grandees. But though he did not assume the title of minister of state, he performed all the duties of it.

As he had quitted his native country when very young, and consequently knew very little of the catholic religion, he was easily persuaded when in England to become a protestant; but he afterwards abjured that religion before Father Thomas, a jesuit, and contributed by his example and influence to the establishment of the catholic faith, which the king of France was endeavouring to get introduced into Siam, and chiefly for that purpose sent ambassadors thither in the years 1685 and 1687. This design however miscarried. The king of Siam dying in 1688, his successor caused Mr. Constance, who had favoured a

(15.) Prid. Instit Hist. Interv. 7. § 9. p. 130. Petr. Greg. de Repub. l. 13. c. 12. p. 548.

different

different party, to be put to death, and expelled all the French from the country.

CHAP. XVII.

Of Persons advanced to Honour through their own Subtilty, some Accident, or for some slight Occasion.

Amongst the Romans the temple of Honour was so contrived, that there was no way of passage into it, but through that other of Virtue: by which they intended to declare, that the entrance and ascent unto Honour ought to be only by virtuous actions. But things are oftentimes far otherwise than they ought to be. Virtue is as familiarly persecuted as rewarded; nor have persons of worth been always barely beholden to their merit for their preferment, but perhaps to some petty accident, or some inconsiderable circumstance that served to set the wheels of their advancement a-going.

1. Some kings, to make a jest, have advanced a man in earnest. When, amongst many articles exhibited to king Henry the Seventh by the Irish against the earl of Kildare, the last was, "Finally, all Ireland cannot rule this earl:" "Then," saith the king, "shall this earl rule all Ireland; and made him deputy thereof.

2. Canbyses king of Persia dying without issue, the princes agreed amongst themselves, that at an hour appointed they should meet in a certain place on horseback, and that he whose horse should neigh first after they were upon the place, should be chosen king. Oebarus, the groom of Darius's horse, having understood thus much from Darius, told him he would give him the kingdom. Whereupon over-night he led the horse of Darius to that place, and suffered him there to cover a mare; and the next morning, when they were all met, Darius's horse knowing the place, and missing the mare, neighed: and so Darius was presently saluted king.

3. Guymond, chaplain to king Henry the First, observing that (for the most part) unworthy men were advanced to the best dignities in the church, as he celebrated divine service before the king, and was to read these words out of St. James; "It rained not upon the earth three years and six months;" he read it thus; "It rained not upon the earth one, one, one years and five one months." The king observed his reading, and afterwards blamed him for it. But Guymond answered, "That he did it on purpose, for such readers were soonest preferred by his majesty." The king smiled, and in a short time after preferred him to the government of St. Frideswid's, in Oxford.

4. I find it related in the Commentaries of the Greeks, that Semiramis was the concubine of one of the king's slaves. As soon as Ninus had taken notice of her, he was so taken with her beauty and wit, that he seized for himself: by degrees she had gained such an empire over him, that he could deny her nothing, nor was there any thing but she durst ask. When once she had let fall in discourse, that there was one thing which she did earnestly desire, and he had bid her freely and openly speak it whatsoever it was; "I have desired," said she, "to sit for one day in your throne, and do justice; and that for that whole day all should obey me in the same manner as they do you." The king smiled, granted her request, and forthwith sent forth his edict, "that on such a day all men whatsoever should obey the commands of Semiramis; for such was the king's pleasure." When the day came, the lady ascends the throne in her royal apparel; a mighty concourse there was: she at the first (as a matter of trial of their obedience) commands something to be done of no great moment. When she perceived that she was exactly obeyed in all her precepts, she commands

(16.) *Tachard Voyage de Siam. Histoire de Monsieur Constance par le Pere d'Orléans.
(1.) Full. Holy State, l. 4. c. 1. p. 231. Camd. Remains, p. 271.—(2.) Just. Hist. l. 1. p. 26. Raleigh's Hist. of the World, l. 3. c. 4. § 4. p. 38.—(3.) Bak. Chron. p. 60. Speed's Hist. p. 448.—(4.)

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the guards of the king's body that they seize the king himself. When he was brought, she ordered them to bind him; and when bound, that they strike off his head: which was done. And by this means, from a day she prolonged the date of her empire many years, which she ruled with great wisdom, success, and glory.

5. Sir Walter Raleigh was born at Budely in Devonshire; his introduction to the court was upon this occasion. This captain Raleigh, coming out of Ireland into the English court in good habit (his clothes being then a considerable part of his estate), found the queen walking, till meeting with a dirty place, she seemed to scruple going over it: presently Raleigh cast and spread his new plush cloak on the ground, whereon the queen trod gently, rewarding him afterwards with many suits for his so free and seasonable tender of so fair a foot-cloth. An advantageous admittance into the first notice of a prince, is more than half a degree to preferment. When Sir Walter found some hopes of the queen's favour reflecting on him, he wrote on a glass window obvious to the queen's eye,

"Fain would I climb, but that I fear to fall."

Her majesty, either espying. or else being shewed it, did under-write,

"If thy heart fail thee, do not climb at all."

How great a person in that court this knight did afterwards prove to be, is scarcely unknown to any.

6. There was in the city of Capua an ambitious nobleman called Pacuvius Calavius: his credit grew, and was upheld by furthering all popular desires. There was at this time a plebeian faction in the town, and that so prevalent, as that all was governed by the pleasure of the multitude, which also wholly followed the direction of this Pacuvius. The people had promised to yield up the town to Hannibal, and to meet him on the way to them with so many of their nobility; but they were unable to maintain any such negociation without the advice of the senate, and the senate mainly opposed it. The people, therefore, were incensed against the senate, as having occasioned them to disappoint their new friend; and withal, since by their promise they had discovered themselves, they feared lest their own senate, together with the Romans, should hold them in a straiter subjection than before. This fear being ready to break into some outrage, Pacuvius made use of to serve his own ambition thus: he discoursed unto the senate as they sat in council about these motions troubling their city, and said, "That he himself had both married a Roman lady, and given his daughter in marriage to a Roman; but that the danger of forsaking the Roman party was not now the greatest: for that the people were violently bent to murder all the senate, and after to join themselves with Hannibal, who would countenance the fact, and save themselves harmless." This he spoke as a man well known to be beloved by the people, and privy unto their designs. Having thoroughly terrified the senate by laying open the danger hanging over them, he promised them nevertheless to deliver them all, and to set things in quiet, if they would freely put themselves into his hands, offering his oath (or any other assurance they should demand) for his faithful meaning: they all agreed. Then shutting up the court, and placing a guard of his own followers about it, that none might enter or issue forth without his leave, he called the people to assembly, and speaking as much evil of the senate as he knew they would be glad to hear, he told them, "That these wicked governors were surprised at his policy, and all fast, ready to abide what sentence they would lay upon them. Only thus much he advised them (as a thing which necessity required) that they should choose a new senate before they satisfied their anger upon the old." So rehearsing to them the names of two or three senators, he asked what their judgment was of those?

(4.) Muret. var. Lect. l. 6. c. 17. p. 146. Ælian. var. Hist. l. 7. c. 1. p. 199. Petr. Gregor. de Repub. l. 7. c. 18. p. 296.—(5.) Full. Worth. p. 262.

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all cried out, "That they were worthy of death." "Choose then," (said he) "first of all some new ones into their places." Hereat the multitude, unprovided for such an election, was silent, until at last some one or other adventured to name whom he thought fit. The men so nominated were generally disliked by the whole assembly, either for some fault, baseness, and insufficiency, or else even because they were unknown, and therefore held unworthy. The difficulty of the new election appearing more and more, whilst more were yet to be chosen, (the fittest men to be substituted having been named amongst the first, and not thought fit enough) Pacuvius intreated, and easily prevailed with the people, that the present senate might for this time be spared, in hopes of amendment hereafter, (which doubtless would be) having thus obtained pardon for all offences past. Henceforth not only the people, as in former times, honoured Pacuvius, and esteemed him their patron, but the senators also were wholly governed by him, as a person to whom they acknowledged themselves indebted for the safety of their lives.

7. John Russel's father was an esquire, and he was bred beyond sea, arrived at great accomplishments, and returned home about the time when Philip, king of Castile, (father to the emperor Charles the Fifth) was forced by foul weather into the haven of Weymouth. But it is an ill wind that blows nobody profit: this accident proved the foundation of Mr. Russel's preferment: for when sir Thomas Trencher bountifully received this royal guest, Mr. Russel was sent for to complete the entertainment; king Philip taking such delight in his company, that, at his departure, he recommended him to king Henry the Seventh as a man fit to stand before kings, and, not before mean men. Indeed he was a man of spirit, carrying as a badge of valour, the loss of an eye he had sustained at the siege of Montrule. King Henry the Eighth much favoured him, making him comptroller of the household, and privy counsellor: and in 1538 he created him Lord Russel, and made him keeper of the privy seal. A good share of the golden shower of abbey-lands fell into his lap, two mitred ones, Tavistock and Thorney. King Edward the Sixth made him earl of Bedford. He died 1554.

8. Tiberius the emperor advanced a vulgar and mean person to the dignity of questorship, and preferred him before all the noble persons that were candidates for the office, and that only for taking off an amphora of wine, at a feast which he had made, at one draught.

9. There was amongst the Medes a wise man named Dejoces, the son of Phraortes, who aspiring to a sovereignty over them, dealt in this manner: When the Medes dwelt up and down in villages, Dejoces, observing great licence amongst them, managed all things that came before him with studious and affected equity. Upon which the Medes that dwelt in the same village made him the judge of their controversies, which he compounded with great justice, and grew popular amongst such as lived near him. This being understood by others in other villages, they also assembled to Dejoces upon all occasions, as being the person alone that judged without corruption; and in conclusion would suffer none else to determine their causes in the whole province but Dejoces. He, now finding all to attend upon him, refused any longer to sit in judicature, saying, "He could not attend upon causes all day long as he had done, without apparent neglect of his own affairs." Upon this there followed much more rapine and villany than before: so that the Medes entered into council about their affairs, and (by agreement) the friends of Dejoces advised to choose a king, saying, "Else they could not long abide in their country, by reason of the unbridled liberty of the people." It was resolved upon; then the question was, who should be the man they should elect? Dejoces was extolled by all, and by general suffrage elected. Being brought amongst them and appro-

(6.) Raleigh's Hist. World. l. 5. c. 3. § 9. p. 390, 391.—(7.) Full. Worthies, page 281.—(8.) Hak. Apol. l. 4. c. 6. p. 371.

ved, he commanded that a palace should be built worthy of a prince, and that guards should be allotted him for the security of his person; this was performed: which done, he compelled them to build one city, and this to be well fortified and adorned: it was so, and called Ecbatana. And Dejoces having thus firmly fortified himself and his palace, he caused the rest of the Medes to dwell up and down as before. Then made he a law, that none should enter in to the king, but should transmit his business by such as were appointed on purpose, and no other should see the king; and that no man should laugh or spit in his presence. When he had thus established himself, he was severe in his justice: for they sending in their causes, they were sent back to them decided. Thus Dejoces got the kingdom of Media, in which were these nations, the Busæ, Paretaceni, Struchates, Arizanti, Budii, and the Magi: and having reigned fifty-three years, left Phraortes his son his successor.

10. In the reign of king William the Second, an abbey being vacant, two monks of the convent became suitors to him for the place, offering great sums of money, and each of them out-bidding the other. Whereupon the king looking about, and espying another monk standing not far off, asked him what he would give for the place? who answered, "That he neither had he any thing to give, nor would give any thing if he had it; but came only to wait upon him back whom it should please the king to appoint the abbot." Well," said the king, "thou hast spoken honestly: thou art fitter to be abbot than either of these:" and so bestowed the place upon him *gratis.*

11. Novellius Torquatus, a Milanois, was highly honoured amongst the Romans, and especially by Tiberius; for by him he was advanced to the proconsulship of Syria, a government of great honour and large command in the empire. The cause of this advancement was, for that he could drink three gallons of wine at a draught, without taking his breath; and he fairly drank off his liquor, and left no dregs behind him: and after he had drunk so very much, he neither stammered in his speech, nor unburdened his stomach by vomiting: and how late soever he sat up at the wine over-night, he would be sure to relieve the morning-watch and centinels. For these rare qualities he was dubbed knight by the surname of Tricongius, that is, the Three-Gallon Knight.

12. For the like quality, C. Piso did first rise, and afterwards was advanced to the provostship of the city of Rome by the same Tiberius; namely, for that in his court (being now emperor) he t[illegible] two days and two nights drinking continually, and never stirred foot from the table.

13. In the time of William Rufus, king of England, there was one Roger, a poor priest, serving a cure in a village near Caën in Normandy. It chanced that Henry, the king's youngest brother, passing that way, made some stay in the village, and being desirous to hear mass, this Roger (then curate) was the man to say it: which he dispatched with such celerity, that the soldiers, who commonly love not long masses, commended him for it, telling their lord, "That there could not be found a fitter priest for men of war than he." Whereupon Henry appointed him to follow him: and when he came to be king, preferred him to many great places, and at last to be chancellor of England, and bishop of Salisbury. When king Stephen came to the crown, he held this man in as great account as his predecessor king Henry had done, and perhaps in greater. He arrived to such wealth, that he built the castles of Salisbury, the Vize, Sherburn, Malmsbury, and Newark, to which there were no structures comparable in the kingdom. He had also forty thousand marks in money; which, together with his castles, the king seized into his own hands upon displeasure.

(9.) Herod. l. 1. p. 43, 44. Plut. de Herod. malign. p. 632.—(10.) Polyd. Virg. l. 10. Bak. Chron. p. 49. Zuing. Theatr. vol. iii. l. 4. p. 732.—(11.) Sueton. l. 3. c. 42. p. 145. Plin. Nat. Hist. l. 14. p. 427.—(12.) Ibid.—(13.) Bak. Chron. p. 71.

14. Claudius,

14. Claudius, upon the report of C. Caligula's being slain, was so extremely terrified, and so doubtful and solicitous of his own safety, that he slily crept forth out of a parlour at the court wherein he then was, and conveyed himself up into a garret near thereabouts, and there hid himself betwixt the hanging that hung before the door. Whilst he lurked close there, a private soldier chancing to run to and fro that way looking for plunder, espied his feet, and by earnest inquiry, asking who he was, happened to take knowledge of him. He drew him forth out of the place, and (when Claudius for fear fell down humbly at his feet, and took hold of his knees to move his compassion) saluted him emperor. From thence he immediately brought him to his fellow-soldiers, who as yet stood wavering: by them was he bestowed in a litter; and because his own servants were fled, they by turns supported the litter upon their shoulders, and so he was brought into the pretorian camp, all sad, and amazed for fear; pitied also by the multitude that met him upon the way, as if some innocent had been led to execution. Being received within the intrenchments, he lodged in the camp all night, and in the morning the soldiers swore allegiance to him. Thus was he unexpectedly made emperor in the fiftieth year of his age.

15. Regillianus was general in Illyricum, and the soldiers (being ill-affected to Gallienus the emperor) were busying themselves upon new designs. It fortuned that many of them supped together; and Valerianus, a tribune, in his wine and mirth, was asking, "Whence may we believe the name of Regillianus did first come?" *A regno* (from reigning) replied one: "Then," said all the soldiers there present, "he may be a king." And thus, upon the sole occasion of this one word, spoken by chance, he was fetched out of his tent, and saluted emperor, and behaved himself with great gallantry against the Sarmartians.

16. Tacitus the emperor was dead, and Florianus his brother aspired to the empire; but while the election was depending, the oriental armies were resolved to have an emperor of their own choice. They were assembled together on purpose to pitch upon some one; when the tribunes (as it was fit in that case) advised them to choose *fortem, clementem, probum imperatorem:* they catched at the word, and suddenly cried out, "*Probus Augustus*, the gods preserve thee!" So they clad Probus in purple, and the other imperial ornaments, and proclaimed him emperor.

17. Pisistratus came this way to the chief rule and sole power in the city of Athens: he showed himself very affable and courteous to the citizens, and liberal where occasion required it; so that he was looked upon as the sure refuge and sanctuary of such as were oppressed with injury or poverty. The nobility held this course of his suspected, and he was well aware thereof: and therefore he bethought himself which way he might cajole the nobility, and procure a guard about his own person. To this purpose he gave himself several wounds, and then, all wounded and bloody, came into the market-place, and told the citizens, that "these were the rewards of his goodness to them and theirs, which he had now newly received at the hands of the men of power in the city:" as also that "his life was in perpetual hazard, unless they would take some course to secure it, unto whom alone he had devoted himself and life." The people were moved with indignation; they decreed him a guard about his person, by which means he suppressed the nobility, made himself the tyrant of that city, and oppressed the people.

18. Phrynichus was chosen general by the Athenians, not because of any grace or favour he was in with them, nor for any nobility in his descent, nor that he had the reputation of a rich man, for which reasons they had often preferred others; but in a certain tragedy, having framed his poem and music so much unto military motion; for this reason alone the whole theatre cried out, that "they

(14. Suet. n. l 5. c. 10. p. 207. Lips. Monit. l. 2. c. 3. p. 164. Jos. Antiq. l. 19. c. 2. p. 502.—(15) Lips. Monit l. 3. c. 5. p. 167. Zuin. Theat. vol. 3 l. 4. p. 722. Pezel. Mellific. Hist. tom. 2. p. 233.—(16.) Lips. Monit. l. 2. c. 3. p. 166.—(17.) Ibid. c. 5. p. 186.

would

would have him for their general;" supposing that he could not be ignorant of military skill, who had composed a poem that had in it a spirit so agreeable to the condition of men of war.

19. Alfredus, king of the West Saxons, went out one day a hunting, and passing by a certain wood, he heard, as he supposed, the cry of an infant from the top of a tree: he diligently enquired of the huntsman, "what that was?" commanding one of them to climb the tree; where, in the top of it, was found an eagle's nest, and therein a pretty sweet-faced infant, wrapped up in a purple mantle, and upon each arm a bracelet of gold, a sign of the nobility of his parents. This child the king carried with him, caused him to be baptized, and, from the nest wherein he was found, he gave him the name of Nesting. After he had given him noble education, he advanced him to the dignity of an earl.

20. Louis XI. king of France, having a most famous astrologer in his court, and intending one day to go a hunting, asked him, "Whether it would be fair weather, or whether he did not suspect it would rain?" who, having consulted his astrolabe, answered, that "the day would be fair and serene." The king determined therefore to pursue his design: but having rode out of Paris, and coming near the forest, he met a collier driving his ass, laden with coals, who said, that "the king would do well to go back, because in a few hours there would be a great storm." But as what such people say is but little regarded, the king made noaccount of it, but rode into the forest, and was no sooner there, but the day grew dark, thunder and lightning came on, and the rain fell in such abundance, that every one endeavouring to save himself, the king was left alone, who had no recourse but to his horse's swiftness, to escape this misfortune. The next day the king, having sent for the collier, asked him, "Where he had learned astrology?" and "how he could so exactly tell what weather should happen?" The collier answered, "Sir, I was never at school, and indeed I can neither read nor write; nevertheless, I keep a good astrologer in my house, who never deceives me." The king being amazed, asked him, "what was his astrologer's name?" Upon which the poor man, quite abashed, answered, "Sir, it is the ass which your majesty yesterday saw me driving, laden with coals: as soon as bad weather is coming, he hangs down his ears forward, and walks more slowly than usual, and rubs himself against the walls: by these signs, Sir, I certainly foresee rain, which was the reason that yesterday I advised your majesty to return home." The king hearing this, cashiered his astrologer, and gave a small salary to the collier, that he might make much of his ass, and said, with an oath, that "for the future the collier's ass should be his astrologer."

21. The aforesaid king went one day into his kitchen, dressed in a very plain woollen gown, and asked a boy that was turning the spit some questions; who not knowing him, answered, "I am a native of Berry, such-a-one's son, and my name is Stephen; I serve the king here in mean quality, and yet I get as much as he." The king asked him "what the king got?" "His expences," said he, "and by my faith, I will have my expences of him, as he has of God; and he will carry away no more than I." The king (who sometimes raised people in a frolic) was pleased with the answer, and Stephen made his fortune by it, for the king made him his valet-de-chambre, and he grew very rich.

22. The same king, as he entered into a church one day, whilst the great bell went, he saw a a poor priest sleeping before the door; and enquiring "if any body was dead?" he was told that "a canon was dead, whose benefice was in his majesty's nomination." Whereupon he ordered the priest to succeed him, to verify the proverb, "that he who is happy, his good fortune comes when he is asleep."

(18.) Ælian. Var. Hist. l. 3. c. 8. p. 95. — (19.) Monasticon Anglic. tom. 1 p. 256. — (20.) Bayle's Dict. vol. 3. artic. Louis XI.—(21.) Idem.—(22.) Idem.

CHAP.

CHAP. XVIII.

Of sundry Customs that were in use and force with different Nations and People.

AMONGST the many millions of faces which are to be seen in the world, there are not any two of them that are exactly and in all points alike; and though there may be some similitude in voices, yet there is something in every one that is peculiar, and that serves to distinguish it from that of another man. Nor is there less variety in the wits, minds, and inclinations of men: and hereupon it is that the customs and manners of nations and particular persons do accordingly differ and alter from one another.

1. The Egyptians at their feasts used to carry about the dried anatomy of a man in a coffer, not so much in memory of Osiris, slain by Typho, and in a chest cast into the sea; but that, being inflamed with wine, they might mutually exhort one another to the use and enjoyment of these present good things, because ere long all of them would be as that skeleton.

2. The Spartans, when they brought home with them any friend or guest, showing them the doors, they used to say, "Not a word that is spoken passes out here." Plutarch also tells, that by the institution of Lycurgus, when they invited any to feast with them, he who was the elder stood at the door of the dining-room, and pointing to it, said to all that entered, "Nothing that is spoken passes these doors to be told abroad:" expressing thereby that all the guests had a full freedom and liberty to speak, without any constraint upon them.

3. The same Spartans, in those feasts of theirs that are called Phiditia, have their prefects, or stewards, who bring in two or three of the Helotes (that is, their slaves), drunk and intoxicated with wine, and expose them publicly in that posture to their youth, that they may see what it is to be drunk, and that, by their unseemly and uncomely behaviour, they might be brought into a detestation of that vice, and to a love of temperance and sobriety.

4. The Massilienses have standing before the gates of their city two coffins, one wherein the bodies of freemen, the other wherein those of servants, are carried in a cart to burial, which they do without weeping: their mourning is finished upon the funeral day, with a feast among their friends. There is also a public poison kept in that city, which is delivered to that person who hath made it appear to the magistrates of six hundred (that is, their senate), that he hath sufficient causes to desire to die. Also they suffer no man to enter into the town with any weapon; but there is appointed at the gate one to receive them at their entrance, and to deliver them back at their departure. Thus, as their entertainments to others are humane, so to themselves they are safe.

5. There is a memorable custom of the Athenians, that a freed-man, convicted of ingratitude towards his patron, shall forfeit the privilege of his freedom; as who should say, "We scorn to have thee a citizen, who art so base a valuer of so great a gift; nor can we ever be brought to believe that he can be advantageous to the city, whom we perceive to be villanous at home. Go thy way then, and be still a servant, seeing thou knowestnot how to esteem thy freedom."

6. The same Athenians (by an antient usage among themselves) as soon as their children came to some maturity, they designed them to their several trades in this manner: They laid before them instruments and tools of all kinds; and whatsoever the youth applied himself, or seemed to be delighted with, to that kind of handicraft they disposed of him, as if Nature itself had thereby hinted out so much to him.

7. The Romans, when in debate about the punishment of any crime, if it fell out that in the suffrages the votes were evenly divided, the judgment passed to

(1.) Zuing. Theat. vol. 1. l. 2. p. 150. Camer. Oper. Subcis. cent. 1. c. 12. p. 75.—(2.) Plut. in Sympos. Erasm. Adag.—(3.) Plut. adv. Stoicos, p. 552. Et in Laconicis.—(4.) Val. Max. l. 2. c. 6. p. 46.—(5). Ibid. p. 45.—(6.) Zuing. Theat. vol. 1. l. 1. p. 157.

the advantage of the delinquent. Which was also often done by the Athenians: for when they collected votes about the extinguishment of the Mytilenians, and found them equal on each side, the opinion of Diodorus was followed, because it was the most merciful.

8. The triumphers at Rome of old used to invite the consuls and senate to the triumphal feast; but afterward they publicly besought the consuls that they would not come; and sent messengers to them to desire their absence. For the most honourable seat was the place of the triumphant person, and he was to be attended on home from the feast: which it was not lawful to do to any man (the consuls present) but only to themselves.

9. The Athenians, at the first entrance of a new servant into their houses, had this custom; the master or mistress threw figs, and dates, and nuts, and other fruits, upon him, which were scrambled for by the rest of the servants. After the same manner they used to do to ambassadors, to such as were newly entered upon the priestly office, to men who were newly married, and to all others to whom they wished well: because it was a sign of prosperity and abundance.

10. The Scythians had this custom amongst them: that if any man had received an injury from another, which he thought he had not sufficient power to revenge upon his adversary, he sacrificed an ox; he cut the flesh in pieces, and boiled them; then spreading the hide of him upon the ground, he sat upon him with his hands upon his back, than which there is not a greater way of supplication amongst the Scythians. He that would might take part of the flesh of the sacrifice; and standing with his right foot upon the hide, swore to give him his assistance; and this oath was held as inviolable.

11. Amongst the Romans, he who was in question for his life, when he was brought forth at the day of trial before the people, both himself, his friends, relations, and nearest neighbours, were to stand in sordid clothes, all filthy, weeping, with the hair of their heads and beards grown, deprecating the punishment; that by this deformed and uncomely habit they might move the people to compassion and mercy before such time as the tribes were put upon the the vote.

12. In Meroe, amongst the Egyptians, if the king hath committed aught that is evil, they do not punish him at all: but all men turning from him, and shunning any converse with him, he is suffered to die with grief.

13. The custom of the Ethiopians is not to punish any subject with death, though he is condemned; but one of the lictors is sent to the malefactor with the sign of death carried before him; which received, the criminal goes home, and puts himself to death. To change death into banishment is held unlawful: and it is said, that when one had received the sign of death, and had intentions to fly out of Ethiopia, his mother being apprehensive of it, fastened her girdle about his neck; and he, not offering to resist her with his hands, lest he should thereby fasten a reproach upon his family, was strangled by her.

14. In the greater India, in the kingdom of Var (in which St. Thomas is said to be slain and buried) he, amongst them who is to undergo a capital punishment, begs of the king that he may rather die in honour of some god, than an inglorious death by the hands of the hangman. If the king in mercy grant him it, by his kindred with great joy he is led through the city with mighty pomp; he is placed in a chair with sharp knives hung all about his neck. When he comes to the place of execution, with a loud voice he affirms he will die in honour of this or that god: then taking one of the knives, he wounds himself where he pleases; then a second, then a third, till his strength fail; and so he is honourably burnt by his friends.

15. The Mosynæci, who lived beyond the river Carimbis, if their king whom

(7.) Alex. ab Alex. in Dieb. Genial. l. 3. c. 5.—(8.) Plut. in Quæst. Roman.—(9.) Zuin. Theat. vol. 1. l. 2. p. 179.—(10.) Herodot. Zuing. Theatr. vol. 1. l. 2. p. 182.—(11.) Alex. ab. Alex. Dier. Gen. l. 3. c. 5—(12.) Ibid.—(13.) Herodot. l. 2. Diod Sicul. Rer. Antiq. l. 3. c. 1. p. 71.—(14.) Paul. Venet. Orient. Rerum, l. 3. c. 24.

they

they have chosen hath done any thing amiss, they suffer him not to eat any thing for one whole day.

16. The Scots have a custom (which is also at Milan), they call it an indictment: there is a chest in the church, into which any man may cast a paper, having the name of the delinquent, the crime done by him, the place and time, and also the witnesses set down. This chest is opened in the presence of the judge, the king's proctor being by; and this is done every fifteenth day, that there may be a private inquiry made of all such persons whose names are there found, and they accordingly to be brought before them.

17. The antient Romans appointed, that about the axes which were carried before the magistrates, bundles of rods should be bound; that while those bundles were unlosing, a convenient space of time should be given to the magistrate, lest, in a heat of passion, he should command such things to be done, whereof afterwards he should but in vain repent himself.

18. The Egyptians yearly compelled all persons to give in their names and professions to the magistrate: and such as they found to lie, or live upon unlawful gains, they adjudged to death. Also about the neck of their principal justice, there is hung the image of a deity of gold and gems, which deity they called Truth; by which they shewed, that truth ought always to be in the heart and mouth of a judge; and when they beheld that, they should prefer it before all other things.

19. The Romans used to take away the horses from such men as were of a fat and corpulent body, as a mark of infamy upon them; for when through luxury they had unfitted themselves for the service of their country, they should be without public honour in it. Also they caused such as were convicted of cowardice to be let blood in the arm, that they might dishonourably lose that blood which they feared to shed for the honour and safety of their country.

20. that was also a praise-worthy custom of the Romans, whereby it was forbidden, that those spoils which they had taken from their enemies, and consumed through length of time, should ever be renewed. By which they seemed to take care that that hatred which might appear to be retained while the spoils were standing, should in some time be obliterated, and cease with the spoils themselves.

21. The Corinthians used, without much examination, to hang up such as were suspected of theft: and upon the third day after, the matter was strictly examined by the judge; then if it was found that they had really committed the theft whereof they had been accused, they left them hanging upon the gallows; but if they were adjudged to be innocent, they were taken thence, and buried with honour at the public charge.

22. The Thracians did celebrate the birth of any with mournful complaints, and their funerals with all the signs of mirth and expressions of joy: this they did without any directions therein from the learned, but only moved thereunto with apprehensions of the miserable condition of human life.

23. The Lycians, when any matter of mourning doth befall them, use to put upon themselves the cloaths and habit of a woman; that so being moved with the effeminacy of their dress, they might be willing the sooner to lay aside their foolish grief.

24. The old Gauls had a custom, that when they were about to make war, they called forth their armed youth into council; and he, whosoever he was, that came last upon that summons, was put to death by torments.

25. The Romans, whether they went into the country, or travelled further, at their return used to send a messenger before them to their wives, to let them know that they were at hand: and upon this reason they did it, because women, in the absence of their husbands, are supposed to be detained with many cares, and

(15.) Alex. Dier. Genial. l. 3. c. 11.—(16.) Bodin. Dæmonol. l. 4. c. 1. Zuin. v. 1. l. 2. p. 1205.—(17.) Fulgos. Ex. l. 2. c. 1 p. 220.—(18.) Camer. Oper. Subscis. cent. 1, c. 15. p. 55. Fulgos. Ex. l. 2. c. 1. p. 220.—(19.) Fulgos. Ex. l. 2. c. 1. p. 224.—(20.) Ibid.—(21.) Ibid. (22.) Val. Max. l. 2. c. 6. p. 47.—(23.) Ibid.—(24.) Fulgos. Ex. l. 2. c. 1. p. 226.

much

much employment, possibly they have brawls and discontents in the family; that therefore all these might be laid aside, and that they might have time to receive their husbands in peace, and with cheerfulness, they sent before them the news of their arrival.

26. Plutarch saith, that "the king of Persia hath one of his bed-chamber, who hath this given him in charge, that in the morning, when he first enters the king's chamber, he should awake him with these words: "Arise, O king, and take care of those affairs which Mesoromasdes hath commanded thee to take care of."

27. The Jews, before they entered battle, by public edict commanded them to depart from the army who were newly married, and had not brought home their wives; also all those that had planted a vineyard, and had not yet eaten of the fruit of it; and those who had begun to build a house, and had not yet finished it; together with these, all such as were cowardly and fearful; lest the desire of those things which the one had begun, or the faint-heartedness of the others, should occasion them to fight feebly; and also, by their fears, possess the hearts of such as were bold and valiant.

28. The manner of making war amongst the Romans, and the recovery of such things as were injuriously detained, was this: they sent forth feciales, or heralds, whom they also called orators, crowned with vervain, that they might make the gods witnesses, who are the revengers of broken leagues. He that was crowned with vervain carried a turf, with the grass upon it, out of the tower; and the ambassador, when he came to their borders, who were the offerers of the injury, covering his face with a woollen veil: "Hear, O Jupiter," said he, "hear, ye borders," (and then naming the people whose borders they were) "hear ye that which is right. I am the public messenger of the people of Rome, and justly and piously come as their ambassador." Then he spake all their demands, and called Jupiter to witness: "If I have unjustly or impiously demanded those men or those things to be yielded back to the people of Rome, do thou then never suffer me to return in safety to my own country." This he did when he was entered upon their borders, when he met any man, when he entered the gates of the city, and when he came into the forum: then if that which he demanded was not restored, at the end of thirty days he thus declared war: "Hear, Jupiter and Juno Quirinus, celestial, terrestrial, and infernal gods, I call thee to witness, that these people," (and named them) "are unjust, and will not do right." But of these matters the elder of us will consult how to regain our right. Then he being returned to Rome, they entered upon the debate; and if it was decreed as right, then the herald returned with a spear in his hand, pointed with iron. Upon their borders (before three children at least) he pronounced, that "such a people had offered force to, and injured the people of Rome; and that the people of Rome had commanded that war be made with them; for which cause he and the people of Rome declared and made war with such a people." And when he had said this, he threw the javelin or spear upon their borders.

29. The Persians desired not to see their children before such time as they had completed their seventh year; and for this reason, that they might the better be able to bear their death, in case they should die when they were little ones.

30. The Danes used when the English drank to stab them, or cut their throats: to avoid which villany, the party then drinking requested some of the next unto him to be his surety or pledge, whilst he paid nature her due; and hence have we our usual custom of pledging one another.

31. At Negapatan, a town upon the river Negay, and in the coasts of Coromandel, they have this odd custom in the celebration of their marriages: a Bramin (or priest), a cow, and the two lovers, go together to the water-side, where the Bramin mutters a prayer of small matter, and to as little purpose; which

(25.) Zuing. Theat. vol. 3. l. 3. p. 697.—(26.) Ibid. p. 698.—(27.) Fulgos. Ex. l. 2. c. 1. p. 229.—(28.) A. Gell. Noc. Attic. l. 16. c. 4. Plut. in Numâ. Livii. Hist. Zuing. Theat. vol. 1. l. 2. p. 192.—(29.) Val. Max. l. 2. c. 6. p. 48.—(30.) Heyl. Cosm. p. 318.

nished in order, they link hands, and have the cow's tail commixed, as a holy testimony; on all together the Bramin pours his hallowed oil, and forces the beast into the river, wherein she goes so far, till they are to the middle in water. The cow returns not, nor do they disunite till she is frighted with the water; then being on the shore, they untie their hands, and hold that conjunction sacred and powerful ever after.

32. When any Chinese dies, they wash him every where, perfume him next, and then they put his best clothes on, and hate to let his head be naked: that done, they seat him in his chair, and make him sit as if he was not dead, but living. At a set time his wife enters the room; she first does him respect, kisses him; and takes her farewel, by expressing so much love and sorrow as is possible. At her departure she takes her lodging; and her children next enter, where they kneel, kiss his hands, and strive to outvie each other in their ejaculations, and such outward motions of sorrow and piety as is imaginable, beating their breasts, and pouring out tears in abundance. Next to them his kindred do their parts, and then his friends and other acquaintance. The third day they coffin him in most precious wood, cover it with a costly cloth, and over it place his image; for fifteen days the corpse rests so, each day having a table spread with dainty meats: but nightly the priests eat it, and burn incense, and offer an expiatory sacrifice. When they carry it to the grave (which is neither within any town or city), they have women that do accompany it, purposely hired to howl, to tear their hair, and to move others to compassion. Sometimes upon his coffin they place divers pictures of dead men, whom they intreat to show him the best way to Paradise. That done, his wife and children for some days seclude themselves from the sight of men, and when they go abroad, go dolorously habited. They put coarse sackcloth next their skin, have their clothes made long and plain, and for three years scarce laugh, or seem to joy in any thing; but contrarywise, endeavour to the utmost of their power to aggrandize their duty, by a continued lamentation, abstinence from public feasts and pastimes; and in all their letters, instead of their names, subscribe themselves such a one's disobedient and unworthy child, &c.

33. It was a custom in Alexandria, that upon certain stated and appointed days, some particular persons were carried about in a chariot, to whom it was given in charge, that "they should pass throughout the whole city, and make a stand at whose door they pleased, they should there sing aloud the faults that the persons in that house were guilty of."— They might not causelessly reproach any, but publish the very truth; to which purpose they were studiously beforehand to inquire into the manner of the life of each citizen. The end of this custom was, that men might be moved to reform, by the consideration of that shame which was publicly provided for a dishonest life.

34. The custom of establishing a mutual and lasting friendship betwixt two, and also of princes when they entered into inviolable leagues or alliances was this: they joined their right hands, and then both their thumbs were hard bound about with a string; as soon as the blood came into the extremities of them, they were lightly pricked, that the blood came, and then each licked up some of the other's blood. The friendship or league contracted by this ceremony was held most sacred, as being signed with their own blood. In this manner the inhabitants of the island Palmaria, the Scythians, Georgians, and divers other nations, begin their friendships, and, as we read in Athenæus, the Germans themselves.

35. It was a common use amongst the Romans, and divers other nations, as well amongst princes as private persons, that if there happened any difference of an extraordinary character amongst them, they used to send a public officer, or private messenger, to let them know (whom they conceived they had injury by) that they did solemnly renounce all friendship with

(31.) Herb. Trav. l. 3. p. 309.—(32.) Ibid. p. 340.— (33.) Camer. Oper. Subcisiv. cent 1. c. 66 p. 296.—(34.) Tacit. Annal l. 12. Camer. Oper. Subcisiv. cent. 1. c. 6. p. 57. Athen. Deipnosoph. l. 2. c. 2. Patric. Senens. de Regno, l. 8. tit. 20. p. 560.

them, and that they did forbid them their houses, and all expectation of any rites of hospitality. And they thought it unreasonable to hurt him by word or deed, who had been their friend, till they had sent him this declaration, that he might stand upon his guard. Thus Badius, the Campanian, betwixt both armies renounced friendship with Q. Crispinus, a Roman, that so he might have the freedom to assault him as an enemy; and thus dealt king Amasis with Polycrates, not that he had disobliged him, but that he feared his misfortune.

36. Amongst the Persians they had this custom: that when any was accused in the court for a breach of the laws, though it did plainly appear that he was guilty, yet should he not be immediately condemned, but first there should be an exact enquiry made into the whole course of his life, and a strict account should be taken whether his evil and unhandsome actions, or his gallant and commendable ones were the most: then if the number of his base and unworthy doings were found to be the greatest, he was condemned; if otherwise, he was absolved. For they thought it was beyond human power pepetually to keep to that which was right, and that they were to be accounted good, not who never did amiss, but for the most part did that which was right.

37. When the great chan is dead, and his funerals prepared, his body is carried to the mountain Alcan, which is the place appointed for the sepulture of their kings: and then those that attend upon the corpse thither, are commanded to kill all persons indifferently whom they meet with upon the way, and to charge them that they perform diligent service to their dead king in the other world. When the dead body of the great chan Mongo, who was the fifth in order, were conducted to that place, there were no less than twenty thousand slain by this means upon the way: at another time three hundred thousand were killed upon the like occasion, says Kornmannus.

38. The commonwealth of the Lycians heretofore ordained, that all those who would propose any novelty in matter of law, should deliver it in public with a halter about their necks, to the end, that if their propositions were not found to be good and profitable to the republic, the authors thereof should immediately be strangled upon the place.

39. The funerals of the Indian Persees are in this manner: they put the dead body into a winding-sheet; all the way his kindred beat themselves, but in great silence, till they come within fifty or an hundred paces of the burial place, where the herbood or priest meets them, (observing ten foot distance) attired in a yellow scarf, and a thin turban. The necesselars (or bearers) carry the corpse upon an iron bier (wood is forbidden, in that is sacred to the fire which they worship) to a little shed, or furnace, where, so soon as some mystic antics are acted, they hoist it up to the top of a round stone building, twelve foot high, and eighty in circuit; the entrance is only at the north-east side, where, through a small grate or hole, they convey the carcase into a common monument; the good men into one, and the bad men into another. It is flat above, wholly open, plaistered with smooth white loom, hard and smooth like that of Paris. In the midst thereof is a hole descending to the bottom, made to let in the putrefaction issuing from the decayed bodies, which are thereupon laid naked in two rows, exposed to the sun's flaming rage, and merciless appetite of ravenous vultures, who commonly are fed by these carcases, tearing the raw flesh asunder, and deforming it in an ugly sort; so that the abominable stink of those unburied bodies (in some places three hundred) is so loathsome and strong, that they would prove worse seen than spoken of. The desire to see strange sights allures a traveller, but the Persees delight not that a stranger should go up to view them.

40. In the Roman marriages, which commenced with contracts mutually sealed and signed with the signets of divers witnesses there present, there were sun-

(35.) Camer. Oper. Subcisiv. cent. 1. c. 91. p. 425. — (36.) Muret. Var. Lect. l. 8. c. 25. Kornman. p. 218. Chetwind Hist. Collect. cent. 1. p. 4.—(37.) [illegible]neth. Memorab. l. 2. p. 72. Kornman. de Mirac. Mortuor. part. 5. c. 30. p. 14.—(38.) Cau[illegible]y Court, tom. 1. l. 2. p. 32.—(39.) Herb. Trav. l. 1. p. 54.

dry

dry customs observed by them. The man, in token of good-will, gave to the woman a ring, which she was to wear upon the next finger to the little one on the left hand, because unto that finger alone a certain artery proceedeth from the heart. The word *nuptiæ*, which signifies marriage, had its derivation *à nubo*, which in old time signified to cover; the custom being, that the woman should be brought to her husband with a covering or veil cast over her face. Also because of the good success that Romulus and his followers had in the violent taking away of the Sabine women, they continued a custom that the man should come and take away away his wife by a seeming violence from the lap or bosom of her mother, or her next of kin. She being thus taken away, her husband did dissever and divide the hair of her head with the top of a spear, wherewith some fencer had been formerly killed; which ceremony did betoken that nothing should disjoin them but such a spear, or such like violence. Towards night the woman was brought home to her husband's house with five torches, signifying thereby the need which married persons have of five goddesses and gods, Jupiter, Juno, Venus, Suadela, and Diana, who is called Lucina. When the woman was thus brought to the door, then she did anoint the door of the posts with oil: from which ceremony the wife was called *uxor*, *quasi unxor*. This ended, the bride-men did lift her over the threshold, and so carried her in by a seeming violence, because in modesty she would not seem to go without force into that place where she must cease to be a maid. At her carrying in, all the company did cry out with a loud voice, *Talassio, Talassio*; for which custom Plutarch alledge this reason for one. At the rape of the Sabine virgins, there were some of the poorer sort spied carrying away one of the fairest women: some of the chief citizens would have taken her from them, but they began to cry out, "That they carried her to Talassius, a great man, and well-beloved among the Romans." At the naming of Talassius they suffered her to be carried away, themselves accompanying her, and often crying *Talassio, Talassio*; from whence it hath been been continued as a custom amongst the Romans ever after at their marriages to sing, *Talassio, Talassio*.

41. The black people of Caffares, in the land of Mosambique, have a custom amongst them, that when they go to war against their enemies, he that taketh or killeth most men is accounted the best and bravest man, and much respected. As a proof of his gallantry unto his king, from as many as he hath slain or taken prisoners he cuts off the privy members, and dries them well, because they should not rot; with these thus dried he comes before his king with great reverence, in the presence of the principal men in the village, where taking these members one by one into his mouth, he spits them on the ground at the king's feet, which the king with great thanks accepts; and the more to reward and recompense their valour, he causes them all to be taken up, and given him again for a sign and token of honour. Whereby from that time forwards they are accounted as knights, and they take all those members, wherewith the king hath thus honoured them, and tie them all upon a string, like a bracelet or chain, and when they marry, or go to any wedding or feast, the bride or wife of such knights do wear the aforesaid chain about their necks, which amomg them is as great an honour as it is with us to wear the golden fleece, or the garter in England: and the brides of such knights are therewith as proud as if they were the mightiest queens in all the world.

42. When any of the Indian noblemen or Bramins (that is priests) die, their friends assemble together, and make a hole in the ground, wherein they throw much wood, sweet sanders, and other spices, with rice, corn, and much oil, because the fire should burn the stronger. Which done, they lay the dead bramin in it; then comes his wife with music, and many of her nearest friends, all singing certain praises in commendation of

(40.) Godw. Rom. Antiq. l. 2. § 3. c. 6. p. 87, 88, 89. Patric. de Instit. Reipub. l. 4. tit. 3. p. 159.—(41.) J. Huighen Linschoten's Voyages, l. 1. c. 41. p. 76. Purch. Pilg. tom. 1. l. 7. § 4. p. 861.

her husband's life, encouraging her to follow her husband, and to go with him into another world. Then she takes all her jewels, and parts them amongst her friends, and so with a cheerful countenance she leapeth into the fire, and is presently covered with wood and oil: so she is quickly dead, and with her husband's body is burnt to ashes.

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43 ✧ The follow articles are collected chiefly from a curious book entitled, *L'Esprit des Usages et des Coutumes.*

The Maldivian islanders eat alone. They retire into the most hidden parts of their house, and they draw down the cloths that serve as blinds to their windows, that they may eat unobserved. "This custom probably arises," says the author, "from the savage, in the early periods of society, concealing himself to eat: he fears that another, with as sharp an appetite, but more strong than himself, should come and ravish his meal from him. Besides, the ideas of witchcraft are widely spread among barbarians, and they are not a little fearful that some incantation may be thrown amongst their victuals."

In noticing the solitary meal of the Maldivian islanders, another reason may be alledged for this misanthropic repast. They never will eat with one who is inferior to them in birth, in riches, or in dignity; and, as it is a difficult matter to settle this equality, they are condemned to lead this unsociable life. On the contrary the islanders of the Philippines are remarkably social: whenever one of them finds himself without a companion to partake of his meal, he runs till he meets one; and we are assured, that however keen his appetite may be, he ventures not to satisfy it without a guest.

The tables of the Chinese shine with a beautiful varnish, and are covered with silk carpets, very elegantly worked. They do not make use of plates, knives, or forks; every guest has two little ivory or ebony sticks, which he handles with great dexterity.

The Otaheitans, who are lovers of society, and very gentle in their manners, feed separately from each other. At the hour of repast the members of each family divide: two brothers, two sisters, and even husband and wife, father and mother, have each their respective basket. They place themselves at the distance of two or three yards from each other, turn their backs, and take their meal in profound silence.

The custom of drinking at different hours from those assigned for eating, is to be met with amongst many savage nations. It was originally begun from necessity, and became a habit, which subsisted even when the fountain-head was near them. "A people transplanted," observes our ingenious philosopher, "preserve in another climate modes of living which relate to those from whence they originally came. It is thus that the Indians of Brazil scrupulously abstain from eating when they drink, and from drinking when they eat.

When neither decency nor politeness is known, the man who invites his friends to a repast is greatly embarrassed to testify his esteem for his guests, and to present them with some amusement; for the savage guest imposes on him some obligation. Amongst the greater part of the American Indians the host is continually on the watch to solicit them to eat, but touches nothing himself. In New France he wearies himself with singing to divert the company while they eat.

When civilization advances, we wish to shew our confidence to our friends: we treat them as relations; and it is said, that in China the master of the house, to give a mark of his politeness, absents himself while his guests regale themselves at his table in undisturbed revelry.

The demonstrations of friendship in a rude state have a savage and gross character, which it is not a little curious to observe. The Tartars pull a man by the ear to press him to drink; and they continue tormenting him till he opens his mouth: they then clap their hands, and dance before him.

No customs seem more ridiculous than

(42.) J. Huighen Linschoten's Voyages, l. 1. c. 37. p. 70.

those

those practised by a Kamchatdale, whether he wishes to make another his friend. He first invites him to eat: the host and his guest strip themselves in a cabin, which is heated to an uncommon degree; while the guest devours the food with which he is served, the other continually stirs the fire. The stranger must bear the excess of the heat as well as of the repast. He vomits ten times before he will yield; but at length obliged to acknowledge himself overcome, he begins to compound matters. He purchases a moment's respite by a present of clothes or dogs; for his host threatens to heat the cabin, and oblige him to eat till he dies. The stranger has the right of retaliation allowed him; he treats in the same manner, and exacts the same presents. Should his host not accept the invitation of his guest, whom he has so handsomely regaled, he would come and inhabit his cabin, till he had obtained from him the presents he had in so singular a manner given to him.

For this extravagant custom a curious reason has been alledged. It is meant to put the person to trial, whose friendship is sought. The Kamchatdale, who is at the expence of the fires and the repast, is desirous to know if the stranger has the strength to support pain with him, and if he is generous enough to share with him some part of his property. While the guest is thus employed on his meal, he continues heating the cabin to an insupportable degree; and, for a last proof of the stranger's constancy and attachment, he exacts more clothes and more dogs. The host passes through the same ceremonies in the cabin of the stranger, and he shows, in his turn, with what degree of fortitude he can defend his friend. It is thus that the most singular customs would appear simple, if it were possible for the philosopher to contemplate them on the spot.

As a distinguishing mark of their esteem, the negroes of Ardra drink out of one cup at the same time. The king of Luango eats in one house, and drinks in another. A Kamchatdale kneels before his guest; he cuts an enormous slice from a sea-calf, crams it entire into the mouth of his friend, crying out furiously, *Tana!* "There!" and cutting away what hangs about his lips, snatches and swallows it with avidity.

A barbarous magnificence attended the feasts of the antient monarchs of France. We are informed that after their coronation, or consecration, when they sat at table, the nobility served them on horseback.

44. On the first establishment of the French monarchy, the name of *Champs-de-Mars* was given to the general assemblies of the people, who were convoked every year by the king to make new laws or new regulations, to hear the complaints of their subjects, to determine great differences between the princes and lords of the court, and to review the military. Some authors have written that these assemblies were called *Champs-de-Mars*, because they were held in a plain similar to the *Campus Martius* at Rome, and nearly for the same purpose. Others are of opinion, that they acquired this appellation on account of their being held in the beginning of the month of March, which was the case under the first race of the kings of France. But Pepin, finding that this season was not proper for reviewing the troops, made choice, about the year 755, of the month of May, so that these assemblies were named *Champs-de-Mai*. They were, however, still called also *Champs-de-Mars*, though held in the month of May. The kings on this occasion received from their subjects presents, which were called annual or royal gifts, which were destined for the defence of the state. The ecclesiastics even, on account of their domains, were not exempted from the obligation of presenting such gifts. It is seen in the constitution of Louis le Débonaire, that some monasteries were bound to give similar gifts, and also to furnish soldiers: some were obliged only to give presents, and others to offer up prayers for the health of the prince and royal family, and for the prosperity of public affairs. Some are of opinion, that from this may be traced the origin of the aids in money which the kings, at certain periods, received

(43.) Curiosities of Literature, vol. 1. p. 264.

ceived from the clergy of France, and particularly as the lords of fiefs were exempted from service, and from heading their vassals in war, which ecclesiastics, as well as laymen, were obliged to do. Under the second race these assemblies were held twice a year, namely, in the beginning of it, and in the month of August or September. And under the third race they were called parliaments, or states-general. The antient English seem to have borrowed from the French the use of these assemblies and Champs-de-Mars : for we read in the laws of Edward the Confessor, who was crowned in 1044, that these people were obliged to assemble every year, in the beginning of May, to renew their oath of fidelity to their prince. Some English authors speak of this custom in the year 1094, and say, that the assembly was held *in Campo Martio*; which clearly shows, that though their assemblies were held in the month of May, they still retained the name of *Champs-de-Mars*, and were still used under the first Roman kings.

Formerly there were particular combats undertaken by one or more cavaliers, at some public fête, which were called *Pas d'Armes*. These cavaliers made choice of a place which they proposed to defend against all comers as a *pas* or step, which could not be passed without combatting those who guarded it. In the year 1514, Francis, duke de Valois, with nine cavaliers in his company, undertook a similar combat, called the *Pas de l'arc triomphal*, in the street St. Antoine at Paris, at the solemnization of the marriage of Louis XII. The tournament at which Henry II. was by misfortune mortally wounded in 1559, was also a *Pas d'Armes*, as appears by the following words in the letter of challenge, *de par le Roi, &c.* which makes known to all princes, lords, gentlemen, cavaliers, and esquires, that in the capital city of Paris the the *pas* was opened by his most christian majesty, and the princes of Ferrara, Alphonso d'Ert, Francis de Lorraine, duke of Guise, peer and grand chamberlain of France, and James de Savoye, duke of Nevers, all cavaliers of the order, to be held against all comers duly qualified, &c.

45. ✧ Among the nations of Europe it has been customary, and still is so, when a person sneezes, to say, "God bless you." Some Catholics, says Father Teyjoo, have ascribed the origin of this custom to the ordinance of a pope, St. Gregory, who is said to have instituted a short prayer to be used on such occasions, at a time when a pestilence prevailed, the cries of which was attended with sneezing, and in most cases followed by death.

CHAP. XIX.

Of the several Things that different Persons and Nations have set apart and worshipped as their Gods.

Amongst all the nations under the whole canopy of heaven, there are none so barbarous and cruel, none so utterly lost to all the sentiments of humanity and civility, but that have embraced and continued amongst them the notion of a Deity, or some being that ought to be adored by them. This is a principle so deeply engraven in the very nature of man, that no time nor change, nor chance, hath ever been able to obliterate it : so that, rather than men would have nothing to worship, they were contented to be obliged to their gardens for their gods : and indeed herein their ignorance and folly is chiefly to be lamented, that they still made choice of any thing rather than the true God, to pay their constant homage and venerations unto.

1. The Egyptians, amongst the many animals which they esteemed as gods, did worship an ox they called *Apis*, he was black, remarkable for some spots of white, and in his tongue and tail different from all others. The day in which he was calved was held as a festival throughout the whole nation. At Arsinoë they worshipped the crocodile ; at the city of Hercules the ichneumon, a creature that is an enemy to the crocodile ; others of them adore a cat ; some, a falcon ; others, the ibis ; and with

(44.) Du Lange, Fourth Dissertation on the Hist. of St. Louis ; De Lavau Recueil de diverses Histoires, vol. 2. part 1. p. 199.—(45.) Ibid, Seventh Diss, p. 175.

such religious observation, that it is capital to kill any of these: and if by accident or disease any of them die, they honourably inter them, and lament over them with solemnity.

2. The inhabitants of Hispaniola worship goblins, which though they see not, yet they believe to wander in the night-time about their houses. The wooden images of these they religiously adore, calling them *Zemini*, the disposers of good and bad fortune.

3. In the province of the Acladans, amongst the Tartars, every family did worship its progenitor.

4. In the island of Java they worship whatsoever it is that they first meet and chance to see in the morning, and pray unto it all the day after, although it be a hog, or any other animal or reptile.

5. They of Calcutta worship the statue of the Devil: the chapel in which he is adored is not above three paces from the ground; in the midst of it is a throne, and a brazen statue that is framed sitting in it, with a diadem about his head, like the pontifical mitre amongst the Romans. He hath four prominent horns upon his head, his mouth stretched out to an unreasonable wideness, a crooked nose, threatening eyes, cruel countenance, crooked hands, and feet like those of a cock, which, put together, render the Devil horribly deformed.

6. Those of the province of Manta worship an emerald, a great and beautiful gem, and this they esteem as the true deity: the sick come in pilgrimage to worship it, and there offer their gifts, which the cacique and priests turn to their own profit.

7. The Romans made a goddess of their very city, whose temple was situated upon the top of mount Palatine, as appears by that passage of Claudian, bringing in the provinces as suppliants to visit the goddess at Rome.

Conveniunt ad tecta Deæ, quæ candida lucent
Monte Palatino.

"They meet at the Goddess' Temple, which doth shine
So white and glorious, on Mount Palatine."

And Lucan, as a goddess, solemnly directs his prayer to her.

———*Summique O Numinis instar*
Roma fave cœptis——

"And thou, as greatest power divine,
Favour, O Rome! this enterprise of mine."

A number of deities the Romans worshipped, that they might do them some good: but they worshipped the fever and ague, that they might do them the less harm.

8. The inhabitants of Negapatan have a massy copper-gilded pagod (or idol) mounted upon a triumphant chariot (moved by eight mighty wheels) overlaid with pure gold: the ascent is easy, spacious, and by many steps, on which are placed, on a solemn day, the priests and many young maidens, who, to enrich the devil, prostitute their bodies to the libidinous flames of wicked men. The procession is not unlike the Thensa, used by the superstitious Romans: happy is that man, rich and poor, great and base, that can fasten a hand to draw the chariot; yea, they count them happiest who, out of a frantic zeal, throw their naked bodies in the way, that, by the weight of the pagod and his chariot, their wretched bodies may be crushed in pieces, being for this thought martyrs: and such is the stupid folly of these men, that they persuade their daughters to become strumpets to please their pagods; insomuch that it is a great wonder to see so many girls at such immaturity so impudently delighted with impure conversation.

9. In the city of Macao, the metropolis of Japan, besides seventy temples wherein they number three thousand three hundred and thirty-three manadas, or little idols, there is one more notable than the rest, like the Rhodian Colossus, huge and wonderful. It was built by Tycozamma,

(1.) Sabellic. Ex. l. 4. c. 1. p. 179. Dinoth. l. 2. p. 80.—(2.) Jovii Elog. l. p. 192.—(3.) Dinoth. l. 2. p. 84.—(4.) Ibid. Linschot. Voyages, l. 1. c. 33. p. 64.—(5.) Dinoth. l. 2. p. 84. Herb. Trav. l. 3. p. 302.—(6.) Purch. Pilg. tom. 1. l. 9. c. 10. p. 1071.—(7.) Hak. Apol. l. 4. c. 10. § 3. p. 432. Val. Max l. 2. c. 5. p. 43, 44. Claudian, l. 2. Lucan. l. 1.—(8.) Herb. Trav. l. 3. p. 310. Huighen. Linschot's Voyages, l. 1. c. 44. p. 82.

ma, with much pain and cost: it is framed of gilded copper; its posture is sitting in a chair, of seventy feet high, and eighty broad: his head is capable of supporting fifteen men, who may stand together upon it without pressing; his thumb is forty inches about, and his other limbs proportionable.

10. At Dabys is another Manada, or idol, no less famous and resorted to; this devil, or Moloch, is of copper, of vast thickness, and double-gilt; its height is twenty-four feet, and would be more, but that they have formed it kneeling: his buttocks resting upon his legs, after the usual mode of the eastern pagans: his arms are stretched out to the uttermost, and at solemn times he is inflamed within, and sacrificed unto by offering him a child, which in his embraces is fried to death in an infernal torture.

11. But more of note is another at Tenchedy, eastward thence, where Satan visibly plays the impostor. The fotique or temple there is of a curious structure, and daily served by a multitude of hellish bonzees, or priests, not admitted to attend there, except they be young, well-shaped and potent disciples of Venus. Every new moon they solemnly betroth unto the devil a beautiful girl, whose parents account the ceremony happy and honourable: if any be more fair or singular than another, she is selected by the lustful priests, and brought into the temple, and placed right against the manada or idol. The room is first made glorious with lamps of burnished gold, and a preparation by the burning of lignum vitæ, gums, and perfumes, such as are the most curious and costly: by and by the lamps extinguish by a kind of miracle; and in this darkness the prince of darkness approaches and abuses her (so she imagines); and it is the rather credited, in that the devil leaves behind him certain scales (like those of fishes) an argument of no phantasm: but by this hellish conjunction they swell not, unless the bonzee second it. Satan is no sooner gone, but she is saluted by bonzees, who ravished her with songs and pleasant music: which ended, she acquaints them with her fortune, and resolves them in such questions, as she, by their instruction, propounded to the devil, and he had satisfied her in. She comes out from thence with applause, and ever after is reputed holy and honourable.

12. The Alani have amongst them no temple nor shrine, nor so much as a cottage with a covered roof is there any where to be seen; but with barbarous ceremonies they fix a naked sword in the ground; and this they religiously worship as the Mars or god of those regions that they travel about in, and where they make their abode.

13. Moloch (so called *quasi Melech*, which in most of the oriental languages signifies a king) was the god of the Ammonites, to whom they offered their sons and their daughters; not that this was his ordinary sacrifice, but only in extraordinary cases and distresses, and being looked upon as a work more meritorious. Generally they caused their children to pass through the fire to him, that is, betwixt two fires, as a kind of februation: for his priests had persuaded them, that their sons or daughters would die speedily who were not thus as it were hallowed. The Carthaginians worshipped this idol under the name of Saturn; and indeed Baal, and Saturn, and Moloch, are reputed to be all one. The image of this idol was of brass, wonderful for its greatness; having the face of a bullock, and hands spread abroad like a man that openeth his hands to receive somewhat from some other. This image was hollow, having seven closets or apartments therein; one for wheat-flour of the finest, a second for turtles, a third for a sheep, a fourth for a ram, a fifth for a calf, a sixth for an ox; and to him who would offer his son or his daughter, the seventh conclave or chamber was opened; and then while the boy was burning in the idol with the fire that was made under him, the parents, and such as were present, were to dance, and to play upon timbrels, and beat upon drums, that they might not hear the sorrowful cries of their child while thus sacrificing. Anameleck and Adrameleck, the gods of

(10.) Herb. Trav. l. 3 p. 335.—(10.) Ibid.—(11.) Ibid. p. 336.—(12.) Camer. Oper. Subcisiv. cent. 1. c. 76. p. 359. Justin. Hist. 43.

Sepharvaim

Sepharvaim, mentioned 2 Kings xvii. are supposed to be the same with this idol, whose priests were called chemarim, from their blackness; the place of this idol amongst the Israelites was Tophet, the valley of the sons of Hinnom, that is, of lamentation or roaring, from the cries of them who were offered. The Carthaginians being greatly distressed by Agathocles, at one time offered or burnt unto this Moloch (their Saturn) no less than two hundred choice youths of their nobility. This idolatrous custom continued to the days of Tiberius.

14. In the island of Ceylon there is a high hill called Pico d'Adamo, or Adam's Hill, upon the top whereof standeth a great house as big as a cloister. In this place, in times past, shrined in gold and precious stones was kept the tooth of an ape, which was esteemed the holiest thing in all India, and had the greatest resort unto it from all the countries round about it; so that it surpassed Saint James in Galicia, and Saint Michael's Mount in France, by reason of the great indulgences and pardons that were there daily to be had. For which cause it was sought unto with great devotion by all the Indians within four or five hundred miles round about in great multitudes. But it happened *anno* 1554, when the Portuguese made a road out of India, and entered the island of Ceylon, they went up upon the hill, where they thought to find great treasure, because of the fame that was spread abroad of the great resort and offerings in that place. They diligently searched the cloister, and turned up every stone thereof, and found nothing but a little coffer made fast, with many precious stones, wherein lay the ape's tooth. This relique they took with them unto Goa; which when the kings of Pegu, Siam, Bengala, Bisnagar, and others heard of, they were much grieved that so costly a jewel was in that manner taken from them. Whereupon, by common consent, they sent their ambassadors unto the viceroy of India, desiring him, of all friendship, to send them their ape's tooth again; offering him for a ransom, besides other presents, which then they sent unto him, seven hundred thousand ducats in gold; which the viceroy, for covetousness of the money, was minded to do. But the archbishop of Goa, Gaspar, dissuaded him from it, saying "That they being christians, ought not to give it them again, being a thing wherein idolatry might be furthered, and the devil worshipped; but rather were bound by their profession to root out and abolish all idolatry and superstition." By this means the viceroy was persuaded to change his mind, and flatly denied the ambassadors request, having in their presence first burnt the ape's tooth, the ashes whereof he caused to be thrown into the sea. The ambassadors departed, astonished that he refused so great a sum of money for a thing which he so little esteemed. Not long after there was a Beniane who had got another ape's tooth, and gave out that he had miraculously found the same ape's tooth that the viceroy had; and that it was revealed unto him by a pagod (that is, one of their gods) in a vision, that assured him it was the same which he said the Portuguese thought they had burned; but that he had been there invisible, and taken it away, laying another in the place. This the heathens presently believed, so that it came unto the king of Bisnagar's ears; who thereupon got the Beniane to send it him: with great joy he received it, giving the Beniane a great sum of gold for it. Whereupon this tooth was holden and kept in the same honour and estimation as the other that had been burnt.

15. Adad and Afergatis, that is, the sun and the earth, were the chief gods of the Assyrians; "and," saith Macrobius, "they gave all power to these two. The image of Adad shined with rays or beams downwards, designing the sun's force, that of Atergatis with beams upwards, as noting thereby the earth, ascribing to the heavenly influence all her plenty." Lucian also saith, that the Assyrians did sacrifice to a dove, the only touching of which fowl required much ceremony for expiation.

(13.) Seld. Syntagm. c. 6. p. 169, 170, 171. Godw. Heb. Antiq. l. 4. c. 2. p. 177. Diod. Sic. l. Bibl. l. 20. p. 663.—(14.) J. Huighen Linschoten's Voyages, l. 1. c. 14. p. 81.—(15.) Purch. Pilg. tom. 1. l. 1. c. 14. sect. 77.

16. The Philistines and the Phœnicians worship Dagon. "What Dagon was," saith Justin Martyr, "is not well known; but by the derivation of his name, which signifieth a fish, it seemeth he was a sea-god. Above his belly he was of human shape, beneath like a fish." "When Cicero saith the Syrians worshipped a fish, it may be supposed of this Dagon," saith Justin Martyr, "they intended Neptune, or some other devil." Tremellius thinketh Triton. Derceto's, or Dagon's image, Lucian saith he saw in Phœnicia, not unlike to that of the mermaid, the upper half like a woman, the other like a fish; in reverence of whom the Phœnicians were said to abstain from fish. They offered unto her fishes of gold and silver, and the priests all day long set before her true fishes, roast and sodden, which afterwards themselves did eat.

17. At Ekron was worshipped Baalzebub, that is, the lord of flies; so called either from the multitude of flies that attended his sacrifices, wherefrom the sacrifices of the temple of Jerusalem, as some say, were wholly free; or for that he was their larder-god, to drive away flies; or for that form of a fly in which he was worshipped, as Nazianzen against Julian reporteth: yet Scaliger saith, "the name of Baalzebub was in disgrace and contempt;" and that "the Tyrians and Sidonians did not so call him, Baal, or Belus, being the common surname to their gods, which they distinguished by some addition, as Baalsamen, lord of Heaven; but the Hebrews, and not the Phœnicians, called him Baalzebub, or fly-lord.

18. Those of Peru worshipped the dead bodies of their Inguas (that is, emperors), preserving them with a kind of rosin, so that they seemed alive. The body of Yupangui, the grandfather of Atabalipa, was thus found, having eyes made of fine cloth of gold, so artificially made and set, that they seemed natural, having lost no more hair than if he had died the same day; and yet he had been dead three score and eighteen years.

19. Ptolomæus Philopater erected a temple to Homer the poet, in which his image was placed sitting, and environed with those cities which challenged him for theirs: and Strabo mentions a temple and image of Homer at Smyrna, with a coin called Homerium. As for the Egyptians, they worshipped not only crocodiles, and goats, and hawks, but even frogs, and beetles, and onions: and which is strangest of all, as Jerome derides them, they made a deity even of a stinking fart: *Crepitus ventris inflati* (saith he), *quæ Pelusiaca religio est*; which they worshipped at Pelusium.

20. The old Irish at every change of the moon worshipped her, bowed their knees, and made their supplications, and with a loud voice thus spake unto the planet: "We pray thee leave us in as good a state as thou hast found us."

21. "Some leagues from the town of Junquilieu in China we arrived at a place encompassed with great iron gates, in the midst whereof stood two mighty statues of brass upright, sustained by pillars of cast metal, of the bigness of a bushel, and seven fathom high, the one of a man and the other of a woman, both of them seventy-four spans in height, having their hands in their mouths, their cheeks horribly blown out, and their eyes so staring, that they affrighted all that looked upon them. That which represented a man was called Quiay Xingatalor; and the other, in the form of a woman, was named Apancaputur. Having demanded of the Chinese the explication of these figures, they told us that 'the male was he which with those mighty swollen cheeks blew the fire of hell, to torment all those miserable wretches that would not liberally bestow alms in this life; and for the other monster, that she was the portress of hell-gate, where she would take notice of those that did her good in this world; and letting them fly away into a river of very cold water, called Ochilenday, would keep them hid there, from being tormented by the devils, as the other damned were.' At such time as we arrived there

(16.) Purch. Pilg. tom. 1. l. 1. c. 17. p. 92, 93.—(17.) Ibid.—(18.) Ibid. l. 9. c. 10. p. 1071.—(19.) Ælian Var. Hist. l. 13. c. 22. p. 373. Purch. Pilg. tom. 1. l. 6. c. 4. sect. 1. p. 728.—(20.) Speed's Maps, p. 13.

we found twelve bonzees, or priests, upon the place, who with silver censers, full of perfumes of aloes and benzoin, censed those two devilish monsters, and chaunted out aloud, 'Help us, even as we serve thee:' whereunto divers other priests answered in the name of the idol, with a great noise, 'So I promise to do, like a good lord.' In this sort they went, as it were in procession, roundabout the place, singing with ill-tuned voice, to the sound of a great many bells that were in steeples thereabouts. In the mean time there were others, that with drums and basons made such a din, as I may truly say, put them all together, was most horrible to hear."

22. "We arrived at the great temple of Singuafatur in Tartary, where we saw an inclosure of above a league in circuit, in which were built an hundred threescore and four houses, very long and broad (after the fashion of arsenals), all full, up to the very tiles, of dead men's skulls; whereof there were so great a number, that I am afraid to speak it, for that it will hardly be credited. Without each of these houses were also great piles of the bones belonging to those heads, which were three fathom higher than the ridges of them; so that the houses seemed to be buried, no other part of them appearing but the frontispiece, where the gate stood. Not far from thence, upon the south of them, was a kind of platform whereunto the ascent was by certain stairs of iron, winding about, and through four several doors. Upon this platform was one of the tallest, the most deformed, and dreadful monsters that possibly can be imagined, standing upon his feet, and leaning against a mighty tower of hewed stone: he was made of cast iron, and of so great and prodigious a stature that by guess he seemed to be above thirty fathom high, and more than six broad. This monster held in both his hands a globe of the same iron, being six-and-thirty spans in the compass of it. We demanded of the Tartarian ambassador the explication of so monstrous a thing. "You must know," said he, "that this great saint which you see there is the treasurer of the bones of all those that are born into the world, to the end that at the last day he may give to every one the same bones he had upon earth: so that he who in this life shall be so ill-advised as not to honour him, nor present him with something, will be but in an ill case: for he will give him some of the rottenest bones he can meet withal, and one or two less than he should have, by means whereof he will become deformed, lame, and crooked. The globe he holdeth is to fling at the head of the gluttonous serpent, that liveth in the profound abyss of the house of smoak, when he shall come thither to steal away any of those bones." He told us, moreover, that "the name of this idol was Pachinavau du occulem Prinaufaque;" and that "it was three score and fourteen thousand years since he was begotten on a tortoise, called Migoma, by a sea-horse that was an hundred and thirty fathoms long, named Tybrem Vucam, who had been king of the giants of Fanius." He also assured us, that "the gifts which were presented to this idol amounted to above two hundred tacies per annum, without comprising therein what came from chapels, and foundations of obits from the principal lords of the country, the yearly revenue whereof amounted to a far greater sum than the gifts.' He added, that "this idol had ordinarily twelve thousand priests attending on his service, maintained with all necessaries, only to pray for the dead unto whom those bones belonged, who also had allowed them, without the temple, six hundred servants who took care for the providing all things necessary for them." As for the priests themselves, they never went out of the temple, but by the permission of their superiors. There was also a seraglio there, wherein many women, appointed for that purpose, were shut up, whom their governesses permitted to have too near an acquaintance with the priests of this beastly and diabolical sect.

(21.) Ferd. Mend. Pinto, c. 28. p. 112.—(22.) Ibid. Voyages, c. 41. p. 162.-163.

CHAP. XX.

Of the Manner of the Food which hath been, or is yet in use amongst idolatrous Nations.

All the stores of nature, and the greatest plenty and variety that is imaginable, is scarcely sufficient to satisfy the boundless and excessive luxury of some men. When they have surveyed all the delicacies that the mountains and seas afford, yet even then they are at a loss, and can difficultly resolve what they should eat. Others as carelessly pass by all the choicer provisions their countries can furnish them with, and devote themselves to such a manner of feeding as reason would condemn as inconvenient and abominable, were it not superseded by a pertinacious adherence to some custom formerly received amongst them.

1. There were several nations amongst the Scythians who used to feed upon human flesh; such also were the cannibals in the West Indies; and it seems that in Sicily itself, where there are all sorts of fruits, there were heretofore such a sort of people as they called Cyclops and Lestrigones, who fed themselves in such a manner as Polyphemus is described to do in Virgil:

> *Visceribus miserorum & sanguine vescitur atro.*
>
> "Then entrails of slain wretches are his food,
> And then he quaffs their black and luke-warm blood."

There were also amongst the Greeks such as did curiously search into the bowels of men, and what kind of taste they had. Galen saith, he was informed by such as had made trial thereof, that the flesh of man is in taste much like unto that of beef."

2. Those Ethiopians whose country reaches as far as from Meroe to the river Hydaspis, feed upon scorpions and asps: and Quintinus Heduus writes, that "he saw one in the Isle of Malta who eat up a scorpion without hurt; for there the scorpions are without venom or poison. The Candæi, by the Greeks called Ophiophagi, fed upon serpents.

3. The people that are callen Medunni live on the milk of certain creatures that are called Cynocephali; they are a sort of apes: of these they have whole herds, of which they kill all the males but such as are requisite for generation, and keep the females in great numbers for the sake of their milk.

4. In Ethiopia there is a people who are called the Acridophagi; they border upon the Desert: they are somewhat lower than the common stature, lean, and exceeding black. These live after this manner: in the spring-time the west and south-west winds bring an infinite number of locusts from the wilderness amongst them: these locusts are very great, but of a filthy and ugly colour in the wings of them. The Ethiopians, that are accustomed to their coming, carry abundance of combustible matter into a plain, that is many furlongs in the length and breadth of it. When the locusts are brought with the wind, as a thick cloud over that place, they set fire upon the grass and other stuff they have brought thither for that purpose, by which, and the smoke it makes, the locusts that fly about are killed, and fall down a little beyond this valley, in such numbers and plenty, that they are more than sufficient for the food of the whole nation. These they salt up, and keep long by them, as a food which they delight to feed upon.

5. The Phrygians and they of Pontus have a certain white and thick worm amongst them, with a blackish head, which is bred in rotten and putrefied stuff: these worms they look upon as delicacies, and feed deliciously upon them. Also those great worms that are found upon oaks, which they call maggots, or green-worms, were received amongst the Romans for a delicate kind of repast; and to this purpose they reserved them in bran, till they came to their due colour and fatness.

6. The Tartars, when they ride far and are vexed with hunger or thirst, open a vein of the horse they ride upon,

(1.) Bruyerin. de Re Cibar. l. 2. c. 5. p. 92.—(2.) Ibid. p. 93.—(3.) Ibid.—(4.) Diod. Sicul. Rer. Antiq. l. 3. c. 3. p. 78.—(5.) Cæl. Rhod Antiq. Lect. l. 28 c. 2. p. 1289. Plin Nat. Hist. and

and take a draught of his blood; also they are exceedingly delighted with mare's milk, supposing that they are made both strong and fat by it. The Bisaltæ in Scythia mix the blood of horses and milk of mares, and feed upon it.

7. The Budini, a people in Scythia, familiarly feed upon lice, and the vermin that is bred upon the bodies of men.

8. The *Zigantes*, a people of Africa, paint themselves with red led, and feed upon the flesh of apes, which are plentifully bred for them upon the mountains.

9. In that part of Ethiopia which is beyond Egypt, near unto the river Astapa, there is a nation who are called Rhizophagi; these live upon the roots of reeds, which they dig out of the places near them: they wash these roots with great care, and then bruise them with stones, till they become so soft as to cleave together, of which they make a kind of cakes of the bigness of a brick, as much as they can well hold in their hand; and having baked them a while in the sun, they feed upon them.

10. The Hylophagi are another people of Ethiopia, whose custom it is with their wives and children to march into the woodland country, where they climb up into the trees, and crop off the most tender branches of the boughs and young sprouts of them, with which they fill their bellies. By continual custom they have acquired such a dexterity in climbing, that (which may seem incredible) they will leap from tree to tree like squirrels; and their bodies being lean and light, they climb upon the smaller branches without danger: if their feet slip, they catch hold on the boughs with their hands, and save themselves from falling; or if they chance to fall, they are so light that they receive little damage thereby.

11. In a corner of Caramania dwell the Chebonophagi, who feed upon the flesh of tortoises, and cover their houses with the shells of them: they are rough and hairy all over the body, and are covered with the skins of fishes. In the shells of the larger tortoises, which are hollow, they sit and row about as in a boat; they use them also as a cistern, to preserve water in: so that this one fish is the food and furniture, the house and ship of this people.

12. The antients fed upon acorns, especially the Arcadians, who made them their continual and daily food.

13. The inhabitants of Cumana, both men, women, and children, from their youth upwards learn to shoot with bows. Their meat is horse-leeches, bats, grasshoppers, spiders, bees, and raw, sodden and roasted lice. They spare no living creature whatsoever, but they eat it; which is to be wondered at, considering their country is so well replenished with good bread, wine, fruit, fish, and all kind of flesh in great abundance. Hence it is observed, that these people have always spots in their eyes, or else are dim of sight; though some impute this to the property of the water in the river of Cumana.

14. In our travels with the ambassador of the king of Bramaa to the Calaminham, we saw in a grot men of a sect of one of their Saints, named Angemacur: these lived in deep holes, made in the midst of the rock, according to the rule of their wretched order, eating nothing but flies, ants, scorpions, and spiders, with the juice of a certain herb growing in abundance thereabouts, much like to sorrel. They spent their time in meditating day and night, with their eyes lifted up to heaven, and their hands closed one within another for a testimony that they desired nothing of this world, and in that manner died like beasts: but they are accounted the greatest saints, and as such, after they are dead, they burn them in the fires, whereinto they cast great quantities of precious perfumes, the funeral pomp being celebrated with great state and very rich offerings. They have sumptuous temples erected to them, thereby to draw the living to do as they

(6.) Zuing. Theatr. vol. 2. l. 6. p. 432.—(7.) Ibid.—(8.) Ibid.—(9.) Diod. Sicul. Rer. Antiq. l. 3. c. 3. p. 76.—(10.) Ibid. p. 77.—(11.) Ibid. p. 76.—(12.) Zuing. Theatr. vol. 2. l. 2. p. 431.—(13.) J. Haighen Linschoten's Voyages, l. 2. p. 239.

have

have done, to obtain this vain-glory; which is all the recompence the world gives them for this excessive penance.

15. We likewise saw others of a sect altogether diabolical: these have sundry orders of penance; and, that their abstinence may be the more agreeable to their idol, some of them eat nothing but filthy spittle and snot, with grasshoppers and hens dung; others, clods of blood drawn from the veins of other men, with bitter fruits and herbs brought them from the woods; by reason whereof they live but a short time, and have so bad a look and colour, that they fright those who behold them.

16. In the empire of Calaminham, there is a sort of people called Oquens and Magores, who feed on wild beasts which they catch in hunting, and which they eat raw: they also feed on all kind of venomous creatures, as lizards, serpents, adders, and the like.

17. Anchimolus and Moschus the sophists, throughout their whole life drank nothing but water, and satisfied their hunger with figs alone. These were their only food; yet were they no weaker than others who used better diet; only such an unacceptable and filthy smell came from when they sweat, that no man could endure to be with them in the bath, but industriously avoided their company.

CHAP. XXI.

Of some Persons who have abstained from all manner of Food for many Years together.

THERE is a continual current eastward from the Atlantic ocean, into the Mediterranean sea, by the Straights of Gibraltar, from the Euxine westward into the same sea, by the Straight of Constantinople; yet is there no appearance that the Mediterranean is more filled, though no passage whereby it sends forth its waters is discovered; nor does the Euxine sea appear any thing lessened, though there are no supplies of water to it but by some small rivers. We might mention many other abstruse things in nature which are almost every where to be met with; which when people cannot account for, they for the most part resolve not to credit, though never so well attested as in the following chapter.

1. Paulus Lentulus, a doctor of physic in the province of Bern, a canton in Switzerland, hath published a book, entitled, "A wonderful History of the Fasting of Appollonia Schreira, a Virgin in Bern." He dedicated it to king James of England, at his first coming to the crown; where he tells us, that himself was with the maid three several times; and that she was, by the command of the magistrates of Bern, brought thither; and having a strict guard set upon her, and all kinds of trials put in practice for the discovery of any collusion or fraud in the business, in conclusion they found none, but dismissed her fairly. In the first year of her fasting she slept very little, in the second not at all; and so continued for a long time after.

2. Margaret, a girl of about ten years of age, born in a village named Roed, about two miles from Spires, began to abstain from all kind of sustenance *anno Dom.* 1539, and so continued for three years, walking in the mean time, and talking, and laughing, and sporting as other children of that age used to do: she was by special order of the bishop of Spires, delivered into the hands of the pastor of the parish, and by him narrowly observed; and afterwards, by the command of Maximilian, king of the Romans, committed to the keeping of Gerhardus Bacoldianus, his physician, with whom he joined a gentleman of his bedchamber; and at the end of twelve days, finding by their relation, that there could be no juggling in the business he gave her leave to return to her friends

(14.) Ferdinand Mendez Pinto's Voyages, c. 56. p. 222.—(15.) Ibid.—(16.) Ibid. c. 49. p. 243.—(17.) Cæl. Rhod. l. 11. c. 13. p. 500.

(1.) Schenck. Observ. l. 3. p. 308. Hak. Apol. Adv. 3, p. 6.

not

not without great admiration and princely gifts.

3. The like narration we have of Katherine Binder, born in the Palatinate, whom John Casimir, *anno Dom.* 1585, committed to the search of a divine, a statesman, and two doctors of physic. She is said to have fed only upon air for the space of nine years and more, the account whereof the above-named Lentulus received from Fabritius; and therewith the account of another maid, born in the dukedom of Juliers, who being about the age of fourteen years, was brought to Cullen, and is certainly reported to have taken no kind of meat or drink for the space of at least three years.

4. "But," saith doctor Hakewel, "the strangest that I have met with in this kind, is the history of Eve Fleigen, out of Dutch translated into English, and printed at London *anno* 1611, who being born at Meurs, is said to have taken no kind of sustenance for the space of fourteen years together; that is, from the year of her age twenty-two to thirty-six, and from the year of our Lord 1567 to 1611: and this we have confirmed by the testimony of the magistrates of the town of Meurs; as also by the minister, who made trial of her in his house thirteen days together, by all the means he could devise, but could detect no imposture." Over the picture of this maid, set in front of the Dutch copy, stand these Latin verses:

Meursæ hæc quam cernis decies ter, sexque peregit
Annos, bis septem prorsus non viscitur annis
Nec potat, sic sola sedet, sic pallida vitam
Ducit, et exigui se oblectat floribus horti.

Thus rendered in the English copy:

This maid of Meurs thirty and six years spent,
Fourteen of which she took no nourishment;
Thus pale and wan she sits sad and alone,
A garden's all she loves to look upon.

5. Philip Melancthon wondered at Luther, who being of a large bulk of body, and so strong withal, that yet he could live with so very little food. "For," saith he, "I have seen him, in the state of good health, continue four days together without eating or drinking any thing at all, and many days together to content himself with a little bread and one single herring."

6. "I knew," saith Poggius, "a man who lived for two years together without any food." And he wrote this in the sixth year of the popedom of Nicholas the Fifth: he professes also to have read of a girl who lived in the same manner for the space of twelve years, in the reign of the emperor Lotharius, *anno Dom.* 1522.

7. *Anno Dom.* 1539 there lived in Scotland one John Scot, no way commended for his learning, for he had none; nor for his good qualities, which were as few. This man being overthrown in a suit of law, and knowing himself unable to pay that wherein he was adjudged, took sanctuary in the abbey of Holyrood-house, where, out of discontent, he abstained from all meat and drink for the space of thirty or forty days together. Fame having spread this abroad, the king would have it put to trial; and to that effect shut him up in a private room within the castle of Edinburgh, whereunto no man had access. He caused a little water and bread to be set by him, which he was found not to have diminished in the end of thirty-two days. Upon this he was dismissed; and after a short time he went to Rome, where he gave the like proof of his fasting to pope Clement the Seventh; from whence he went to Venice, carrying with him a testimony of his long fasting, under the pope's seal; and there also he gave the like proof thereof. After long time returning into England, he went up into the pulpit in Saint Paul's church-yard, where he set forth many speeches against the divorce of king Henry the Eighth from his queen Katherine,

(2.) Schenck. Observ. l. 3. p. 306. Horstius, in Donat. l. 7. c. 1. p. 646. Hak. Apol. Adv. 3. p. 6. Treas. of Times, l. 6. c. 9. p. 555.—(3.) Schenck. Observ. l. 3. p 306. Hak. Apol. Adv. 3. p. 6. Zacch. Qu. Med. Legal. l. 4 tit. 1. p. 217.—(4.) Vide Fabritium in cent. 5. obs. 34. p. 422. Hake. Apol. Adv. 3. p. 6. Horstius ad Donat. l. 7. c. 1. p. 654. Fabrit. Obs. Chirurg. cent. 5. obs. 33. p. 414.—(5.) Melancth. in vitâ Lutheri.—(6.) Schenk. Obs. l. 3. p. 306.

inveighing bitterly against him for his defection from the see of Rome; whereupon he was thrust into prison, where he continued fasting for the space of fifty days. What his end was I read not.

8. Hermolaus Barbarus saith, "there was a man at Rome that lived forty years, only by sucking in of the air." He was a priest, and was all that time in health.

9. Rondeletius saith, "he saw a girl that, to the tenth year of her age, lived only upon air; and that she was afterwards married and had children.

10. Franciscus Citesius, physician to the king of France and the cardinal Richelieu, in his Opuscula hath a particular treatise concerning Joan Balaam. She was the daughter of John Balaam, a smith; her mother's name was Laurentia Chambela: she was born in the city of Conflans, lying upon the borders of Limosin, near the river Vien, of a just stature according to her age; somewhat rude of behaviour. About the eleventh year of her age, which was the thirteenth of the calends of March, *anno* 1599, she was seized with a continual fever, accompanied with very bad symptoms, amongst the rest a continual vomiting for twenty days together; her fever somewhat remitting, she grew speechless, and so continued for the space of twenty-four days. After which her speech returned, but full of raving and incoherence, all motion and sense of the parts below the head began to grow dull and languid; so that the œsophagus itself, the passage for meat and drink, was obstructed, nor from thenceforth could the girl be persuaded to take any food. About six months after she recovered the use of her limbs, only one hip, of which she is somewhat lame to this day; and the inability to swallow remains, whence she hath an extreme hatred to all sorts of meats and drink; the parts of the belly are all contracted and clung together, the other parts of the body remaining in good plight, her breasts large, her paps indifferently swelling, her arms and thighs fleshy; her face somewhat round, but swarthy, her lips reddish, her tongue somewhat contracted, but her speech ready; her hair, and nails, and whole body grows. No excrement proceeds from any part of her body, saving a small spittle, and a few tears; she has no purgation at her ears, nostrils, or by sweat; the skin of her whole body to the touch is cold and dry: nor is she made hot by any work, except in the arm-pits, and some places adjoining to the heart, though she is wholly employed in running to buy provisions, sweeping of the house, spinning, and such like. This maid continued thus fasting for the space of almost three years entire, and afterwards by degrees returned to her food, and to a good habit of body.

11. Gulielmus Fabritius tells of a Marsiacensian maid, that "she lived above fifteen years without either meat or drink, and that "she was then living when he wrote his book;" which was *anno* 1612; and promised a larger account of it at further leisure to Paulus Lentulus.

12. Licetus tells of a young maid of Piedmont, that *anno* 1601 (being then a great girl) was, by the command of the excellent prince Auria, brought to Genoa and there kept almost two months under strict guards; nothing came into her mouth but water, or diluted wine; and confirmed by undoubted experiment that fame that had gone of her fasting for divers years together.

13. "I myself," saith Wierus, "I speak of it without boasting, have lived four days entire without food or drink; and could have continued longer, were it not that I apprehended something worse from continual watchings. My brother hath persisted to the eighth day fasting,

(7.) Spotsw. Hist. Ch. of Scotl. l. 2. p. 69. Zacch. Qu. Med. leg. l. 4. tit. 1. p. 217. Clark's Mir. cap. 104. p. 505.—(8.) Johnson's Nat. Hist cl. 10. c. 2. p. 316. Schenck. Observ. l. 3. p. 306.—(9.) Ibid.—(10.) Francis. Cites. Opusc. Medic. p. 64, 65, 66. Horst. ad Donat l. 7. c. 1. p. 648. Treas. of Times, l. 6. c. 8. p. 550.—(11.) Fab. Observ. cent. 5. obs. 29. p. 310.—(12.) Zacch. Qu. Med. Legal. l. 4. tit. 1. p. 218.

without hurt, taking only a morsel of quince."

14. *Anno* 1470, Franciscus Nicholaus Petra-Underus, an Helvetian, after he had had five children by his wife, betook himself to a solitary life, far from any town, where he died, after he had lived full fifteen years without any manner of food or drink. He predicted several things that came to pass, and by his austere life made the belief of his fasting unquestionable. Certain it is that the bishop of Constantia, in whose diocese he lived, went to him, on purpose to see him, and after diligent observation, confirmed the truth of the report by his letters; and withal, for the greater certainty, he compelled him, upon his obedience, to taste some food, though very little, which caused him to have extreme pain in his stomach for three days after; for which Nicholaus told him beforehand was his fear: nor had only the bishop this trial of him, but divers princes of France and Germany went to him, to make experiment of the reality of his fasting, and found it accordingly. He himself spake but sparingly of it, and attributed it rather to his nature, than to any thing that was miraculous. Thus far Fulgosus. "And," saith Zacchias, "I chanced to see the picture of this Helvetian not long since, as it was drawn to the life; he was of a squalid aspect, and emaciated in a wonderful manner, so that his image would strike a kind of horror into those that looked upon it." He lived seventy years, and died upon the day of St. Benedict, *anno* 1470, after he had fasted twenty years.

15. In the popedom of Eugenius the Fourth there was one Jacobus, a Frenchman, who was an amanuensis in the court of Rome; this man falling sick of a disease, vowed a pilgrimage to Jerusalem in case he should recover; he performed it accordingly, and returned to Rome when Nicholas the Fifth was pope. It was the admiration of all men that he was observed neither to eat nor to drink any thing; and he solemnly swore that he had not done either for two years together.

16. In the reign of the emperor Lotharius, say the writers of the French Chronicles, there was a girl in Agro Tullensi of about twelve years of age, who lived three whole years without any kind of meat or drink, viz. from the year 822 to 825, when about the beginning of November she began again to take her meat and drink, as is usual with others to do. Fulgosus says this was *anno* 1320, and that her fasting came upon her after she had been at church and received the sacrament.

17. *Anno Dom.* 1595, a maid of about thirteen years of age was brought out of the dukedom of Juliers unto Collen, and there in a broad street, at the sign of the white horse, exposed to the sight of as many as desired it. The parents of this maid affirmed, that she had lived without any kind of food or drink for the space of three years; and this they confirmed by the testimony of divers persons, such as are worthy of credit. I viewed her with great observation; she was of a sad and melancholy countenance; her whole body was sufficiently fleshy, except only her belly, which was compressed, so as that it seemed to cleave to her backbone. Her liver, and the rest of her bowels, might be perceived to be schirrous by laying the hand upon her belly. As for excrements, she voided none; and did so far abhor all kind of food, that when one that came to see her, privately conveyed a little sugar into her mouth, she immediately swooned. But that which is most wonderful is, that this maid walks up and down, plays with other girls, dances and does all other things that are done by girls of her age; neither has she any difficulty of breathing, speaking, or crying out. The original of this was thus related by her parents: being recovered of a disease about seven years past, she fell into a loathing of food; so that sometimes, for three or four days, she

(13.) Wier. Oper. Lib. de Commentit. Jejun. §1 2. p. 754. Melch. Adam in Vitis Germ. Med. p. 188.—(14.) Fulgos. Exempl. l. 1. c. 6. p. 270, 371. Zacch. Qu. Med. Legal. l. 4. tit. 1. p. 218. Johnst. Nat. Hist. class. 10. cap. 2. p. 316.—(15) Fulgos. Ex. l. 1. c. 6. p. 207.—(16.) Gault. Tab. Chron. p. 595. Cites. Opusc. Med. p. 113. Horstis. ad Donat. l. 7. c. 1. p. 651. Fulgos. Ex. l. 1. c. 6. p. 206.

would eat nothing, then she took a little new milk; afterwards, for six or seven days, would neither eat nor drink: and when she had lived in this condition for four years, she altogether abstained from and loathed all manner of food; and so hath continued to do for the last three years, in which she hath neither eaten nor drank.

18. In St. Augustin's time one lived forty days without eating any thing; another, in the time of Olympiodorus the Platonist, who for so long as he lived neither eat nor slept, but only stood in the sun to refresh himself. The daughter of the emperor Clotarius fasted eleven years: and Petrus Aponus saw one that had fasted full eighteen years.

19. From Essere in Ethiopia we made towards Bigan, having taken in provision because we had four days journey thither. The way is something dangerous, by reason of certain Cafies, assassins, who murder the passengers. These can subsist three or four days together without eating any thing more than a little butter and two dates a day. They are of a large size, by a good span taller than the ordinary height of men, but very meagre and lean, and they never lie down.

20. Charles the Seventh king of France, having a jealousy that those about him (by the instigation of his son), did intend to poison him, abstained from all food so long, that when he would have eaten he could not, his passages being shrunk up with too much abstinence, and so he died miserably of famine.

21. Amongst the Mahometans there is a superstitious sect called dervises, whose sharp and strict penances far exceed those of the papists. Some of them live upon the tops of hills remote from any company, there passing their time in contemplation, and will rather famish than remove from their retired cells, where they would undoubtedly be pined to death, but that the people who dwell nearest to them (out of devotion) send some relief to them. Some of these do voluntarily impose upon themselves such long times of fasting, that they will not give over till nature is decayed and almost exhausted.

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22. ✧ There are many instances of persons existing for many days on liquids without any solid sustenance whatever: a curious circumstance of this kind is related in a small work entitled "A Narrative of a most extraordinary event, concerning those women who were saved out of the ruins of a stable, where they had been buried thirty-seven days by a heavy fall of snow from one of the mountains of the Alps near Piedmont in Italy." In order to the better understanding of some particulars in this narritive, it will be necessary to inform the reader, that the inhabitants of the Alps give the name of Valanca to a very considerable quantity of snow whirled about with great impetuosity by the wind; and therefore of sufficient force to tear up the stoutest trees from their roots, to beat down animals to the ground, and to suffocate them, as is too often the case with those who are indiscreet enough to attempt passing the Alps, and especially Mount Cenis, at a time judged improper by those who continually reside in such situations, and can therefore foretel by certain signs the sudden rise of these terrible whirlwinds.

The inhabitants of the Alps experience but too often the fatal effects of these falls of snow, or, as they are called, *valancas*. In the month of February and March 1755 there had been at Zurin a great fall of rain; and, as it generally snows in the mountains when it only rains in the plain, it cannot appear surprising, that during this interval there fell vast quantities of snow in the mountains, which of course formed several *valanca*: the bad weather which prevailed in so many other places, prevailed also at Bergomoletto, a small hamlet situated in that part of the Alps which separates the valley of Stura and Piedmont from

(17.) Fabrit. Obs. Chirurg. cent. 2. obs. 40. p. 116.—(18.) Johnst. Nat. Hist. class. 10. c. 2. p. 315, 316.—(19.) Vincent. Le Blanc's Travels, tom. 2. c. 17. p. 250.—(20.) Trenchfield Hist. improved, p. 61.—(21.) Clark's Mir. c. 128. p. 654.

Dauphigny

Dauphigny and the county of Nice. On the 19th of March many of the inhabitants of this hamlet began to apprehend that the weight of the snow which was already fallen, and still continued to fall, might crush their houses, built with stones peculiar to the country, cemented by nothing but mud and a very small portion of lime, and covered with thatch laid on a roof of spingles, and large thin stones supported by thick beams. They therefore got upon their roofs to lighten them of the snow. At a little distance from the church stood the house of Joseph Rocca, a man of about fifty, who with his son James, a lad of fifteen, had, like his neighbours, got upon the roof of his house in order to lighten the weight of it, and thereby prevent its destruction. In the mean time, the clergyman who resided in the neighbourhood, and was about to leave his home, in order to repair to the church and gather the people together to prayers, hearing a noise towards the top of the mountains, described two valancas driving headlong towards the top of the village; he immediately called out to Rocca to come down from the roof, that he might avoid the impending danger, and then made the best of his way to his own house.

Rocca hastened from the roof, and with his son fled as fast as he could towards the church; but he had scarcely advanced forty steps, when hearing his son fall just at his heels, he turned about to assist him, and raising him up, saw the spot in which his house, his stable, and those of some of his neighbours, stood converted into a huge heap of snow, without the least signs of either walls or roofs: such was his agony at this sight, and at the thoughts of being deprived in an instant of his wife, his sister, his family, and all the little he had saved, that he lost his senses, swooned away, and tumbled on the snow. His son now helped him; and coming to himself a little, he made a made a shift to get to a friend's house at the distance of a hundred feet from the spot where he fell: Mary-Anne, his wife, who was standing with her sister-in-law Anne, her daughter Margaret, and her son Anthony, little boy two years old, at the door of the stable, looking at the people throwing the snow from the houses, and waiting for the ringing of the bell that was to call them to prayers, was about to return to the house to light a fire, and air a shirt for her husband; but before she moved she heard the priest call out to them to come down quickly, and raising her trembling eyes, saw the before-mentioned valancas set off, and roll down the side of the mountain; at the same instant she heard a terrible report from another quarter, which made her quickly retire with her family, and shut the door of the stable; and happy it was for her that she had time to do so, as this noise was occasioned by another immense valanca, the sole cause of all the misery and distress she had to suffer during so long a period, for in a very short time the snow was lodged about forty-two feet in height, two hundred and seventy in length, and about sixty in breadth.

The inhabitants of Bergemoletto, whom it pleased God to preserve from this disaster, being gathered together to sum up their misfortunes, first counted thirty houses overwhelmed; and then every one calling over those they knew, twenty-two persons were missing, of which number was their parish priest, who had lived among them forty years. The news of this terrible disaster soon spread over the neighbourhood; and all the friends and relations of the sufferers, with many others, to the number of three hundred, flocked from the adjacent villages to give their assistance on this melancholy occasion. Rocca, notwithstanding his great love for his wife and family, and his strong desire to recover part of what he had lost, was in no condition to assist them for five days: in the mean time the rest were trying, by driving iron rods through the hardened snow, to discover any of the roofs; but their exertions were fruitless, the great solidity and compactness of the valanca, the vast extent of it in length, breadth, and thickness, together with the snow that still continued to fall in great quantities, eluded all their efforts; so that after some days labour they were obliged to desist till

till the valley should begin to assume its pristine form by the melting of the snow and ice from the setting-in of the warm winds which continued to blow from the end of March till the 20th of April.

On the 18th of that month they began to resume their interrupted labours: all the persons who were missing were found dead, except those of Rocca's family. Assisted by his two brother's-in-law, and his son, he at length penetrated to his house, but found in it no dead bodies: knowing that the stable did not lie a hundred feet from the house, they immediately directed their search thither, and having got a long pole thrust through an aperture, they heard a hoarse and languid voice issue from it, which seemed to say, "Help, my dear husband! help, my dear brother! help!" The husband and brother thunder-struck, and at the same time encouraged by these words, fell to their work with redoubled ardour, on the place whence they heard the voice, which grew more and more distinct as the work advanced. It was not long before they made a pretty large opening, through which the brother descended as into a dark pit, asking who it was that could be alive in such a place? Mary Anne knew him by his voice, and answered with a trembling and broken accent intermixed with tears of joy, "'Tis I, my dear brother, who am still alive, in company with my daughter and sister-in-law, who are at my elbow; God, in whom I have always trusted, still hoping that he would inspire you with the thoughts of coming to our relief, has been graciously pleased to keep us alive." The passage being enlarged, they were taken out with all convenient speed; and being carried to a friends house, and there treated on thin diet, and in small quantities at a time, as suited their state of inaction, when their strength was a little recruited, they gave an account that they had subsisted all that time on the milk of two goats which had been shut up with them, and about a dozen of chesnuts, that they lay in the manger, where they found some hay, with which they fed the goats; that one of the goats becoming dry, the other, fortunately with kid, dropped it, which having killed, this goat yielded them about a pint of milk each day, till their deliverance; that the little boy of two years old died in a short time after they were confined in the stable, as did an ass and some hens, which then happened to be in the same place; and that they suffered exceedingly from cold and wet, the snow continually dropping upon them as they lay in the manger.

These poor sufferers were relieved by the munificence of the king of Sardinia, their sovereign, and the several donations they otherwise received, which enabled them to rebuild their house, and set their affairs to rights. In April 1757 they all enjoyed perfect health except Mary Anne, who experienced a dimness of her sight, by being too hastily exposed to the light. The others returned to their field labours, and continued to lead the same life they had done before their misfortunes.

23. ⟡ On the 17th of December 1760, as nine labourers were workiug in a mine of pit-coal, near Charleroy, one of them chanced to make a breach in a place which contained all the collected waters of an old pit they knew nothing of; and these waters came upon them so suddenly, and with so much impetuosity, that two of them had scarcely time to make their escape by getting to the well for drawing up the coals, and these two were hauled up in the basket that served for the purpose. The seven others were carried away by the torrent amidst the rubbish it swept along with it; one of them, by name Everard, of the age of thirty-three, was fortunate enough to escape death by climbing up to a more elevated place near the opening, for supplying the bottom of the mine with air. The waters having afterwards flowed away into the lower parts, Evrard found himself secured from them, but hemmed in between the two openings, now blocked up by the sinking-in of the adjacent parts of the pit, which had been loosened by the water. His clothes were wet, the bad

(22.) Universal Mag. vol. xxxvi. p. 250.

air incommoded him greatly, and he suffered much from the different things that sruck against him while he was hurried away by the current; yet all this did not hinder him to cry out often, and for a long time, but in vain; and having got to the little height, his place of refuge, he was so oppressed with lassitude that he fell asleep: on waking, he found his clothes dry, but had no other provisions than four candles he remembered he had put in his pockets, of which, however, he made no use during his abode in this abyss; being unable, notwithstanding the pressing calls of hunger, to conquer the disgust he had against eating that disagreeable tallow. His only resource, therefore, during the nine days he remained in this state, was the same water that occasioned his disaster, and of which he drank three times. So long, and severe a fasting left him strength enough, however, for going and coming, in order, if possible, to make himself heard; but he says that he often found himself exceedingly drowsy, and believed he had slept a great deal, which, indeed, was the best he could do.

During this whole time his companions, who believed that all those who had been carried off by the torrent were dead, gave themselves no trouble to go in quest of them; so that it was not till the 26th that they set about clearing away the rubbish, to find their bodies: Everard heard the noise they made, and even a part of what they said, which was enough to induce him to cry out, and to knock with a pointed hammer which he had with him: but a new circumstance had almost rendered his endeavours fruitless; his companions took him for a ghost, and dared not to proceed farther in their work. Fortunately for him, another troop came, who were a little in liquor, and consequently bolder; these worked on without fear, to come to him: the first opening he perceived, he seized one of them by the neck, and did not let go his hold till he saw himself at the top of the well. He was brought to the house of the rector of the parish, where upwards of a hundred persons were assembled: the air did not incommode him; but perceiving three apples roasting at the fire, he snatched them up and devoured them with great greediness, and this repast was followed by three small glasses of white wine. He was conveyed to a neighbouring house, where M. Santorin, surgeon-major of Charleroy, first put him under a regimen of six cups of broth, and as many biscuits, per day; a little veal and fowl were afterwards added, and by degrees he was brought to his usual regimen. But it was near six days before he could get any sleep, and about three weeks before he was able to return home, though only a quarter of a league distant from the house where he was taken care of. It was also a long time before he was well enough recovered for resuming his labour.

Several examples of persons who lived for a long time without any other nourishment than water, may be found in the Memoirs of the Academy of Sciences at Paris.

24. ✧ Joanna Crippen, of Chardstock in Dorset, going from thence on the 24th of January 1708—9, the day of Chard market, in order to procure work from her master, she being a spinner of yarn or worsted, and coming home with some of her neighbours, it snowed exceedingly hard. As the snow was deep, she was obliged to enter a poor cottage for shelter, where she requested leave to remain in the chimney-corner for that night, and offered a penny to the woman of the house which she refused. The persons who had accompanied her had gone to their respective places of abode, which was not far from the house where she begged leave to stay, so that she was left alone, and had to walk almost a mile to her own home: she had no manner of sustenance with her, and carried only a quarter of tobacco, a pound of worsted yarn, and in her pocket three pence in copper. Being forced out of this place, she was obliged to travel as well as she could towards her own habitation; but she had not proceeded far, when she was met by a man of the parish, who seeing her trembling among the snow in a ditch, assisted her to get up, and desired her to follow his tract, which she did pretty well: she

(23) Universal Mag. vol. xxxviii. p. 119.

however

however had not advanced a quarter of a mile, when she was forced to lie down under a hedge, having lost one of her shoes, and her clothes, which were very mean, were torn almost from her back with the brambles and thorns. In this place she lay from Monday evening, about six o'clock, until Sunday following, about four in the afternoon, when she was discovered by some persons living in the neighbourhood, who went out with poles, shovels, &c. in search of her: after some time spent in looking for her, she was found buried in four feet of snow, it being more than so much higher before the thaw; one of the men thrusting at her with his pole, cried out, "she was there;" and the rest advancing and opening the snow, one of the men said she was alive. She immediately spoke to them, and begged he would not *poot* her too hard (such was her expression) for she was almost naked, and she begged that some women would come to her and take her out, which was accordingly done: she had neither stockings nor shoes, and only an old whittle about her shoulders with a hole in it, which she had cut through; and to quench her thirst, she drank the snow which melted down over her. She was conveyed to the house of Mr. Bowdich, the author of this account, who ordered great care to be taken of her. She had a mortification in one of her toes, but afterwards recovered her strength and spirits: she was very sensible when first taken out, and knew every body perfectly well. Her tobacco and three-pence were in her pocket: she had no manner of food with her, neither bread nor any eatable whatever.

25. ✧ We are told by Hasselquist, that gum-arabic is capable of supporting animal life for a considerable time: "The Abyssinians," says he, "make a journey to Cairo every year to sell the products of their country, slaves, gold, elephants, drugs, monkies, parrots, &c. they must travel over terrible deserts; and their journey depends as much on the weather, as a voyage at sea; consequently they know as little as a seaman how long they must be on the journey, and the necessaries of life may chance to fail them when the journey lasts too long. This happened to the Abyssinian caravan in the year 1750, their provisions being consumed when they had still two months to travel. Necessity obliges us often to use things for food before unheard or unthought-of. This happened in the case in question: they were obliged to search for something amongst their merchandize, wherewith they might support life in this extremity, and found nothing more proper than gum-arabic, of which they had carried a considerable quantity with them; this served to support above a thousand persons for two months.

Gum-arabic is gelatinous, and undoubtedly contains some nourishing particles. But here we may ask whether this food did not render these poor people very costive? It must in all probability have had this effect; but of this I could not learn any circumstances, I know however that the caravan arrived safe at Cairo without any great loss of people, either by hunger or diseases.

26. ✧ Gilbert Jackson, son of James Jackson, feuar in Curse-Crange, Scotland, and Elizabeth Bell his spouse, being about fifteen years of age, fell sick and complained of pains all over his body, on the third of Feb. 1716, when the king's army was marching by their dwelling-house from Perth to Dundee; and towards the end of the said month he was seized with a violent fever, in which he continued for three weeks and then recovered.

In the beginning of April following he fell again into a fever, in which he continued for the space of three weeks; and during that fever he had a shaking in his body, as if he had been paralytic.

Upon the 10th of June he fell into a violent fever again, when he became dumb, lost his appetite entirely and the use of his limbs, and continued without eating or drinking, though every means were used to make him do both. He recovered from this fever on the 17th of May 1717 but continued still dumb, without eating or drinking, or having the use of his limbs till the 10th of June the same year, when he was again seized with

(2.) Philos. Transactions Abridged, vol. 5. p. 358.—(25.) Hasselquists Travels in the Levant. Universal Mag. vol. xxxviii. p. 91.

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an extraordinary fever, and next day recovered his speech, but continued in the fever without eating or drinking any thing, or having the use of his limbs, till the eleventh day of November following, when he recovered his health pretty well, and the strength of one of his legs: and thus he continued without eating or drinking, only washed his mouth sometimes with water; and always when he saw the rest of the family going to take any kind of food, the sight of it being altogether disagreable to him, he retired.

On the 10th of June 1718 he fell into a fever again, which continued till the beginning of September, when he recovered from the fever, but could not be induced to take any kind of meat or drink; and thus he continued in pretty good health and fresh-coloured, till the 9th of June 1719, when he was again seized with a severe fever; and upon the 10th, at night his father pressed him very much to take a little milk, boiled with oatmeal, which he at length agreed to, and he took a spoonful of it, which stuck so long in his throat, that his parents thought he had been choaked: and afterwards, he took so little food, that a halfpenny loaf served him eight days. All the time he fasted he had no evacuation, and he did not get any benefit that way till fourteen or fifteen days after he began to eat. After this he recovered his health pretty well, but still wanted the use of one of his limbs.

27. ✧ The following case of a man who lived eighteen years on water, by Robert Campbel of Kernan, was read before the Royal Society December the 9th 1742. John Ferguson, a native of the parish of Killmellfoord in Argyleshire, happened about eighteen years ago to overheat himself on the mountains in pursuit of cattle, and in that condition drank excessively of cold water from a rivulet near which he fell asleep. He awaked about twenty-four hours after, in a high fever, during the paroxysms of which his stomach could retain no aliment but water, or clarified whey; and this has continued to be the case ever since that time. Whey however he uses only seldom, there being no such thing to be had by persons of his condition in that country, for many months in the year. Archibald Campbel, of Ineverliver, to whom this man's father is tenant, carried him to his own house, and locked him up in a chamber for twenty days, and supplied him himself with fresh water, in greater quantity per day than an ordinary man could use for common drink. At the same time he took particular care that it should not be possible for his guest to supply himself with any other kind of aliment without his knowledge; yet after that space of time he found no alteration in his countenance or strength. He is now about thirty-six years of age, of a middle stature, a fair and fresh complexion, and a healthy, though not seemingly robust constitution. His habit of body is meagre, but in no remarkable degree. He is commonly employed in looking after cattle, in consequence of which he is obliged to travel four or five miles a day in that mountainous country.

28. ✧ Some colliers working in a coal-pit at Horstol, about half a league from Liege, one of them in February 1683-4 pierced a vein of water, which gushing in violently drowned one of them. Those who were near the mouth of the pit were drawn out; but four of them being farther within, saved themselves in a little ascent within the mine. Twenty-four days were spent in drawing off the water, and on the twenty-fifth they were drawn out. "I saw and examined them myself," says the author of this account: "they had not a morsel of bread with them, but lived on the water of a little fountain, which broke out near them; two bottles of this water I caused to be evaporated, but nothing except a scarcely perceptible calx remaining."

29. ✧ To the above it may not be improper to add the following instances of animals which have existed a long time without food. Sir William Hamilton, in a letter to Sir Joseph Banks in the 73d vol of the Philosophical Tansactions, giving an account of the earthquakes which happened

(26.) Philos. Transactions abridged, vol. vii. p. 668.—(27.) Ibid. vol. x. p. 238.—(28.) Ibid. vol. iii. p. 111.

pened in Italy between the months of February and May 1783, says, "I must mention a remarkable instance I met with of animals being able to live long without food, of which there have been many examples during these present earthquakes. At Soriano two fattened hogs that had remained buried under a heap of ruins were taken out alive on the forty-second day: they were lean and weak, but soon recovered." Afterwards, in his description of the effects of the earthquakes at Messina, he says: "A curious circumstance happened here also to prove that animals can remain long alive without food: Two mules belonging to the duke de Belviso remained under a heap of ruins, one of them twenty-two days, and the other twenty-three; they would not eat for some days, but drank water plentifully, and are now recovered. There are numberless instances of dogs remaining many days in the same situation; and a hen belonging to the British vice-consul at Messina, that had been closely shut up under the ruins of his house, was taken out on the twenty-second day, and is now recovered; it did not eat for some days, but drank freely; it was emaciated, and showed little signs of life at first. From these instances and those related before of the hogs of Sorian, and several others of the same kind, that have been related to me, one may conclude that long fasting is always attended with great thirst and total loss of appetite."

A similar instance occurred some years ago in Derbyshire. During the heavy snow which fell on the night of the 7th of January 1776, a parcel of sheep belonging to Mr. John Wolley of Matlock, in that county, which were pastured on that part of the East Moor that lies within the manor of Matlock, were covered with the drifted snow. In the course of a day or two, all the sheep that were covered with the snow were found again, except two, which were consequently given up as lost; but on the 14th of February following, some time after the break of the snow in the valleys, and thirty-eight days after the fall, as a servant was walking over a large parcel of drifted snow, which remained on the declivity of a hill, a dog he had with him discovered one of the two sheep that been lost, by scenting it, through a small aperture, which the breath of the sheep had made in the snow. The servant upon this dug away the snow, and released the captive from its prison. It immediately ran to a neighbouring spring at which it drank for a considerable time, and afterwards rejoined its old companions, as though no such accident had befallen it. On inspecting the place where it was found, it appeared to have stood between two large stones, which lay parallel to each other, at about the distance of two feet and a half, and probably were the means of protecting it from the great weight of the snow, which in that place was several yards thick. From the number of stones around it, it did not appear that the sheep had been able to pick up any food during its confinement. Soon after, its owner removed it to some low lands; but as it had nearly lost its appetite, it was fed with bread and milk for some time. In about a fortnight after its enlargement it lost its sight and wool, but in a few weeks after they both returned again, and in the course of the following summer it was quite recovered. The remaining sheep was found dead about a week after the discovery of the other.

30. ⟡ A sheep, the property of Thomas Hall of Fourdray-house, was, March the 10th 1785, taken out of a pit in which it had been buried under the snow thirteen weeks and four days. It died soon after being exposed to the air, and was so much wasted for want of food, that the whole carcase weighed but eight pounds.

(29.) Gent. Mag. vol. lv. part. 1. p. 25.—(30.) Ibid. p. 321.

CHAP.

CHAP. XXII.

Of such as refused all Drink, or to taste of any liquid Thing; or else found no Need thereof.

Lysimachus, king of Thrace, was shut up in a streight by king Dromichetes, in such manner that, for very extreme thirst, he was driven to yield himself and all his army to the mercy of his enemy. After he had drank, being now a prisoner, "Gods!" said he, "for how little a pleasure am I become a slave, who, but a while since, was a king." Had his constitution been like unto that of some of those which follow he had saved his kingdom and army; so might he also, if he had rested contentedly at home with the enjoyment of his own: but his ambitious thirst after sovereignty made him set upon a prince, who had given him no provocation: so his own thirst was apparently punished in that of another kind. But let us turn to such as had little or no acquaintance with thirst.

1. Pontanus writes, that in his time there was a woman, who in all her lifetime did never drink either wine or water; and that being once forced to drink wine by the command of Ladislaus, king of Naples, she received much hurt thereby.

2. Julius Viator, a gentleman of Rome, descended from the race of the Voconians, our allies, being fallen into a kind of dropsy between the skin and flesh during his minority and nonage, and forbidden by the physicians to drink, so accustomed himself to observe their direction, that naturally he could abide it; insomuch that all his old age, even to his dying day, he forbore to drink.

3. There was in the city of Naples one of the family of Tomacelli, who never drank, says Cœlius.

4. Aristotle, in his book of drunkenness, writes of some that familiarly eat of salt meats, and yet were never troubled with thirst in such manner as to have need to drink.

5. Mago the Carthaginian did three times travel over the vast and sandy desarts of Africa, where no water is to be met with, and yet all that time he fed upon dry bran, without taking any thing that was liquid.

6. Lasyrtas Lasionius did not stand in need of any drink, as the rest of mankind do, nevertheless he voided urine frequently as other men: many there were who would not believe this, till they had made trial thereof by curious observation: they staid with him thirty days in the heat of summer; they saw he abstained from no kind of salt meats, and yet drank not. It is true that this man drank at some times, but never had any need to do it.

7. A nobleman of Piedmont being sick of that kind of dropsy, sent for Dr. Albertus Roscius, who finding the dropsy confirmed, and the patient averse to all kind of remedies, he said thus to him: "Noble sir, if you will be cured, and perfectly freed of this mighty swelling, that is, if you desire to live, there is an absolute necessity that you determine with yourself to bear patiently that thirst wherewith you are so tormented: if you will do this, I hope to cure you in a short time." The nobleman, at the hearing of this, did so far command himself, that for a month he refrained not only from all kind of drink, but not so much as tasted of any thing that was liquid: by which means he was restored to his former health.

8. Abraames bishop of Carras, saith Theodoret, lived with that rigorous abstinence, that bread and water, bed and fire seemed superfluous to him. It is said of this great man, that he drank not, nor made use of water wherein to boil his herbs, or any other thing: but his manner was to feed upon endive and lettuce, and fruits, and such other things as were to him both meat and drink: and from these also he used to abstain till the

(1.) Marcel. Donat. Hist. Med. Mirab. l. 6. c. 3. p. 306.—(2.) Plin. Nat. Hist. l. 7. c. 18. p. 166.—(3.) Cæl. Rhod. Antiq. Lect. l. 13. c. 24. p. 602.—(4.) Schenck. Obs. l. 3. p. 309.—(5.) Athen. Deipnosoph. l. 2. c. 6. p. 44.—(6.) Ibid. p. 45.—(7.) Fabrit. Obs. Chirurg. cent. 4. Obs. 41. p. 319.

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evening. Yet was he a person of great liberality to such as were his guests: these he entertained with the best bread, the most generous wines, the better sort of fishes, and all such other things as a generous mind and a real love could produce, and himself would take upon him to be carver, and to distribute to every man his portion.

9. That is also wonderful which Theophrastus thought fit to insert into his writings, that there was one Philinus, who, throughout the whole course of his life, never made use of any manner of drink, no nor of food neither, excepting only milk.

CHAP. XXIII.

Of such men as have used to walk and perform other strange Things in their Sleep.

They tell of a tree in Japan that flourisheth and is fruitful, if kept in a dry earth, but with moisture (which causeth other trees to flourish) this tree withereth. Whereas sleep binds up the senses, and obstructs the motion of the rest of mortal men, there are some who have been found not only to walk, but to perform divers other kind of actions in their sleep, with as much dexterity and exactness, as others could have done when awake, and which all their own courage would not perhaps have permitted themselves to attempt with their eyes open.

1. A young man of a choleric constitution lying asleep upon his bed, rose up thence on the sudden, took a sword, opened the doors, and muttering much to himself went into the street, where he quarrelled alone, and fancying that he was in a fight with his enemies, he made divers passes, till at length he fell down, and through an unhappy slip of his sword, he gave himself a dangerous wound upon the breast. Hereupon being awaked and affrighted, and dreading lest such his night-walkings might at some time or other create great dangers he sent for me to be his physician, and was accordingly cured.

2. John Poultney, born in Little Sheepy in Leicestershire, was herein remarkable, that in his sleep he did usually rise out of his bed, dress him, open the doors, walk round about the fields, and return to his bed not awakened; sometimes he would rise in his sleep, take a staff, fork, or any other weapon that was next his hand, and therewith lay about him, now striking, now defending himself, as if he were then encountered or charged with an adversary, not knowing, being awaked, what had passed. He afterwards went to sea with the famous, but unfortunate, sir Hugh Willoughby, knight, and was, together with all the fleet, frozen to death in the North-East Passage about Nova Zembla.

3. "I knew a man," saith Henricus ab Heeres, "who, when he was young, professed poetry in a famous university; when in the day-time he used to bend his mind, how he might yet better turn such verses as he had often before corrected, not able to perform it awake, rising in the night he hath opened his desk, he hath writ, and oftentimes aloud read over what he had written: which done, he hath applauded himself with laughter, has called to his chamber-fellow to applaud him also, then putting off his shoes and clothes, shutting his desk, and laying up his papers, as he had done in the evening before, he has returned to his bed and slept, till he was called up, utterly ignorant of all he had done in the night. In the morning, after a short prayer, returning to his studies, not having yet seen his papers, labouring with his former day's care how to fill up the gap in his verses, taking his papers he found them supplied as he would desire, and that with his own hand. As one that was planet-struck, he was seriously solicitous, whether it was done by a man or some evil genius: he besought his companions, and that with tears, when they laugh

(8.) Drexel. Oper. tom. 1. p. 796.—(9.) Cæl. Rhod. l. 11. c. 13. p. 500.
(1.) Zacut. Lusitan. Prax. Admirand. l. 1. obs. 43. p. 33, 34.—(2.) Burt. Disc. of Leicestershire, p. 254. Full. Worth. in Leicest. p. 137.

at him, that if possible they would free him of his perplexity. They telling him what had been done, for they waking had seen him, and yet gaining no credit with him, the night after, after his walking they led him to another bed, they laid his head on a pillow, which they had fitted to the place of the feet, and in his gown, which by chance he kept on, they committed him to his rest. When he awaked, which was not till fair day, they stood by him, and when he denied all, especially that he had risen, and had read and written such things, they convinced him by so many circumstances. The wonder is, that he having a happy memory, should yet remember nothing at all of his so long study and writing in his sleep. For I have observed him at it, sometimes for three or four hours; but this is yet more wonderful, that his walking in the night, his reading, writing, and pronunciation little differed, nay not in the least, from the same by him in the day; whereas in others, for the most part, all these are imperfectly as in men that are drunk, or children that are learning to walk and speak. But what is most of all strange, and beyond my understanding, is, that having long after left the schools, and married a wife, a very virtuous person, yet concealing some things from her, as 'tis usual in marriage, as oft as he rising, and taking his child out of the cradle, walked about the house, his wife followed him; being asked by her, he would discover the secrets of his heart, answering to all the demands of his wife with exact truth, and without any equivocation: so that what she could no way gain from him awake by all her blandishments, and such things as then she was ashamed to ask him, he would discover in his sleep, and without any reserve upon her single question. Himself often wondering, how that which he thought was committed to his breast alone, should enter the heart, and get upon the tongue of his wife. When he was about to rise, his wife would embrace, and endeavour to retain him, but all in vain; when she held him, or spake to him, he would either draw her after him, or gently call her: or if she was asleep, he would walk alone. About the fortieth year of his age he left off this custom, unless he had drank freely over-night. They that had seen him walking, and reading, and writing, his companions, his wife, and whole family being desired to observe it, affirm, that his eyes were wide open, yet he seriously and sincerely affirmed, that he saw not in the least.

4. Johannes Oporinus (an excellent printer) night growing on, was shut out of the city, together with my father Thomas Platerus; and that they might pass the night the better, as being in a place where they wanted accommodations, they set upon the correction of a Greek copy. Oporinus read the text, and though falling asleep, yet he ceased not to read. Being afterwards awaked, he remembered not any thing he had read, although it was not less than an entire page.

5. Horstius writes of one, who in his sleep would dream he was to ride a journey, whereupon once he rose up, put on his cloaths, boots and spurs, got up into the window, where he sate straddling, smiting the walls with his spurs till he was awaked.

6. There was a man at Helmestadt, who rose in his sleep, went down stairs into a court, from thence towards the kitchen, near which was a deep well, into this he went down, holding fast to the stones by his hands and feet; but when he touched the water, with the cold thereof he was awaked, and finding in what danger he was, he made a pitiful outcry, which awaked those in the house, who having found him, got him out, and brought him into his bed, where he lay many days speechless and immoveable, being exremely weakened with fear, cold, and crying.

7. We read of an Englishman in Paris, who rose in his sleep, unlocked the door, took his sword, and went down towards the river Seine, where having met with a boy

(3.) Henric. ab Heer. Observ. Medic. l. 1. obs. 2. p. 32, 33.—(4.) Plater. Obs. l. p. 12—(5.) Schenck. Obs. l. 1. p. 65.—(6.) Ibid.

boy he killed him, and so returned still asleep to his bed.

8. Strange is that history of a young gentleman, who in his sleep arose naked, carrying his shirt in his hand, and by the help of a rope clambered up to a high turret in the castle where he was at that time; here he found a nest of magpies, which he robbed, and put the young ones into his shirt, and so by the same rope descended, and returned to his bed. The next morning being awaked, he told his brother how he dreamed that he had robbed a pie's nest, and withal wondering what was become of his shirt, rose, and found it at his bed's feet with the young ones wrapt up in it.

9. When I was sleepy I used to go to bed, yet as I lay there, I still read something or other; and though I fell aleep in reading, yet I continued to read: and being awaked, could remember I had read, but what, by reason of my sleep, I could not discover. So using after supper to play upon the lute, and falling asleep, I have yet persisted to play for some time, which both the by-standers have affirmed to me, and myself could observe, especially since' sometimes, being asleep, my lute hath fallen out of my hands.

10. Delrio hath a relation of what fell out at Leon in Spain, in a convent of religious persons, not twenty years before he wrote this book, and saith, he knew the persons to whom it happened. "A layman," saith he, "used in the day-time to teach the children their catechism, and the same thoughts did recur to him in his sleep; so that he would sing and teach, exhort and chide the boys with as much noise and fervency in his sleep, as he used when awake. By this means he much disturbed such as were of the neighbourhood; whereupon another layman that lodged the nearest to him, often told him of it, and once above the rest threatened him (in jest only) that if he persisted to make this noise, he would rise in the night, come to his bed, and with a whip of small cords drive away that kind of intemperance of his. What did Gundisalvus in this case? (for so he was called that was thus threatened) he rose in the middle of the night in his sleep, went forth in his shirt, entered the chamber of his colleague with a pair of tongs in his hand, and came directly to the bedside of him that had menaced him with whipping. It fell out, that the moon shone, the night was uncloudy and clear, and the man lay awake in his bed, who observing him as he came, armed in such manner, leapt from his bed to the other side of the chamber. Gundisalvus struck three or four times at the bolster with his tongs, and having thus done, returned as he came. In the morning being asked about it, he said, "he remembered nothing about it: that he never had the least purpose in his mind to do it, only he had thought with himself, that in case the other should come to him (as he said) with his whip, he would catch up the tongs, and with them affright and drive him away."

11. Gregorius Horstius, in one of his epistles to Fabricius, sets down this history: "The last year, upon the twentieth day of April, a kinsman of mine that dwelt in the same house with me in Wittenberg, came home in the evening somewhat in drink; to bed he went, and slept well till about twelve o'clock at night: then it was that he got up in his sleep, walked to and fro for awhile, and then hastily went to the window, and got out. The unusual stir awaked me, who lay in the same chamber, and recollecting with myself, betwixt sleep and wake, that this young man was one of those whom they call somnambulators, or sleep-walkers, called my servant, and asked him, if the young man was in bed with him? who replying, No, up he got, and came to the window, hoping to have found him sticking there, and to have pulled him back. But alas! just as I came he fell from the third story of the house (fourteen ells high) into the paved street below, where

(7.) Schot. Phys. Curios. l. 3. c. 22. p. 514. — (8.) Schenck. Obs. l. 1. obs. 1. p. 65. — (9.) Plater Ob. l. 1. p. 12.—(10.) Delrio, Disq. Magic l. 1. c. 3. qu. 3. p. 22, 23. Schot. Phys. Curios. l. 3. c. 22. p. 514, 515.

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he lay for some time speechless and immoveable. I expected he had been dashed to pieces, but I found it otherwise; and though much hurt, after some time he was recovered."

12. Peter Galantier, an honest and strong man, in the fortieth year of his age, and anno 1605, went to Neopolis, by the Neodunensian lake, to visit his friends, and to be present at a wedding that was then there. Towards night, being urged to drink more liberally than he had a mind to do, he, on purpose to avoid it, withdrew himself into a chamber in the second story of the house. He was fallen into a very heavy and deep sleep, and about the midst of the night dreaming (that to avoid drinking) he was going into the garden, he arose from the bed, got out of the window, and fell thence to the ground. Waked thus from his sleep, with his cries and groans he awaked the servants of the house, who brought him into the kitchen half dead, but in a few days he recovered, is now well, and hath never since been this way disturbed.

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13. ✧ Paying a visit to a friend, says a foreigner, I met there an Italian gentleman, called Agostine Fosari, who was it seems a night-walker, or person who, whilst asleep, does all the actions of one awake. He did not seem to exceed the age of thirty; was lean, black, and of an extremely melancholy complexion. He had a sedate understanding, great penetration, and a capacity for the most abstract sciences. His extraordinary fits generally seized him in the wane of the moon, but with greater violence in the autumn and winter than in spring and summer. I had a strange curiosity to be an eye-witness of what was told me, and had prevailed on his valet-de-chambre to give me notice when his master was likely to renew his vagary. One night, about the end of September, after supper, the company amused themselves with little plays, and Signior Agostine made one among them. He afterwards retired and went to bed about eleven: soon after his valet came, and told us, that his master would that night have a walking fit, and desired us, if we pleased, to come and observe him. I went to his bedside with a light in my hand, and saw him lying upon his back, with his eyes open, but fixed, which was a sure sign, it seems, of his approaching disorder. I took him by the hands, and found them very cold; I felt his pulse, and found it so slow, that his blood seemed to have no circulation. At or about midnight, Signor Agostine drew the curtains briskly, arose, and dressed himself well enough. I approached him with the candle at his very nose, found him insensible, with his eyes still wide open and immovable. Before he put on his hat he took his belt, out of which the sword had been removed for fear of accidents, as some of these night-walkers will deal about their blows like madmen without any reserve.

In this equipage did Signior Agostine walk backwards and forwards in his chamber several times; he came to the fire-side, sat down in an elbow chair, and went a little time after into a closet, where was his portmanteau, and put the key into his pocket, whence he drew a letter, and placed it over the chimney. He went to the bed-chamber door, opened it, and proceeded down stairs: when he came to the bottom, one of the company getting a great fall, Signior Agostine seemed frighted at the noise, and mended his pace. The valet bid us walk softly, and not to speak, because when any noise was made near him, and intermixed with his dreams, he became furious, and ran with the greatest precipitancy as if pursued.

He traversed the whole court, which was very spacious, and proceeded directly to the stable. He went in, stroked and caressed his horse, bridled him, and was going to saddle him, but not finding the saddle in its usual place, he seemed very uneasy like a man disappointed; he however mounted his horse, gallopped to the house-door, which was shut, dismounted, and taking up a cabbage-stalk, knocked

(11.) Fabrit. Obs. Chirurg. cent. 2. obs. 84. p. 159.—(12.) Ibid. Obs. 85. p. 162.

furiously

furiously against the door, and after a great deal of labour lost, he remounted his horse, guided him to the pond, which was at the other end of the court, let him drink, went afterwards and tied him to his manger, and then returned to the house with great agility. At the noise some servants made in the kitchen, he was very attentive, came near the door, and clapped his ear to the key hole; but passing all on a sudden to the other side, he entered a low parlour, where was a billiard table, and walking backwards and forwards, used the same postures as if he had been actually playing. He proceeded thence to a pair of virginals, upon which he could play pretty well, and made some jingling. At last, after two hours exercise he returned up stairs to his chamber, and threw himself, in his clothes, upon the bed, where, we found him next morning at nine in the same posture we had left him. For upon these occasions he ever slept eight or ten hours together. His valet told us there were but two ways to recover him out of these fits: one was to tickle him strongly on the soles of his feet; the other, to sound a horn or trumpet at his ears.

CHAP. XXIV.

Of the long Sleeps of some, and of others that have been able to subsist for Months and Years without it, or were with Difficulty brought to it.

We read of the Persian kings that they had always about them some one familiar friend, whose office it was to come betimes in the morning to their bedsides, and to raise them up from their sleep with such an admonition as this; *Consurge, Rex, & obi negotia quæ te obire voluit Mesoromasdes*, "Rise, O king, and go about that business whereunto thou art appointed by Mesoromasdes." Sharper monitors than these would not have been sufficient to have awaked some of those dormice hereafter mentioned.

1. I have known one, saith Platerus, that slept three days and three nights together upon foregoing weariness, without being excited thereto by any drunkenness, or the taking of any soporiferous medicine.

2. William Foxley, pot-maker for the mint in the tower of London, fell asleep on Tuesday in Easter-week, and could not be waked with pinching or burning, till the first day of the next term, which was full fourteen days; and when he was then awaked, he was found in all points as if he had slept but one night. He lived forty years after: this matter fell out in the thirty-seventh year of king Henry the Eighth's reign.

3. Plutarch tells out of Aristotle, that the nurse of one Timon used yearly, after the manner of some wild beasts, to lie hid for two months together, without any other evidence of life all that while, save only that she breathed.

4. It is not fit to pass by a thing of admirable novelty. There was, saith Crantius, a young scholar at Lubeck in the time of pope Gregory the Eleventh, who (that he might sleep without disturbance), betook himself to a private place, where none knew where he was. He was sought for, and being not found, it was thought he was returned into his own country. There passed seven years from the time wherein he had lain himself down. It then fell out, that one finding a chest behind a wall in the chamber, determined to see what was in it, where he found this young man asleep, whom he shook with such violence, that he awaked him. His face being without change and undisfigured from what it had used to be, he was easily known to all his former acquaintance, who were amazed at what had passed. He, for his part, supposed that he had slept but one night and some part of a day.

5. Marcus Damascenus writes, that in his time there was a rustic in Ger-

(13.) Universal Mag. vol. xxviii. p. 231.

(1.) Fœlix Plat. in Obs. l. 1. p. 6. — (2.) Bak. Chron. p. 428. Stowe's Chron. p. 591. Faithful Annalist, p. 76, 77. — (3.) Plut.. Symp. l. 8. quæst. 9. p. 780. —(4.) Crantz Vandal. l. 8. c. 39. Schot. Phys. Curios. l. 3. c. 19. p. 500. Donat. Hist. Mirab. Med. l. 4. c. 12. p. 214. Zach. Qu. Med. Leg. l. 4. tit. 1. qu. 11, p. 242.

many, who being weary, laid himself down under a rick of hay, where he continued to sleep through the whole autumn and winter following, till such time as the hay being fetched away, he was there found and awaked; but when he arose, he was as a man half dead, and utterly distracted.

6. Pliny tells of Epimenides the Gnossian or Cretan, that when he was a boy, being wearied with heat and travel, he laid him down in a certain cave, and there slept fifty-seven years; being awaked, he returned home, wondering at the changes be found in the world, and was at last with difficulty known by his younger brother then alive, and growing old, nevertheless he lived in all 175 years: and from him it was that the sleep of Epimenides became a proverb.

7. In the reign of the emperor Decius, Maximianus, Malchus, Martinianus, Dionysius, Joannes, Serapion, and Constantinus, the seven sleepers, as they are commonly called, were companions at Ephesus, and the persecution being hot under that monarch, they fled to the neighbouring mountain called Cœlius, where they hid themselves in a cave, and though diligently sought after, could not be found: at last, animating themselves to undergo martyrdom, after they had taken meat, by the providence of God they fell asleep, and slept to the thirtieth year of Theodosius the younger, which was for the continued space of 196 years from their entrance into the cave. Then, which was upon the day of the resurrection, being awaked, they went as they were wont to the city, as if they had slept only for one day, where the whole matter was discovered by the different habit and speech of the men, and the monies they had about them, being of a different stamp, &c.

8. That is beyond all exception, which was witnessed to Henry the Third, when he was in Poland, by several princes most worthy of credit: there were present at the same time divers nobles of France, many physicians of the court, amongst whom was D. Johannes Piduxius, famous not only for his skill in physic, but his knowledge in all kind of natural history. This story is also related by Alexander Guagninus of Verona, colonel of foot in the castle of Vitebska in the frontiers of Moscovy: he in his description of Moscovy writes thus: "There is a certain people that inhabit Lukomoria, a country of the farther Sarmatia, who yearly, upon the twenty-seventh day of the month November, after the manner of swallows and frogs, by reason of the intenseness of the winter's cold, seem to die. Afterwards at the return of the spring, upon the twenty-fourth day of April, they again awake and arise. These are said to have commerce with the Grustentzians and the Sperponountzians, people that border upon them, in this manner: When they find their approaching death or sleep ready to seize upon them, they then stow up their commodities in certain places, which the Grustentzians and Sperponountzians fetch away, leaving an equal value of their own behind them in their stead. The Lucomorians, upon their return to life, if they are pleased with the change, they keep them; if otherwise, they demand their own of their neighbours. By this means much strife and war doth arise amongst them, as is affirmed by Guagninus; and the very same history is told by Sigismundus Liber, a baron in Heiberstein, and it is also set down by Citesius.

9. Fernelius speaks of one, who lived without sleep fourteen months; but this man was possessed with madness, and his brain, it should seem, being heated with melancholy, did beget animal spirits without much wasting of them.

10. Arsenius, the tutor to Arcadius and

(5.) Zuing. Theatr. vol. 2. l. 5. p. 415. Merson. Qu. in Gen. cap. 37. p. 625. — (6.) Plin. Nat. Hist. l. 7. c. 52. p. 184. Donat. Hist. Med. Mirab l. 4. c. 12. p. 214. Laert. l. 1. c. 11. p. 29. Sabel. l. 2. c. 6. p. 90. — (7.) Niceph. Eccles. Hist. l. 14. c. 44. Lonicer. Theatr. p. 230. Schot. Phys. Curios. l. 3. c. 19. p. 501. Zacch. Qu. Med. Legal. l. 4. tit. 1. qu. 11. p. 243. — (8.) Mers. Qu. & Com. in Gen. Quæst. 30. p. 1222. Joh. Licet. l. 1. c. 6. p. 28. Hen. Kornman. de Mirac. Mort. par 2. c. 41. p. 29. Delrio. Disquis. Magic Zacch. Qu. Med. Leg. l. 4. tit. 1. quest. 11. p. 241. Treas. of Times, l. 6. c. 16. p. 565. Schot. Phys. Curios. l. 1. c. 36. p. 176. — (9.) Schenck. Obs. Med. l. 1. p. 64.

Honorius

Honorius the emperors, being made a monk, did satisfy nature with so short a sleep that he was used to say, that for a monk it was enough if he slept but one hour in a night.

11. Augustus Cæsar after supper betook himself to his closet, where he used to remain till the night was far spent, and then went to bed; when he slept most, it was not above seven hours, and those also not so continued, but in that space he usually waked three or four times, and to provoke sleep, had water poured long and constantly by his bed's head into a cistern.

12. George Castriot, commonly called Scanderbeg, the same who forsook Amurath, king of the Turks, and seized upon the kingdom of Epirus, as his own by right of inheritance: this prince was a person contented with so little sleep, that it is reported of him, that from the time that he entered into Epirus, to the day of his death, he never slept above two hours in one night, yet he died in his climaterical year of 63.

13. A woman at Padua lived fifteen days without sleep, nor could by any means be brought to it through the weakness of the ventricle, and penury of vapours; for she eat no supper, only contented herself with a dinner; at last using to eat a toast steeped in malmsey towards night, she returned to her wonted sleep.

14. Seneca reports of Mecænas, that great favourite of Augustus, that he lived three years entirely without any sleep; and was at last cured of his distemper with sweet and soft music.

15. It is reported of Nizolius, that painful treasurer of Cicero's words and phrases, that he lived ten years without sleep.

16. We read of a noble lady, who for thirty and five years lived in good health, as both her husband and whole family could and did witness, without sleep.

17. Some young men in Athens having made themselves drunk in the Apatarian feasts, are said to have slept four days of that solemnity, as Simplicius recites out of Eudemus.

18. C. Caligula was exceedingly troubled with want of sleep; for he slept not above three hours in a night, and in those he seldom took any quiet repose, but was scared with fearful and strange illusions and fantastical imaginations; as who once dreamed that he saw the form and resemblance of the sea talking with him. Hereupon, for the greatest part of the night, what with tedious watching and weariness of lying, one while sitting up in his bed, another while roaming and wandering to and fro in his galleries (which were of an exceeding length), he used to call upon and wish for the morning light.

19. Perseus, king of Macedon, being taken prisoner by Æmilius, and led captive to Rome, was guarded by some soldiers who kept him from sleep, watching him narrowly when he was overtaken therewith, not suffering him so much as to shut his eye-lids, or to take the least rest, till such time as nature, being exhausted by this cruelty, he gave up the ghost.

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20. ✧ The following account of an extraordinary sleepy woman near Mons in Hainault, was read before the society of physicians May 3d, 1756, by Dr. Terence Brady, physician to his royal highness prince Charles of Lorraine. Elizabeth Orrin born at St. Gilain, of a healthy robust constitution, served the curate of that place very faithfully till the beginning of 1738, when she became sullen, uneasy, and so surly, that the neighbours said she was losing her senses. Towards the month of August she fell into an extraordinary sleep which lasted four days, during which time she took no manner of nourishment, neither was it possible to rouse her; she awakened at last of herself in a very bad humour, which, however, did not prevent her from following her business as usual, for six

(10.) Zuing. Theatr. vol. 2. l. 5. p. 415.—(11.) Sueton. in Vit. August. c. 78. p. 103.—(12.) Zuing. Theatr. vol. 2. l. 5. p. 415.—(13.) Schenck. Obs. Med. l. 1. obs. 1. p. 64.—(14.) Seneca de Providentiâ.—(15.) Schenck. Obs. l. 1. p. 64.—(16.) Ibid.—(17.) Zuing. Theat. vol. 2. l. 5. p. 415. (18.) Sueton. l. 4. c. 10. p. 194, 195.—(19.) Plut. in Vit. Æmyl. Clark's Mirr. c. 37. p. 130.

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or seven days, when she fell into a profound sleep again, which lasted only eighteen hours; after which she awakened, and ever since continued to sleep seventeen or eighteen hours a day, that is to say, from about three o'clock in the morning, till eight or nine at night, except four months in 1745, when she had a natural sleep, and twenty-one days in 1748, when a tertian fever kept her awake, so that she did not sleep above two hours at once. It was commonly believed that the day-light had some influence upon her, because she could not be awakened in the day time. The 20th of February 1756, Dr. Brady, accompanied by M. Presto, surgeon major of the prince of Salm's regiment, went from Brussels to see her, and was introduced to her room about five o'clock in the evening. He felt her pulse and found it natural; he raised her arm and observed it to be very stiff and heavy: it was difficult to bend it, and when let go, it fell like a piece of heavy wood; he then raised her head and with it her back and shoulders, for her neck was as stiff as a board, her legs were in the same state: he put his mouth to her ear, and called as loud as he could, but was not able to awake her: and to ascertain whether there was any deception, he thrust a pin through her skin and flesh to the bone, he kept the flame of burning paper to her cheek till he burned the scarf skin, and put volatile salts and spirits into her nose; lastly, he thrust a little linen dipped in rectified spirits of wine into her nostril, and kindled it for a moment. All this was done without his being able to observe the least change in her countenance or signs of feeling. The surface of her body was warm and in a gentle perspiration. At half past six he found her neck, arms, and legs, more supple than at his arrival, which he ascribed to her drawing nearer to the time of her awakening. About eight she turned in her bed, got up abruptly and went to the fire. He asked her several questions, to which she gave surly answers; she was gloomy and sad, and repeated often that she would rather be out of the world than in such a state. He could get no satisfactory account from her about her illness, all he could learn was that she felt a heaviness in her head, which she knew to be the forerunner of her disorder, and which determined her to go to bed, where she remained without once turning, from the time she lay down till her sleep was over, and during that period she had no evacuation, except by perspiration. She told Dr. Brady that she was formerly regular as to her menses; but could not well remember when or how they left her. He saw her eat with an appetite and begin to spin, after which he quitted her, but coming back the next morning he found her in the same state of sleep and stiffness as on his first arrival. He made new efforts to rouse her, but in vain; the success was still the same. The woman she lived with told him that they used to give her some nourishment through a funnel, when her sleep was extraordinarily long: upon this he got her mouth opened and poured into it four spoonfuls of milk, which she swallowed: and he observed the action of the pharynx, though a spontaneous or voluntary motion, regular and deglutition natural. The surgeon of the place informed him that he gave her several large doses of emetic tartar, one of which consisted of eighteen grains, without being able to wake her; he mentioned also several methods which had been used some years before to rouse her, such as whipping her till the blood ran from her shoulders, rubbing her back with honey, and exposing it in a hot day before a hive of bees, where she was stung to such a degree, that her back and shoulders were full of lumps or tumors, and at other times pins were thrust under her nails. He was assured also, that the roaring of the cannon during the siege of Mons in 1745 never wakened her or interrupted her sleep. This woman at that time was fifty-five years of age, of a pale colour and not very lean: she never saw day light, but slept out the longest day in summer; in winter began to sleep several hours before day, and did not awaken till three hours after sunset, as was the case on the 20th of February

bruary when Dr. Brady went to see her. During her sleep she had a natural warmth all over her body, with an extraordinary stiffness or tension of her limbs as well as neck, joined to a total abolition of all manner of sensibility, which would appear incredible had it not been examined with the greatest exactness. This account is dated Brussels, March 9, 1753.

21. ✧ One Samuel Chelton of Finsbury near Bath, a labouring man about twenty-five years of age, of a robust habit of body, not fat but fleshy, and of dark brown hair, happened on the 13th of May 1694, without any visible cause, to fall into a very profound sleep, out of which he could by no means be roused by those about him, till after a month's time, when he arose of himself and went to his husbandry business as usual. He slept, ate, and drank as before, but did not speak a word till about a month after. All the time he slept victuals and drink stood by him, which were spent every day and used by him, as was supposed, though no person saw him eat or drink all the while: after this period he continued free from drowsiness or sleepiness till the 9th of April 1696, when he fell into his sleeping fit again, as he had done before. After some days his friends were prevailed on to try what effect medicines might have upon him. Accordingly Mr. Gibbs an apothecary bled, blistered, cupped and scarified him, and used all the external irritating medicines he could think of, but to no purpose: and after the first fortnight he was never observed to open his eyes: victuals stood by him as before, which he eat of now and then; but nobody ever saw him eat or evacuate, though he did both very regularly as he had occasion, and sometimes he was found fast asleep with the pot in his hand in bed, and sometimes with his mouth full of meat: in this manner he lay about ten weeks, and then he could eat nothing at all; for his jaws seemed to be set, and his teeth clinched so close that notwithstanding all the art that could be used with instruments his mouth could not be opened to put any thing into it to support him: at last those about him observing a hole in his teeth made by holding his pipe, they now and then poured some tent into his throat through a quill: and this was all he took for six weeks and four days, but it amounted to no more than three pints or two quarts. He had made water only once, and never had a stool all that time. On the 7th of August, which was seventeen weeks from the 9th of April when he began to sleep, he awaked, put on his clothes and walked about the room, not knowing he had slept above a night, nor could he be persuaded he had lain so long, till going into the fields he found every body busy in getting in their harvest, and he remembered very well when he fell asleep, that they were sowing their barley and oats, which he then saw ripe and fit to be cut down. There was one thing remarkable, though his flesh was somewhat wasted with lying so long a-bed and fasting for above six weeks, yet a gentleman assured Dr. Oliver, that when he saw him, which was the first day of his coming abroad, he looked brisker than ever he saw him in his life before: and on asking him whether the bed had made him sore, he assured this gentleman that he never found this or any other inconvenience, and that he had not the least remembrance of any thing that passed, or what was done to him all that while; so that he went again to his husbandry as he was wont to do; and remained well from that time till August 17th, 1697, when in the morning he complained of a shivering and a coldness in his back; he vomited once or twice, and the same day he fell into his sleeping fit again. Dr. Oliver going to see him, found him asleep, with a cup of beer and a piece of bread and cheese upon a stool by his bed within his reach. The doctor felt his pulse, which at that time was regular, and he also found his heart beat very regular, and his breathing easy and free; the doctor only observed that his pulse beat a little too strong: he was in a breathing sweat, and had an agreeable warmth all

(20.) Universal Magazine, vol, xxi, p. 8. see Phil. Transactions, No. 304. p. 2177.

over his body: the doctor then put his mouth to his ear, and called him as loud as he could several times by his name, pulling him by the shoulders, pinched his nose, stopped his mouth and nose together as long as he could without choaking him, but to no purpose, for all this time he did not give the least sign of being sensible. The doctor lifted up his eye-lids, and found his eye-balls drawn up under his eye-brows, and fixed without any motion. The doctor then held under one nostril for a considerable time a phial with spirits of sal ammoniac, extracted from quick-lime; he then injected it several times up the same nostril, and though he had poured into it about half an ounce of this fiery spirit it only made his nose run and his eye-lids shiver and tremble a little. The doctor finding no success with this, crammed that nostril with white powder of helebore. and waited some time in the room to see what effects all these together might have upon him, but he never gave any sign that he felt what the doctor had done, nor discovered any manner of uneasiness, by stirring any part of his body, that the doctor could observe. After all these experiments the doctor left him, being pretty well satisfied that he was asleep, and no sullen counterfeit, as some people supposed. On the doctor's relating what he had observed, several gentlemen from Bath went out to see him, and found him in the same condition the doctor had left him in the day before, only his nose was inflamed and very much swelled, aad his lips and the inside of his nostrils were blistered and scabby, occasioned by the spirit and the helebore. About ten days after the doctor had seen him, Mr. Woolmer an apothecary finding his pulse beat very high, drew about fourteen ounces of blood from his arm, and tied it up and left him as he found him; and Mr. Woolmer assured the doctor that he never made the least motion when he pricked him, nor all the while his arm was bleeding: several other experiments were tried by such as went to see him from Bath, but all to no purpose. The doctor saw him again the latter end of September, aud found him just in the same posture, lying in his bed, but his pulse now was not so strong, nor had he any sweats, as when the doctor saw him before. He tried him again by stopping his nose and mouth, but to no purpose,. and a gentleman ran a large pin into his arm to the very bone, but he gave no signs of his being sensible to what was done to him. During all this time the doctor was assured that nobody had seen him either eat or drink though they watched him as closely as possible, but food and drink always stood by him, and they observed that sometimes once a day, at others once in two days all was gone. It was further observable that he never dirted his bed, but always went to the pot. In this manner he lay till the 19th of November, when his mother hearing him make a noise ran immediately up to him, and found him eating; she asked him how he did? he replied, "very well, thank God;" she asked him again which he liked best, bread and butter, or bread and cheese? he answered, "bread and cheese:" upon this the woman, overjoyed, left him to acquaint his brother, and both coming straight up into the chamber to speak to him, they found him as fast asleep as ever, and could not by any means awaken him. From this time to the end of January or the beginning of February, he did not sleep so profoundly as before, for when they called to him by his name he seemed to hear them and become somewhat sensible, though he could not make them any answer: his eyes were not shut so close, and he had frequently great tremblings of his eye-lids, upon which they expected every day that he would awake, which did not happen till about the time mentioned, when he awoke perfectly well; but remembered nothing that had happened all the while: it was observed that he was very little altered in his flesh, he only complained that the cold pinched him more than usual, but he presently went to his labour as he had done before.

22. ✧ A curious account of a preternatural sleeper, is contained in the fol-

(21.) Universal Magazine, vol. viii. p. 312.

lowing extract of a letter from Mr. Thomas Whieldon of Fenton, a village near Newcastle under Line, to a friend. "As to the sleeping girl you enquire after, I have had two different accounts; one from a friend who saw her; the other from her brother, which I have but lately received. Her place of residence was in Stoke parish, about three miles and a half from Newcastle, her name Margeret Russel. The time this Staffordshire wonder happened was in 1755; her disorder was certainly a very odd one: some say it proceeded from natural causes, her parents being plain unthinking people, might not take proper care of her in due time. The account her brother gives is that she slept for four months; the first time after which she awoke and was as well as usual for three years, and then fell into the same sleeping inactive state again, and continued about nine months, during which time the little support she had was given her in a teaspoon, her teeth being forced open to receive it; towards the end of her last fit she opened her eyes, and would sometimes speak to her mother. She was frequently got up, dressed, and sat in a chair, but did not continue many days after she appeared to be sensible, and expired November 6th. 1755."

"I have sent again," adds the same writer, "to the Russel family for further particulars about the girl, and upon a second enquiry, find there was something similar to what you had heard before, though what I was not informed of. The account I have now received is, that she was knitting at the time she dropt into her first sleep, in which she continued for seventeen weeks, and seemingly insensible the whole time; when she awoke she seemed very sensible, and the first word she spoke, she asked her mother what she had done with the stocking she was knitting, which has the appearance of her having been totally insensible during that time. The next seizure of which she died was about three years after; but there was nothing so remarkable in that, as she was frequently got out of bed, drest, went out of doors, and would sometimes speak to her mother: she had some sensation aso at intervals during most of the time. She was about sixteen years of age when she was first seized, and seemed as if she had been frightened at something a few weeks before, but would give no account of what had frightened her, neither would she tell whether she had any ideas or sensations about her during her seventeen weeks sleep, and was much offended when asked about it."

CHAP. XXV.

Of such as have fallen into Trances and Ecstasies, and their Manner of Behaviour therein.

Since the soul is the instrument and means by which we come to the knowledge of all those things wherein we have any understanding, it can never be sufficiently wondered at, that it should be so very little that we are able to comprehend (with any certainty) concerning the soul itself. The most learned amongst men are at a loss, as often as they would speak distinctly, touching its nature, manner of working, the way of its conjunction with the body, and principal place of its residence; and so are they also for the manner of its retreat, and the place of its retirement in such cases as are propounded in this chapter.

1. William Withers, born at Walsham in Sussex, being a child of eleven years of age, did, anno 1581, lie in a trance ten days without any sustenance; and at last coming to himself, uttered to the standers-by many strange speeches, against pride and covetousness, coldness of charity, and other outrageous sins.

2. Hermotimus, the Clazomenian, seemed frequently to have his body deserted of the soul, and as if it had wandered about in the world; at the return of it he would relate such things at a distance performed, that none could tell

(22.) Gent. Magazine, vol. lii. p. 231.
(1.) Full. Worth. p. 113. Sussex. Bak. Chron. p. 578. Hellings, p. 1315.

of but such as were present; by which he was long the admiration of such as he dwelt amongst. At last, being in one of his trances, his enemies seized upon his body and burnt it; by which the returning soul was disappointed of its usual place of residence and retreat.

3. Johannes Scotus, the same who hath treated with such subtilty concerning divers matters, is also said to have been in frequent raptures, in such a manner that he hath been observed to sit sometimes for the space of a whole day and more immovable, with his mind and senses bound up, or at least wandering far off from the body. In which condition at length he was taken by some who were unacquainted with him, and so buried alive.

4. Restitutus, a presbyter, could at his pleasure deprive himself of all sense, and would do it whenever he was asked; which made many desirous to be the eye-witnesses of so admirable a thing. At the imitation of some notes, and the tone of lamenting persons, he would lie as one dead, altogether senseless of his being pulled or pricked; nay, once being burnt with fire, he had no apprehension or feeling at all of it for the present, only the wound was painful to him at his return to himself. In these trances he did not breathe at all; but he said, that the voices of men only, if they spake louder than ordinary, were heard by him, as if they were at some great distance from him.

5. Thomas Aquinas, by his daily and constant contemplations, had so accustomed himself, that frequently falling into an ecstasy of the mind, he seemed to all that were present to be dead: yet in the mean time he gained the knowledge of the abstruse mysteries in divinity; and being returned to himself, he imparted to others the fruits of this his philosophic death, both in his writings and conversation.

6. Hieronymus Cardanus, of Milan, writes of himself, that he could pass as often as he pleased into such an ecstasy, as only to have a soft hearing of the words of such as discoursed by him, but not any understanding of them at all: he felt not any pullings or pinches, nor was at such times in the least manner sensible of the pains of the gout, or any other thing, but only such things as were without him. The beginnings of this were first in the head, especially from the brain, diffusing itself thence all along to the back-bone. At first he could find a kind of separation from the heart, as if the soul was departing; and this was communicated to the whole body, as if a door opened. He adds, that he saw all that he desired with his eyes, not by any force of the mind; and that those images of things did perpetually move, as woods, mountains, living creatures, and what else he pleased. He imputes all this to the vigour of his fancy, and the subtilty of his sight.

7. The father of Prestantius, saith Saint Augustine, was often in such an ecstasy, that upon the return of his spirit he would affirm, that he had been transformed into a horse; and that he, with other horses, had carried relief and forage into the camp; whereas his body lay then at his own house in the manner of a dead corpse.

8. The English histories relate that Elizabeth Burton, a maid of Canterbury, had contracted a custom of entrancing herself, and taking away her senses; which first came upon her, by reason of a disease which she had upon her.

CHAP. XXVI.

Of extraordinary Things in the Bodies, Fortunes, Death, &c. of divers Persons.

Travellers that have determined to pass through divers countries, lightly touch those common occurrences that present themselves to every man's eye;

(2.) Plin. l. 7. c. 52. p. 184. Sabellic. Exempl. l. 2. c. 6. p. 89. Schott. Phys. Curios. l. 3. c. 33. p. 572. — (3.) Sabellic. Exempl. l. 6. c. 4. p. 383. — (4.) August. de Civit. Dei, l. 14. c. 23. Johnst. Nat. Hist. cl. 10. c. 8. p. 251. Cæl. Antiq. lect. 20. c. 16. p. 942. — (5.) Zuing. Theatr. vol. 1. l. 3. p. 228. — (6.) Cardan. de Variet. Rer. l. 8. c. 43. p. 103. — (7.) August. de Civit. Dei, l. 19. Bodin. Dæmonol. l. 2. c. 5. p. 67. — (8.) Johnst, Nat. Hist. cl. 10. c. 8. p. 351.

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but if they meet with any thing extraordinary, these they set a special and particular remark upon, as matter wherewith men's knowledge may be improved, and their curiosity gratified. If I have staid the longer upon this chapter, it is possibly for some such reason as this, that the reader may have something, if not so profitable as he could wish, yet not altogether unpleasant in the perusal.

1. Antonius Cianfius, a bookseller at Pisa, putting off a shirt which was made straiter to his body than usual, flames were seen to issue from his back and arms, and that also with a crackling noise, to the affrightment of the whole family. The truth of this is attested as well as the history related by Fortunius Licetus, that great philosopher of his age, in the second book and twenty-eighth chapter of his commentary of the causes of monsters.

2. That is strange which is recorded of M. Furius Camillus, that though he had gained many important victories, was often general at the head of an army, was censor, was five times created dictator, and at four several times had triumphed, and was also called the second founder of Rome, yet was he never chosen consul.

3. Nicholas Wotton was termed a centre of remarkables, so many met in his person: he was dean of the two metropolitan churches of Canterbury and York: he was the first dean of those cathedrals: he was privy counsellor to four successive sovereigns; king Henry the Eighth, king Edward the Sixth, queen Mary and queen Elizabeth: he was employed thirteen several times in embassies to foreign princes: and, which is not the least remarkable, in the first of queen Elizabeth he was offered the archbishoprick of Canterbury, and refused it. He died 1566.

4. John Story, doctor of law, a cruel persecutor in the days of queen Mary, fled afterwards into Brabant. Being inticed into the ship of Mr. Parker, an Englishman. the master set sail, and this tyrant and traitor was brought into England; where refusing to take the oath of supremacy, and professing himself a subject to the king of Spain, he was executed at Tyburn. Being cut down half dead, after his privy members were cut off, he rushed on the executioner, and gave him a blow on the ear, to the wonder of the bye-standers.

5. It is said of Crassus (grandfather to that Crassus who was slain in the Parthian war), that he was never known to laugh all his life time, and thereupon was called Agelastus, or, the man that never laughed.

6. It is memorable which is recorded of a king, named Wazmund, who was the founder of Warwick town, that he had a son named Offa, tall of stature, and of a good constitution of body, but blind till he was seven years old, and then saw: and dumb till he was thirty years old, and then spake.

7. George Nevil, fourth son of Richard Nevil, earl of Salisbury, was consecrated bishop of Exeter when he was not twenty years of age; at twenty-five he was made lord chancellor of England, and discharged it to his great commendation; his ability supplying the lack of age in him.

8. "When I was in Italy, that paradise of the world, the outward skin of a lady of Verona, though lightly touched, did manifestly sparkle with fire. This spectacle, so worthy of the research of the inquisitive and curious, is publicly exposed to the world, by the writings of Petrus à Castro, the learned physician of Verona, in his book *de Igne lambente*, whom I shall follow in the relation of this story. "The illustrious lady Catherina Buri, the wife of the noble Jo. Franciscus Rambaldus, a patrician of Verona, of a middle age, indifferent habit of body, was endowed with so stupendous a dignity and prerogative of nature, that as oft as her body was but lightly touched with linen, sparks flew out plentifully from

(1.) Barthol. de Luce Animal. 1. c. 17. p. 148. — (2.) Plut. in Camillo, p. 129. Zuing. Theatr. vol. 3. l. 4. p. 733. — (3.) Full. Worth. p. 77. Kent. — (4.) Fox's Acts and Monuments, p. 2151. Full. Worth. l. 9. cent. 16. p. 84. — (5.) Plin. Nat. Hist. l. 7. c. 19. p. 166. — (6.) Bak. Chr. p. 8. — (7.) Fulli Worth. p. 273. in Durham.

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her limbs, apparent to her domestic servants, as if they had been struck out of a flint, accompanied also with a noise that was to be heard by all. Oftentimes when she rubbed her hands upon the sleeve of her smock, that contained the sparkles within it, she observed a flame running about, as fired exhalations are wont to do; insomuch that her maids were oftentimes deluded, supposing they had left fire in the bed after warming of it in winter; in which time also fire is most discernable. This fire was not to be seen but in the dark, or in the night; nor did it burn without itself, though combustible matter was applied to it: nor lastly, as other fire, did it cease within a certain time, but with the same manner of appearance of light it showed itself after my departure out of Italy."

9. "I have read," saith Rosse, "of one who had a horn grew upon his heel a foot long; which being cut off, grew again, and would doubtless have still renewed, if the tough and viscous matter had not been diverted and evacuated by issues, purges, and bleeding."

10. Fernelius saith, "he saw a girl that lived near to him, the ligaments of whose joints were so very loose, that you might bend and turn any of them this or that way at your pleasure;" and that "it was so with her from the time of her birth."

11. Sir John Mason, born at Abingdon, bred at All-Souls in Oxford, died 1566, and lies buried in the choir of St. Paul's. I remember this distich of his long epitaph:

Tempore quinque suo regnantes ordine vidit,
Horum a Consiliis quatuor ille fuit.

He saw five Princes which the sceptre bore,
Of them was Privy Counsellor to four.

That is, to Henry the Eighth, Edward the Sixth, queen Mary, and queen Elizabeth.

12. Thomas Bourchier, successively bishop of Worcester, Ely, and archbishop of Canterbury, and cardinal, by the title of St. Cyriacus in the Baths, being consecrated bishop of Worcester Anno 1435, the fourteenth of Henry the Sixth: he died archbishop of Canterbury, 1486, the second of king Henry the Seventh; whereby it appears that he wore a mitre full fifty-one years; a term not to be paralleled in any other person. He saw the civil wars of York begun and ended, having the honour to marry king Henry the Seventh to the daughter of king Edward the Fourth. Nor is it the least of wonders, that he lost not himself in the labyrinth of such intricate times.

13. Sir Thomas Frowick was made lord chief justice of the Common Pleas, in the eighteenth year of the reign of king Henry the Seventh: four years he sat in his place, accounted the oracle of the law in his age, though one of the youngest men that ever enjoyed that office. He is reported to have died *floridâ juventute*, before full forty years old: so that he was chief justice at thirty-five. He died October 17, 1506.

14. That was great and excellent in Socrates, that whatever fell out of joy or otherwise, he returned with the same countenance, he went forth with; and was never seen to be more merry or melancholy than at any other times in any alteration of times or affairs.

15. In the reign of king James, in the year 1613, on the twenty-sixth of June, in the parish of Christ-Church, in Hampshire, one John Hitchel, a carpenter, lying in bed with a young child by him, was himself and the child burned to death with a sudden lightning, no fire appearing outwardly upon him, and yet lay burning for the space of almost three days, till he was quite consumed to ashes.

16. It is said of Charles earl of Valois, that he was the son of a king, brother to a king, uncle to a king, father to a king, and yet no king himself.

17. There was amongst the Magnesians one Protophanes, who in one and

(8.) Bartholin. Hist. Anatomic. cent. 3. hist. 70. p. 139, 140. Barthol. de Luce Anim. l. 1. c. 19. p. 162 — (9.) Ross. Arcan. Microcos. l. 3. c. 6. sect. 10. p. 86. — (10.) Fernel. de Abdit. Rer. caus. l. 2. c. 9. — (11.) Donat. Hist. Med. l. 6. c. 2. p. 301. Full. Worth. p. 137. 138. — (12.) Full. Worth. p. 324. Essex. — (13.) Ibid. p. 183. Middlesex. — (14.) Solin. c. 4. p. 181. — (15.) Bak. Chron. p. 615. — (16.) M. de Serres, p. 163.

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the same day won the prize in the Olympic games, both at wrestling, and other games. When he was dead certain thieves opened his sepulchre, and went into it, hoping to have found something to prey upon: after which, many others also went in, to behold the remains of his body: and this is certain, that his ribs were found to be not distinct, as those of other men, but from the shoulder, to those that are called the short-ribs, there was only one continued and entire bone, instead of the greater ribs.

18. Some are born with bones concrete and solid, and these they say, neither sweat nor thirst: such a one was Lygdamus the Syracusan, who, in the thirty-third Olympiad, had the first crown for wrestling; his bones were found to be of a solid substance throughout, without any marrow in them, or place for it.

19. A certain gentleman hath lived many years without any ejection of excrements by stool: a little before noon he sits down at his table, commonly inviting divers noble persons: about one o'clock he rises from table, after he hath eat and drank after the manner of other persons: then he vomits up the dinner he had eaten the day before, exactly retaining all that he had newly eaten, being to return that by vomiting the day following, as he did that, he had eaten the day before; he ejects it putrid and filthy, not differing from other excrements. In his vomits he raises it with ease, without delay, at once casting up a great quantity from his stomach; then washing his mouth with sweet waters, he returns to the table, and there eats as much as will suffice till the next day at noon. He eats no breakfasts nor suppers. He hath thus continued about twenty years. It often comes to my mind, that this gentleman may have two ventricles, as those creatures have that chew the cud, the one of which being newly filled, provokes the other to empty itself by vomit: but the truth of this conjecture will be cleared only by anatomy, if it will be permitted.

20. "I saw at Genoa," saith Cardanus, "one Antonius Benzus, of the town of Port Maurice: he was thirty-four years of age, his complexion was pale, his beard grew thin: as to the habit of his body, he was fat: out of the paps of this man flowed so much milk, as was almost sufficient to have suckled a child; and not only did it run out, but he would spirt it out with a great force."

21. Neubrigensis and also Huntingdon report of one Raynerus, a wicked minister of a more wicked abbot, that crossing the seas with his wife, he with his iniquity so overweighed the ship, that in the midst of the stream it was not able to stir; at which the mariners, astonished, cast lots, and the lot fell upon Raynerus: and lest this should be thought to happen by chance, they cast the lots again and again, and still the lot fell upon the same Raynerus: whereupon they put him out of the ship; and presently the ship was as if eased of her burden, and sailed away." Certainly a great judgment of God, and a great miracle, but yet recorded by one that is no fabulous author, saith sir Richard-Baker.

22. In the time of king Stephen there appeared two children, a boy and girl, clad in green stuff, unknown, of a strange language, and of a strange diet, whereof the boy being baptized died shortly after, but the girl lived to be very old; and being asked from whence they were? she answered, "They were of the land of St. Martin, where there were christian churches erected, but that no sun did ever rise upon them:" but where that land is, or how she came thither, she herself knew not. "This I the rather write," says my author, "that we may know there are other parts of this world than those which to us are known: and this story I should not have believed, if it were not testified by so many and so credible witnesses as it is."

23, At Hammel, a town in the Dutchy of Brunswick, in the year of Christ 1284, upon the twenty-sixth day of June, the town being grievously troubled with rats and mice, there came to them

(17.) Pausan. in Atticis. Zuing. Theatr. vol. 2. l. 2. p. 295. — (18.) Solin. c. 4. p 182 — (19.) Hen. Heer. Obs. Medic. l. 1. obs. 29. p. 250. — (20.) Cardan. de Subtilitat. Johnst. Nat. Hist. cl. 10. c. 5. p. 328. — (21.) Bak. Chron. p. 72. — (22.) Ibid. p. 73.

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a piper, who promised, upon a certain rate, to free them from them all: it was agreed; he went from street to street, and playing upon his pipe, drew after him out of the town all that kind of vermin, and then demanding his wages was denied it. Whereupon he began another tune, and there followed him one hundred and thirty boys to a hill called Koppen, situate on the north by the road, where they perished, and were never seen after. This piper was called the pied piper, because his clothes were of several colours. This story is writ, and religiously kept by them in their annals at Hammel, read in their books, and painted on their windows and churches, of which I am a witness by my own sight. Their elder magistrates, for the confirmation of the truth of this, are wont to write in conjunction, in their public books, such a year of Christ, and such a year of the transmigration of the children, &c. It is also observed in the memory of it, that in the street he passed out of, no piper is admitted to this day. The street is called Burgelosestrasse; if a bride be in that street, till she is gone out of it, there is no dancing suffered.

24. Ptolemæus, the son of Lagus, intending to erect a library at Alexandria, and to furnish it with all such good books as were extant, requested of the Jews inhabiting Jerusalem, that they would send him their books translated into the Greek tongue: they (forasmuch as they were yet subjects unto the Macedonians) sent unto Ptolemæus seventy elders from amongst them, very skilful in their books and both the tongues. Ptolemæus, fearing, if they conferred together, they would conceal the truth revealed in their books, commanded them severally every man by himself to write his translation, and this in every book throughout the Old Testament. When they all came together in presence of Ptolemæus, and compared their translations one with another, from the beginning to the ending they had expressed the same thing, with the same words, and in the same sentences: so that the Gentiles then present, pronounced those scriptures to have been translated by the inspiration of the holy Spirit of God.

25. When Anterus had sat bishop of Rome for one month only, he died; after whose death it was that Fabianus came from the country, together with certain others, to dwell at Rome, when such a thing as never was seen before at the election of a bishop happened then by the divine and celestial grace of God. For when all the brethren had gathered themselves together, to make choice of a bishop, and many thought upon divers notable and famous men, Fabianus being there present, with others, and every one thought least, nay, nothing at all of him; suddenly from above there came a dove, and rested upon his head, after the example of the Holy Ghost, which in likeness of a dove descended upon our Saviour; and the whole multitude being moved thereat, with one and the same Spirit of God cried out cheerfully with one accord, that he was worthy of the bishoprick, and immediately he was taken and installed bishop.

26. Constanstine the emperor going against the tyrant Maxentius had a certain vision. It was about noon, the day somewhat declining, when he saw in the sky a lightsome pillar, in form of a cross, whereon these words were engraven, *In hoc vince*, i. e. "In this overcome." This so amazed the emperor, that he mistrusting his own sight, demanded of them that were present, whether they perceived the vision; which when all with one consent had affirmed, the wavering mind of the emperor, whether he should become a Christian or not, was settled with that divine and wonderful sight. The night following he dreamed that Christ came unto him and said, "Frame to thyself the form of a cross, after the example of the sign which appeared unto thee, and bear the same against thy enemies, as a fit banner or token of victory;" which he accordingly did, and was victorious.

(23.) Wier. de Præstig. Dæmon. l. 1. c. 16. p. 47. Schot. Phys. Curios. l. 8. c. 24. p. 519. Howel's Ep. vol. 1. § 6. epist. 59. p. 241. — (24.) Euseb. Eccl. Hist. l. 3. c. 8. p. 83. — (25.) Ibid. l. 6. c. 28. p. 110.—(26.) Socrat. Eccl. Hist. l. 1. c. 2. p. 214.

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27. That was a rare instance of propititous fortune which befel Thomas Serranus, who in one and the same year was consecrated bishop, elected cardinal, and also attained to the popedom by the name of Nicholas the Fifth.

28. Franciscus Trovillou was a man of a middle stature, a full body, bald, except in the hinder part of his head, which had a few hairs upon it; his temper was morose, and his demeanour altogether rustic: he was born in a little village called Mezieres, and bred up in the woods among the charcoal-men. About the seventh year of his age he began to have a swelling in his forehead, so that about the seventeenth year of his age he had a horn there as big as a man's finger's end, which afterwards did admit of that growth and encrease, that when he came to be thirty-five years old, this horn had both the bigness and resemblance of a ram's horn. It grew upon the midst of his forehead, and then bended backward as far as the coronal suture, where the other end of it did sometimes so stick in the skin, that to avoid much pain he was constrained to cut off some part of the end of it: whether this horn had its roots in the skin or forehead, I know not; but probably being of that weight and bigness, it grew from the skull itself: nor am I certain whether this man had any of those teeth which we call grinders. For two months together this man was exposed to show in Paris, where (saith Urstitius) in the year 1598, I, in company with Dr. Jacobus Faeschilus, the public professor at Basil, and Mr. Johannes Eckenstenius, did see and handle this horn. From Paris he was carried to Orleans, where (as I am informed) he died soon after he came.

29. In the time of a grievous persecution, Felix, presbyter of the city of Nola, by a divine instinct hid himself in the corner of a ruined wall, and before the persecutors had pursued him thither, a spider had drawn her web at the mouth of the hole whereinto the presbyter had put himself. His enemies told them, that Felix had crept in at that very place; but they beholding the spider's web, could not be persuaded, that any man could enter and lurk there where spiders lived and laboured so securely; and thereupon, by their departure, Felix escaped. Paulinus, once bishop of that city, hath these verses upon this occasion, which I will also try to English.

Eccubi Christus adest, tenuissima aranea muro est,
At ubi Christus abest, et murus aranea fiet.

"Where God is present, spiders spin a wall;
"He gone, our bulwarks like to cobwebs fall."

30. In the reign of king Henry the Eighth, there was one Gresham, a merchant of London, who was sailing homewards from Palermo, a city in Sicily, wherein was dwelling at that time one Antonio, surnamed the Rich, who had at one time two kingdoms mortgaged to him by the king of Spain. Mr. Gresham, crossed by contrary winds, was constrained to anchor under the lee of the island of Strombulo, where was a burning mountain. Now, about the mid-day, when for a certain space the mountain used to forbear sending forth flames, he, with eight of the sailors, ascended the mountain, approaching as near as they durst; where, among other noises, they heard a voice cry aloud, "Dispatch, dispatch, the rich Antonio is coming." Terrified herewith, they hasted their return, and the mountain presently vomited out fire: but from so dismal a place they made all the haste they could; and desiring to know more of this matter (since the winds still thwarted their course) they returned to Palermo; and forthwith enquiring for Antonio, they found he was dead about the instant, so near as they could compute, when that voice was heard by them. Mr. Gresham, at his return into England, reported this to the king; and the mariners being called before him, confirmed the same by their oaths. Upon Gresham this wrought so deep an impression, that he gave over all merchandising, distributed his estate, partly to his kindred, and partly to good uses, retaining only a competency

(27.) Fulgos. Ex. l. 8. c. 10. p. 1229.—(28.) Fabrit. Obs. Chirurg. cent. 2. obs. 25. p. 104.—(29.) Heidfield in Sping. c. 9. p. 250.

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for himself, and so spent the rest of his days in a solitary devotion.

31. That is much to be admired at, as being little less than a miracle, which is related of Xenophilus, a musician, who lived to the age of an hundred and five years, without any manner of disease or indisposition of body throughout his whole life.

32. The governor of Mountmarine besieged by Augustus, the base son of the prince of Salucia, was called forth to a parley, and then made prisoner: he was threatened with death if he yielded not up the place, and was so frighted with the apprehensions of this undeserved death, that he sweated blood all over his body.

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33. ◆ At the siege of Bomel in 1599, there happened a singular case, and perhaps the only one of its kind. Two brothers, who had never seen, and had always been enquiring for each other, met at last by chance at the siege, where they served in two different companies. The elder, who was called Hernando Diaz, having heard the other mentioned by the name of Encisso, which was his mother's sirname, and which he had taken through affection, a thing common in Spain, put several questions to him concerning a number of family particulars, and knew at last by the exactness of his answers, that he was the brother he had been so long seeking after, upon which both proceeding to a close embrace, a cannon ball struck off both their heads, without separating their bodies, which fell clinging together.

CHAP. XXVII.

Of Matters of Importance and high Designs, either promoted, or made to miscarry, by small Matters, or strange Accidents.

Plutarch tells us of a certain painter, who was very intent upon drawing of the foam that should come from the mouth of a horse which he had before him in his tablet; but with all his art and care he could not compass the expressing of it in such a manner as the nature of the thing required; whereupon, in a great rage, he threw his pencil at the table, which struck so fortunately, that it happily performed all which had so long defeated his utmost skill. Thus mere casualty and chance bring to light, and otherwise perform that in matters of great importance, which hath seemed out of the power of prudence itself to accomplish.

1. There is a people in Spain called Los Pattuecos, who about the year 1620 were discovered by the flight of an hawk of the duke of Alva. This people were then all savage, though they dwelt in the centre of Spain, not far from Toledo, and are yet held part of the aborigines that Tubal Cain brought in. Being hemmed in, and imprisoned, as it were, by a multitude of huge and craggy mountains, they thought that behind those mountains there was no more earth, and so lived, unknown to all Spain, till discovered by this odd accident so lately.

2. When Dion went to free Syracuse from the grievous and infamous tyranny of Dionysius, it happened that Dionysius himself was then in Italy about other business, which fell out fortunately for Dion: for whereas he was arrived at Sicily with small forces, and greater courage than prudence, Timocrates, the chief of the tyrant's friends, and whom he had left his substitute in the kingdom, did forthwith send him a messenger, with letters to signify the coming of Dion, and the instability of the minds of his subjects, that he should return with all speed, unless he would be totally deserted. The messenger had happily passed the seas, and was landed on the shore, intending to walk to Caulonia, where Dionysius then was. Being upon the way, he met with one of his acquaintance, who had newly offered a sacrifice, and did friendly give him a part of it; but he put it into the bag by his side, where was also Timocrates's letter: he went on his journey, and being overtaken

(30.) Sand. Trav. l. 4. p. 248, 249. Clark's Mir. c. 33. p. 115.—(31.) Patrit. de Regno, l. 2. tit. 3. p. 89.—(33.) Universal Mag. vol. lii. p. 233.
(1.) Howell's Ep. vol. 1. § 6. Epist. 57. p. 251.

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with the night, and weary, cast himself upon the ground to take some short repose. He was not far from a wood, from whence came a wolf, who smelling the flesh, came and took the bag from where it lay by his side. Soon after the man waking, and finding his bag with his letter gone, in fear of being severely punished, he durst not go on to Dionysius, but turned off another way. By this means Dionysius had later advice of his affairs than the necessity required; and so having lost his kingdom, was forced to betake himself to the ferula, and turn schoolmaster in Corinth.

3. The duke of Bourbon led a royal army against Rome, with intention to surprise it upon the sudden; but being utterly unprovided with great guns to take it by assault, a strange and unthought of accident gave him an opportunity of taking the city. An ensign, who had the charge of a ruined part of the wall (perceiving Bourbon, with some others, break into a vineyard, that from thence he might take a view of the city, in what place it was most defenceless), was so possessed with fear, that thinking to run into the city, he descended the ruined place, and, with his ensign advanced, marched directly towards the enemy. Bourbon, who saw the man coming towards him, and supposing that others followed to make sally upon him, stood still, with intention to sustain the assault with those about him, till the rest of his army were come up to him. The ensign was got almost three hundred paces without the city, when by hearing the alarm and cry of Bourbon's army, he returned to himself, and as one newly awaked from sleep, having recollected himself, he retired, and re-entered the ruined place by which he had descended. Bourbon admiring this action of the man, caused scaling-ladders to be advanced to that part of the wall; and having there slain the ensign, his soldiers broke into the city, and took it.

4. A small matter gave also the occasion of the taking of Belgrade by the Turks, a place equally fortified both by art and nature. The governor went to Buda to the court, to procure some pay for his soldiers, leaving the town without any commander in chief; when he came he was delayed and frustrated in his expectation by the treasurer; whereupon, not daring to return to the garrison without a supply, and the Turks in the mean time facing the place with a moderate army, the hearts of the soldiery and inhabitants so failed them, that not expecting any relief, they yielded up the place. Thus Belgrade came into the power of the Turks, which all agree might have been preserved by the seasonable sending of a small sum of money.

5. Urspergensis, and other historians write of the Huns, that "they lived on this side the lake and fens of Mæotis, only addicting themselves to hunting, without being solicitous whether there were any other countries or not; for they thought there was no land nor inhabitants on the other side of Mæotis. But one time by accident certain hunters beheld a stag passing over the fens, and standing still sometimes, as if making trial if the place was passable or not, till at last he got safe on the other side. They looked upon this as unwonted and marvellous thing, so that following the stag at a distance, they at last got upon the continent: where finding it inhabited by the Scythians, they returned, and gave their countrymen an account of their discovery; who, having collected a great army, passed the fens, and surprising the Scythians, who dreamed of nothing less than so sudden an assault, they oppressed them. Whence afterwards they marched with such fortune and success, that they rendered themselves terrible to the whole world."

6. The Gauls had besieged the capitol at Rome, and having by accident found out a way where it might be climbed up, they, in the midst of night, sent one unarmed before as their guide, and then with mutual assistance, and drawing up one another, as the nature of the place did require, they had in such silence arrived to the top of it in one place, that not only the men within were not aware in the least, but the dogs, otherwise watchful

(2.) Lips. Monit. l. 1. c. 5 p. 60.—(3.) Camer. Oper. Subcisiv. cent. 1. c. 80. p. 366.—(4.) Ibid. p. 367.—( ) Ibid. p 368.

creatures,

creatures, gave no notice of their approaches. But within there were certain geese that were consecrated to Juno, which, rendered at that time more vigilant through the want of provision in the place, gave the first alarm by their cackling and clapping of their wings. M. Manlius, who three years past had been consul, was raised up by this unusual noise: he was a warlike person; and, discerning the danger, took arms, raised the rest, overthrew the foremost who were now mounting the wall; and by this unusual means the capitol was saved, all the Gauls being forced to hasten off, or to leave their dead bodies at the foot of that hill they had newly climbed.

7. The Arragonians had a design upon Casibilis in Claremont, a well-fortified place; and in the night, the watch being asleep, having applied their scaling-ladders, had mounted a rock, taken one tower of the castle, erected the ensign of their king upon it, and were now marching to a second; which they had also carried with little trouble, but that there was a hawk there perched; which being awaked made such a noise and cry, that the governor was thereby raised, and the watch awaked; who finding that the enemy had gained entrance, they lighted up three torches, a sign agreed upon to hasten their friends to their relief; who coming with speed and seasonable succours, occasioned the Arragonians to relinquish their enterprise.

8. Niger had fortified the mountain Taurus against the army of Severus in such a manner, that it was now made inaccessible; so that the party of Severus had no hope of doing any good upon them; when a great snow fell, with showers of rain, the passage of which from the mountains being intercepted by the fortifications, it at last grew so strong, that it bore away all before it; which the soldiers, who stood there to guard the passages, perceiving, they immediately fled, and left all free to the army of Severus, who then easily passing Taurus, fell into Cilicia, believing that the gods themselves fought for them.

9. C. Marius had besieged a castle in Numidia, which by nature and fortifications seemed to be impregnable; he was now in great anxiety about it, and tortured with hope and fear, he could not resolve whether he should desist, or continue in the expectation of some good fortune that had used to be favourable to him on such occasions. While he remained in these thoughts, a private Ligurian soldier, that went out of the camp to get water, being got on the other side of the castle, perceived some cockles spread among the stones; he walked on, gathering them up as they lay; till at last his eagerness in gathering of them had brought him to the top of the mountain: where having taken a full view of all such things as might be useful, he returned and acquainted the general with such observations as he had made. Marius made such use of the occasion, that assaulting the enemy behind as well as before, he became master of that strong place. "And," saith Sallust, "the temerity of Marius, corrected by this accident, turned to his glory."

CHAP. XXVIII.

Of such as have framed themselves to an Imitation of their Superiors; with the Force of Examples in divers Things.

Upon the coast of Norway the air is so subtilly piercing, that it doth insensibly benumb the members, chills the blood, and brings upon the man certain death if not prevented with speed. Our over-fondness in the imitations of the examples of our superiors, when they are evil, or too costly for us, will prove as pernicious to us.

1. Gallus Vibius was a man first of great eloquence, and then of great madness; which seized not so much on him by accident, as his own affectation, so long

(6.) Liv. Hist. l. 5. p. 202. Camer. cent. 1. c. 80. p. 368.—(7.) Fazel. de Reb. Sic. Postr. Decad. l. 9. c. 6. p. 602. Camer. Oper. Subcisiv. cent. 1. l. 80. p. 369.—(8.) Herodot. l. 3. p. 142. Camer. Oper. Subcisiv. cent. 1. c. 80. p. 369.—(9.) Sallust. Bell. Jugurth. p. 163. Camer. Oper. cent. 1. c. 80. p. 370.

mimically

mimically imitating madmen, that he became one. And Tully confessed, that while he laughed at one Hircus, a very ridiculous man, *Dum illum rideo*, saith he, *pene factus sum ille*: "While I laugh at him, I am almost become the same kind of person."

2. One of the queens of China had mishapen feet: she, to mend that natural defect, used to swathe them to bring them to a better form: that which she did out of a kind of necessity, the rest do at this day out of gallantry: for from their very infancy they swathe their children's feet, straitening them so as to hinder their growth. Certainly the generality of them have so little, that one might reasonably doubt, whether so small feet could belong to a human body grown up to its full stature. This practice had its original from that use of the queen's.

3. Sir Philip Calthrope, who lived in the reign of king Henry the Seventh, had sent as much cloth of fine French tawny as would make him a gown, to a taylor in Norwich. It happened one John Drakes, a shoemaker, coming into the shop, liked it so well, that he went and bought of the same as much for himself, enjoining the taylor to make it of the same fashion. The knight being informed thereof, commanded the taylor to cut his gown as full of holes as his shares could make: which so purged John Drakes of his proud humour, that he would never be of the gentleman's fashion again.

4. Lancelot Andrews, bishop of Winchester, was an inimitable preacher in his way; and such plagiaries who have often stolen his sermons, could never steal his preaching, but could make nothing of that whereof he made all things he desired. Pious and pleasant bishop Felton, his cotemporary and colleague, endeavoured in vain in his sermons to assimilate his stile; and therefore said merrily of himself; "I had almost marred my own natural trot, by endeavouring to imitate his artificial amble." This peerless prelate died 1626.

5. It was of old a custom of the Æthiopians, that if the king, by any accident, or cause, was maimed in any of his limbs, his domestics and familiars would voluntarily weaken themselves in those parts; for they thought it uncomely for them to walk upright, and their king to halt; or that seeing him but with one eye, themselves should have two. Also when the king died, his particular friends used to kill themselves, supposing that such an end was honourable, and a testimony of unfeigned friendship.

6. Salmoneus and Alladius, the one whereof lived at Alba in Italy, and the other at Elis in Arcadia, would needs imitate the thunder and lightning of Jupiter; but both, with a just reward of their presumptuous impiety, were struck with fire from heaven.

7. When Charles the Fifth went out of Italy to be crowned emperor, being much troubled with the head-ach, he cut his hair short: the great courtiers presently followed his fashion and example; so that wearing long hair, esteemed so much for many ages before, grew quite out of fashion in his time.

8. When Don John of Austria, base son to Charles the Fifth, went governor into the Low Countries, because the hair on the left side of his temples grew upright, he used with his hand to put back all the hair from his forehead; and because that baring of the forehead seemed to look handsomely in him, thence came the fashion of combing and keeping the hair up with wearing of foretops.

Mobile mutatur semper cum principe vulgus, saith *Claudian*.

The people vary too
Just as their princes do.

And

Regis ad exemplum totus componitur orbis.

The whole world use to take
The pattern princes make.

(1.) Cœl. Rod. Antiq. l. 11. c. 13. p. 500. Full. Holy State, l. 3. c. 12. p. 169.—(2.) Alvarez Semed. Hist. China, part 1. c. 5. p. 30, 31. Linschot. Voyages, l. 1. c. 23. p. 40.—(3.) Full. Worth. p. 270. Norfolk.—(4.) Ibid. p. 206. Lond.—(5.) Diod. Sicul. Rer. Antiq. l. 3. c. 1. p. 71. Dinoth. Memorab. l. 2. p. 69.—(6.) Sabel. Ex. l. 6. c. 9. p. 56.—(7.) Clark's Mir. c. 75. p. 338.—(8.) Ibid.

9. Tatianus

9. Tatianus the orator was surnamed the ape, because he was able to express any thing by a most ingenious mimickry.

10. Alexander the Great carried his head somewhat awry; and thereupon all the courtiers and great men took up the same as a fashion, and framed themselves to his manner, though in so small a matter.

11. The luxury of the Romans was exceeding great in their feasts, clothes, household-stuff, and whole families, unto the time of Vespasian; and it was so confirmed amongst them, that it could not be restrained by the force of those many laws that were made against it. But when he came to be emperor, of itself it straight became out of fashion; for while he himself observed the ancient manner both in his diet and attire, the love and fear of the prince swayed more with the people than the law itself.

12. It is said of the emperor Titus Vespasian, that he could write in ciphers and characters most swiftly; striving by way of sport and mirth, with his own secretaries and clerks, whether he or they could write fastest; also he could imitate and express exactly any handwriting whatsoever he had once seen: so that he would often profess he could have made a notable forger and counterfeiter of writings.

13. When king Henry the Eighth of England, about the year 1521, did cut his hair short, immediately all the English were so moved with his example, that they were all shorn, whereas before they used to wear long hair.

14. Lewis the Eleventh, king of France, used to say, "He would have his son Charles understand nothing of the Latin language further than this; *Qui necit dissimulare, necit regnare*, "He that knows not how to dissemble, knows not how to reign." This advice of Lewis was so badly interpreted by the nobles of France, that thereupon they began to despise all kind of learning. On the contrary, when Francis the First shewed himself a mighty favourer of learning and learned men, most men, in imitation of his example, did the like.

15. Ernestus, prince of Lunenberg, complaining to Luther of the immeasurable drinking that was at courts, Luther replied, "That princes ought to look thereunto." "Ah! Sir," said he, "we that are princes do so ourselves, otherwise it would long since have gone down." *Manent exempla regentium in vulgus.* When the abbot throweth the dice the whole convent will play.

16. A certain duke of Bavaria, before he went to his diet or council, used to call his servant to bring him water in a bason, in the bottom whereof was stamped in gold, the image of Cato Major, that so he might fix the impression of his image in his mind, the imitation of whose virtues, he had prudently proposed for his practice.

17. The emperor Charles the Fifth having resigned his kingdom, and betaken himself to a monastery, laboured to wash out the stains of his defiled conscience by confession to a priest, and with a discipline of plaited cords he put himself to a constant and sharp penance for his former wicked life. This discipline his son king Philip ever had in great veneration, and a little before his death commanded it to be brought unto him, as it was stained in the blood of Charles his father. Afterwards he sent it to his son Philip the Third, to be kept by him as a relique and a sacred monument.

18. Antoninus Caracalla, being come to Troy, visited the tomb of Achilles, adorning it with a crown, and dressing it with flowers; framing himself to the imitation of Achilles, he called Festus, his best-beloved freeman, by the name of Patroclus. While he was there Festus died, made away on purpose (as was supposed) by him, that so he might bury him with the same solemnities as Achilles did his friend: indeed he buried him honourably, using all the same rites as

(9.) Cæl. Rhod. l. 3. c. 10. p. 101.—(10.) Lips. Monit. l. 1. c. 8. p. 235.—(11.) Ibid. p. 236. (12) Suet l. 11. c. 3. p. 319.—(13.) Camer. Oper. Subcis. cent. 3. c. 56. p. 358.—(14.) Ibid. cent 1. c. 66. p. 298.—(15.) Luther. Colloq. Mensal. p. 459.—(16.) Clark's Mir. cap. 117. p. 539. (17.) Ibid, cap. 128. p. 652.

Achilles had done in the funeral of Patroclus. In this performance, when he sought for hair to cast upon the funeral pile, and that he had but thin hair, he was laughed at by all men; yet he caused that little he had to be cast into the fire, being clipped off for that purpose. He was also a studious imitator of Alexander the Great; he went in the Macedonian habit; chose out a band of young men, whom he called the Macedonian phalanx, causing them to use such arms as were used when Alexander was alive; and commanded the leaders of the Roman legions to take upon themselves the names of such captains as served Alexander in his wars.

CHAP. XXIX.

Of the Authority of some Persons amongst their Soldiers and Countrymen.

NEAR Assos there are stones which, in a few days, not only consume the flesh of dead bodies, but the very bones too; and there is in Palestine an earth of the same operation and quality. Thus there are some men who, by their singular prudence and authority, are able not only to stop the present tumult and disorder of a people, but to take such effectual course, that the very seeds and causes of their fermentation and distemper should be utterly consumed and removed. Of what force the presence of some, and the eloquence of others, have been in this matter, see in the chapter following.

1. Caius Cæsar, the dictator, intending to transfer the war into Africa, his legionaries at Rome rose up in a general mutiny, desiring to be disbanded and discharged from the war: Cæsar, though otherwise persuaded by all his friends, went out to them, and showed himself to the enraged multitude. He called them *quirites*, that is, commoners of Rome, by which one word he so shamed and subdued them, that they made answer, "They were soldiers, and not commoners:" and being then by him publicly discharged, they did not without difficulty obtain of him to be restored to their commissions and places.

2. Arcagathus, the son of Agathocles, had slain Lyciscus (a great captain) for some intemperate words; whereupon the friends of the dead put the army into such commotion, that they demanded Arcagathus to death, and threatened the same punishment to Agathocles himself, unless he did yield up his son. Besides this, divers captains with their companies spoke of passing over to the enemy. Agathocles, fearing to be delivered into the hands of the enemy, and so to be put to some ignominious death, thought, in case he must suffer, he had better die by the hands of his own soldiers: so laying aside the royal purple, and putting on a vile garment, he came forth to them; silence was made, and all ran together to behold the novelty of the thing; when he made a speech to them agreeable to the present state of things; he told them of the great exploits he had formerly done; that he was ready to die if his soldiers should think it expedient, for he was never yet so possessed with fear, as out of an over-desire of life to be drawn to do any thing unworthy of himself. And when he had told them, "that themselves should be witnesses thereof," he drew his sword, as one that was about to kill himself; and being now ready to inflict the wound, the whole army cried out, "He should not do it, and that they had forgiven him." So he was persuaded by the army to re-assume his royal habit, and was fully restored with their great applause.

3. A great sedition was in Rome, and the common people so incensed against the rich men and the senate, that all things were now tending to ruin and destruction, when the senate sent unto the people one to appease them; this was Menenius Agrippa, an eloquent man, who being admitted amongst them, is said thus to have spoken: "Upon a time there arose a great sedition amongst the members of the body against the belly; the eyes, ears, hands, feet, and tongue said, They each of them performed their seve-

(18.) Zuing. Theat. vol. 21. l. 3. p. 3810.

(1.) Sabel. Ex. l. 6. c. 8. p. 354. Zuing. Theat. vol. 3. l. 9. p. 974. — (2.) Diod. Sicul. Biblioth. l. 20. p. 671.

ral

ral offices to the body; but the belly doing nothing at all, as a king, enjoyed their labours, and consumed upon itself all those things that were purchased with the sweat of the rest." The belly confessed, 'that these things were true, and that if it pleased them, from henceforth they should allow it nothing.' "The members decreed it among themselves, that nothing should be given to the belly; when this had been observed for some little time, the hands and feet lost their strength, and all the other members became slothful, sick, or immovable: then, at last, they perceived, that the food which was allowed to the belly was of equal advantage to all the rest of the members as to itself, and so returned to their former obedience." When the people had heard this fable, they understood thereby, that the wealth which was in the hands of great men, was also advantageous to themselves; and so upon some promises of the senate to discharge some of their debts, they were reconciled to the fathers.

4. Sextus Pompeius being overcome, and Lepidus having yielded himself, the soldiers of Octavianus Cæsar began to grow seditious: they came together in a tumultuary way, and every man demanded whatsoever he thought good. When they saw they were neglected by Cæsar, (as if now, there being no enemy, there was no further use for them), and that they prevailed nothing with the threatenings they gave out, at last, with great indignation and clamour, they cried out, "that they would be dismissed:" hoping, by that means, to obtain what they desired. Cæsar, knowing that it became not a prince to seem to be compelled by any necessity to give way unto his subjects, told them, "that they desired no more than what was fit; and that, therefore, in the first place, he did dismiss those that had warred with him against Antonius:" and when others also desired their dismission, he dismissed them that had been in the war ten years, and told them, "that he would not make use of one of them, though they should never so earnestly desire it." At the hearing of which they said no more, but returned to their obedience.

5. Severus, the emperor, being ill of the gout, while he was warring in Britain, his soldiers, apprehensive of some evil consequence from his indisposition, took his son Bassianus (whom he before had made his associate in the empire), and saluted him by the name of Augustus, determining to secure him in the title and power they had given him. Severus understanding this dangerous sedition in the army, caused himself to be carried to his tribunal: there he commanded his son, together with all the tribunes, centurions, and cohorts, that were concerned as authors of the sedition, to appear before him in such manner as guilty persons are wont. The army was terrified with this manner of proceeding, and therefore falling prostrate before him upon the ground, they universally implored his pardon. He, striking his hands together, said, "You now perceive that it is not the feet, but the head that rules all:" and so dismissed them in quiet.

6. Pupienus, Balbinus, and Gaudianus the Third, were made emperors by the senate; of these the first was sent against Maximinus, the other two remained in Rome. When a great sedition arose betwixt the pretorian soldiers and the people of Rome, Balbinus found that his authority availed not to appease this commotion, whereupon he caused the child Gordianus, arrayed in purple, to be brought forth, and set upon the shoulders of a very tall man, to be shewed to the soldiery and people. No sooner was the princely boy beheld by them, but that the love and consideration they had of him brought both the soldiery and people to a mutual concord.

7. Alexander the Great had thirty thousand young men of the same age, that he caused to be instructed in the military discipline of the Grecians, and armed as the Macedonians; these came to his army,

(3.) Liv. Hist. l. 2. p. 32. Zonar Annal. tom. 2. fol. 51. Lonic. Theatr. p. 376. Plut. in Coriolano, p. 216.—(4.) Zonar. Annal. tom. 2. fol. 89.—(5.) Pezel. Mellific. Hist. tom. 2. p. 206.—(6.) Ibid. p. 220.

and he called them Epigoni, or his posterity. The Macedonians resented their coming, especially when the king, in an oration of his to the army, told them, "that he would dismiss them that were become unserviceable through age or wounds, and send them home with honour." The Macedonians were highly incensed with this oration, interpreting his words as if he despised them, and looked upon them all as unserviceable: whereupon without regard to their commanders, or presence of the king, with a tumultuous noise, and military violence, they cried out, "that they would all be dismissed;" adding, "that he and his father should war together," scoffingly intending Jupiter Ammon. When Alexander heard this, grinding his teeth for anger, he leaped with his captains from his tribunal, rushed into the midst of them, and having noted thirteen of those that had spoken most boldly, he laid hands on them, and delivered them as prisoners to his guard, no man opposing him. The army, before so fierce, was seized with a sudden fear at this his procedure; and when they saw their fellows led to execution, they remained as men stupified, and expecting what the king would determine of them all. The next day they were prohibited the sight of the king, he only admitting the Asiatic soldiers to his presence: whereupon they set up a mournful cry, and said, "they would all die, if the king would persist in his anger against them." He continued resolute, calling the strangers to an assembly, ordering the Macedonians to stay in their camp, made the Persians his guard and his apparitors, and by these punished the mutineers. This the Macedonians took patiently; but when they knew that the Persians had leaders appointed them, were formed into troops, and Macedonian names given them, and themselves ignominiously rejected, they were no longer able to restrain their grief, but came to the palace, laid down their arms at the gates, and retaining only their under-garments, stood at the door, with great humility and tears beseeching to be admitted, and desiring the king to satisfy himself rather with the punishment than reproach of them. When Alexander was informed of this, he came forth, and beholding their afflicted estate he wept with them; and having modetly reproved them, and then commending their modesty that gave him occasion to pardon them, he received them again into his favour, and dismissed, as he before intended, the unserviceable with rich presents and letters to Antipater in their favour.

8. Petrus Lauretanus was the Venetian admiral who had overthrown the navy of the Turks at Callipolis. At Rapalus he had taken Franciscus Spinola of Genoa, with eight captains of gallies, and three counsellors, whereupon he was created a procurator of St. Mark, and his authority was so great among the people, that (when a mighty sedition arose of the mariners and seamen, who in great numbers were come out of Istria and Dalmatia, to furnish out the fleet against Philip, duke of Milan) this man, by his presence alone (though sick) did appease them, and that too when the command of the duke himself was not regarded, the authority of the Decemviri contemned, and the power of all the guards drawn out against them availed not. In this state of things, such was the majesty of this one private person, that, as men affrighted, the seditious fled all away at the sight of him.

CHAP. XXX.

Of such Princes and Persons as have been fortunate in the finding hidden Treasures, and others that were deluded in the like Expectations.

Some men have as wilfully cast away their riches as Crates the philosopher is said to have done his, and upon much the like pretences, as looking upon them to be the fuel of all sorts of vices, and fearing to be undone by them;

(7.) Q. Curt. Hist. l. 10. p. 307. Diodor. Sicul. Pezel. Mellific. tom. 1. p. 381, 382. — (8.) Zuing. Theat. vol. 3. l. 9. p. 974.

whereas,

whereas, if riches prove hurtful to any man, it is no fault of theirs, but his only that makes an evil use of them; and to a wise man they are the handmaids and assistants to his virtues. It is happy, therefore, for some men that the earth should for ever conceal her treasures from them, seeing their greatness would be an obstruction to their goodness: but whensoever she shall disclose her riches, may they ever be put into such hands as will make others better and themselves no worse by them.

1. Tiberius the Second, emperor of Greece, was exceedingly fortunate in this kind: he seeing many (as they passed by a certain cross) that they would even go to the upper side thereof, as led thereunto with a kind of devotion, he commanded that this cross should be taken away, and set in some other place. They that were employed in digging of it up, found underneath, beyond all hope or expectation, very rich treasure. He found besides, the huge wealth of Narses, which he had hid in his house, a little before he died, having killed all those that knew any thing thereof, save a young child, whom he made to give his promise, with many oaths and execrations, that he should never speak a word of it to any body. But when this child was grown old, and long after the decease of Narses, he revealed the matter to Tiberius, who found in the place an incredible mass of gold and silver.

2. Gontran, king of Burgundy, dreamed that he found a treasure hid in a cave within a certain mountain; when he awaked he sent away some on purpose to dig in the same place, who found it there accordingly.

3. About the year 1060, Robert Guiscard being at that time prince of Calabria, Apulia, and the adjacent isles, there was found in Apulia a statue of marble having about the head a circle of brass, with this inscription; *Calendis Maii, oriente sole, aureum caput habebo*; that is, "The first day of May, at sun-rising, I shall have a golden head." There was not any that could solve this riddle that could any where be found. At last a Saracen, then prisoner, offered himself to expound the inscription, upon promise that when he had done it, he should be set free, and at full liberty. The prince gave him assurance thereof; and the first day of May being come, at the rising of the sun the Saracen observed the shadow of the circle that was about the head of the image, and in the same place where the shadow was, caused them to dig; which they did: and when they were come very deep, they found a mighty treasure, which came in good season for the prince, for it served to defray the charge of the war he made at that time. The Saracen, besides the grant of his liberty (which he preferred before all other things), was bountifully rewarded, and sent away with many rich and princely gifts.

4. Decebalus, the king of Dacia, by the hands and labour of captives only, turned the course of the river Sargetia, that ran near unto his palace, and in the midst of the channel caused a deep vault to be digged, wherein he bestowed a mighty mass of silver and gold, and all such things as were with him of greatest estimation, even such precious liquors as would keep; and this done, he restored the river to its wonted course. All that he had employed in this work, or that he supposed to have any knowledge hereof, he caused to be slain, to prevent all discovery. But one Biculis, a captain, who, though he knew thereof, had accidentally made his escape, revealed the matter to the emperor Trajanus; who causing diligent search to be made, found it. Upon this account divers ancient inscriptions in marble are found to this purpose:

Jovi Inventori, Diti Patri, Terræ Matri, detectis Daciæ Thesauris, Cæsar, Nerva, Trajanus, Aug. Sac. p.

5. Cæcilius Bassus with much confidence and exultation came to Nero, and told him, that "it was revealed to him in a dream, that within his ground in Africa was hid a stupendous mass of treasure

(1.) Zuing. Theat. vol. 3. l. 1. p. 592.—(2.) Camer. Oper. Subcisiv. cent. 1. c. 63. p. 287.—(3.) Ibid.—(4.) Ibid. p. 285.

not

not stamped, but in bullion, deposited there of old by queen Dido, coming from Tyrus." This was over-lightly credited; the orators and poets made it the subject of their declamations and recital to the people; the galleys were sent to fetch it, but returned empty of any thing but shame and obloquy; and, as Tacitus observes, the expectation of riches was amongst the causes of the public poverty.

6. Aminocles the Magnesian, whilst he was busying himself in digging and turning up the earth, found divers cups and vessels of silver and gold, and much treasure which in times past had been there hidden by the Persians.

CHAP. XXXI.

Of the Election and Inauguration of Princes in several Places and Nations.

THE safety and prosperity of the people is highly concerned in the ability and integrity of that person in whose hands they shall intrust the government; and therefore, in places where the supreme ruler is elective, they manage their choice of him with such wisdom, that if possible, they may not be imposed upon; and then install him with that ceremony and solemnity, as they conceive may best conduce to establish his authority, and beget a due reverence to his person; without which he can do them little service.

1. Contarenus describes the election of the duke of Venice in this manner: Upon the vacancy all the gentry above thirty years of age assemble; a number of these cast their names into a pot, and in another are just so many balls, whereof thirty only are gilt; then a child draweth for each, till the thirty gilt ones be drawn, for which thirty the child draweth a second time, out of another pot that hath only nine gilt balls. The nine so drawn nominate forty, out of which forty twelve are again selected by the same kind of lot; these twelve nominate twenty-five, out of which nine are again by lot set apart; these nine nominate forty-five, who are by lot reduced again to eleven; these eleven choose forty-one of the senate, of the best and principal rank. These forty-one, after every one hath tied himself by solemn oath, to choose whom they shall think most worthy, the scrolls are mingled together, and then drawn: the fitness of the person thus drawn is discussed, and he who hath most voices above twenty-five is the man whom they pronounce to be elected, and adjudge him to be created duke, with all solemnities.

2. It is a strange custom which the archdukes of Austria use, when they first enter upon the possession of the dukedom of Carinthia; for, not far from the town of St. Vitus (in a valley where there are yet seen the ruins of a great city, the name of which is now lost to the memory of man), there is a great stone: upon the day that the duke comes to take possession of that dutchy, a countryman chosen by lot mounts the stone, and stands betwixt a lean cow and a mare, surrounded with a multitude of rustics. The duke of Austria descends into the valley, clothed in a country-habit, whom very many of the princes of that country resort unto armed, and with ensigns, amongst whom the earl of Goritia has the chief place. The countryman perceiving at a great distance the coming of the prince, as one that was seized with wonder (in the Liburnian tongue which they use), demands of the rustics about him, "Who that is, that with so proud a port, walk, and equipage, is coming towards him?" They tell him, that "it is the prince of the country." The countryman demands again, if "he be a just judge?" if "he have a care of the common safety of the country?" if "he be a servant or freeman?" if "worthy of that honour?" and, if "he be a true Christian?" Which when they that are about him have affirmed, he again asks,

(5.) Morrice of Common Right, p. 94.—(6.) Textor. Officin. lib. 2. c. 28. p. 98.
(1.) Howel's Repub. of Venice, p. 34. Zuing. Theatr. vol. 3. l. 4. p. 720. Sabellic. l. 9. decad. 1. Heyl. Cosm. p. 127.

asks, "By what right he will drive him from that stone?" Then the earl of Goritia, being now come near, replies, "He will drive thee away by the gift of sixty crowns, and of those cattle that are by thee; he will free thee and thy family from all public burdens; and besides, thou shalt have those princely robes which he hath laid by." The countryman, at the hearing of this, giving the prince a gentle blow upon the cheek, admonishes him that "he be just," and taking the cattle that were by him, returns home. The prince leaps upon the stone, and brandishes his drawn sword, and promises that "he will administer justice to all that desire it;" and so descending, he goes to the temple, and takes upon him his princely robes and office After he hath feasted, he ascends a tribunal that is placed for him in the fields, and there hears all the complaints of the people.

3. The election of the pope is made most commonly in this manner: In the pope's palace, on the Hill Vatican, are, amongst other buildings, five halls, two chapels, and a gallery seventy feet long: the gallery is appointed for conference, one chapel for the mass and for the election, the other with the halls, are for the cardinal's lodgings: every hall hath two rows of chambers, which are purposely for the time, made of green or violet cloth. To each cardinal is allowed four servants to lie in his chamber. They who are once within are compelled, unless they are sick, still to continue there; and such as are once out, are no more permitted to go in; lest by that means the cardinals should maintain intelligence with any foreign princes. To this conclave (for by this name the place of election is called) is but one door, to which belong four locks and as many keys: one key is in the keeping of the cardinals, one of the city bishops, one of the Roman nobility, and one of the master of the ceremonies. There is in this door a wicket or hatch, which is opened only at dinners and suppers, whereof the master of the ceremonies keeps the key. At this hole the cardinals servants receive their meat, every dish being first diligently searched, lest any letters should be conveyed in them. As for the lodgings, they have neither holes nor windows to give light; so that there they make day of wax-candles. And lest the pope should be made by force, both the city and conclave are strongly guarded. When the cardinals are going to election, the privileges of the cardinals are recited, which every one sweareth to observe, in case he be chosen pope. Then the master of the ceremonies ringing a bell, calleth them to mass: which ended, there is brought to every cardinal a chair, and therein a scroll of all the cardinals names. Before the altar itself is set a table covered with a purple cloth, whereupon is set a chalice and a silver bell, and about it six stools, on which sit two cardinal-bishops, two cardinal-priests, and two cardinal-deacons. Every cardinal writeth his vote in a piece of paper, goeth to the altar, prayeth God to guide him in the election, putteth his vote into the chalice, and departeth to his seat. The first bishop taketh out all the papers, and delivereth them to the first deacon; who unfoldeth each of them, readeth (without mentioning the name of the elector) the name of the elected; and every cardinal, in his particular scroll, noteth how many votes every one hath. The account being made, the first priest having the like scroll, pronounceth who hath most votes: which done, the priest ringeth the silver bell, at which call the master of the ceremonies brings in a pan of coals, and burns all the little papers wherein the names of the elected were written. He that hath the most votes (so that his votes exceed the proportion of two parts of three) is acknowledged pope, and adored by the rest of the cardinals; but if they exceed not this number, they must begin all anew. If in the space of thirty days the election be not fully ended, then must the cardinals be kept from fire, light, and victuals till they are fully agreed. The wicket, which we before mentioned, is

(2.) Fulgos. Ex. l. 2. c. 1. p. 226. Zuing. Theatr. vol 3. l. 4. p. 719. Petr. Greg. de Repub. l. 7. c. 15. § 16. p. 289.

called

called the golden gate, at which stand an infinite number of poor people, on whom the new pope, having opened the gate, bestoweth his fatherly benediction, and remitteth to them all their sins. Then striketh he continually on the same door with a golden mallet, which while he is doing, workmen without break it open. The chips, stones, dust and dirt, which fall from the gate, while it is opening, are gathered and preserved as choicest reliques, and the golden mallet is usually given to that cardinal who is in most grace with the new pope.

4. The Tartarians, when they choose and elect their prince, they meet together in a large field, and then they set him in a stately throne richly gilded, and placed in the view of all that are then present; and falling down before him, they all proclaim after this sort, and with one consent: "We beseech, we will and command that thou bear rule over us." Then their new king who is chosen answereth, "If you will have this done of me, it is necessary that you be ready to do all that I shall command you; when I call, to come; and wheresoever I send, to go; and to commit and put the whole rule into our hands." When they have answered, "We be ready;" he saith again, "Therefore my word shall be my sword." Then all the people clap their hands with great rejoicing. Then the noblemen take him from the regal seat, and make him to sit softly upon a cushion or carpet upon the ground, saying thus: "Look up and acknowledge thy God; and look downward to the cushion whereon thou sittest. If thou dost govern and rule well, thou shalt have all things according to thy desire; but if thou dost ill, thou shalt be brought so low and so bare, that this small cushion whereon thou sittest shall not be left thee." At which saying they adjoin unto him his dearest and best-beloved wife; and lifting them both up with the cushion, they salute them as their emperor and head.

5. When the king of the Cumbæ and Capi (a people in Guinea) dies, his son, brother, or his next kinsman, succeeds: but before he is admitted to the exercise of full regality, they bind him at his house, and lead him bound to the palace; there they whip him; after which he is loosed; then they attire and lead him to the judgment-seat, where the eldest counsellor makes an oration concerning his right and duty: which ended, he puts a hatchet into his hand, which they use in executions; and after this, all acknowledge their subjection to him.

6. The Seminaries (or Alberges) of Malta are seven; France in general, Auvergne, Provence, Castile, Arragon, Italy, and Germany; over every one of which they have a grand prior. An eighth Seminary they had in England, till the suppression of it by king Henry the Eighth; yet they have one to whom they give the title. They have sixteen amongst them of great authority, called the great crosses. The election of their master is performed in this manner: The several Seminaries nominate two knights, and two also are nominated for the English. These sixteen from amongst themselves choose eight; these eight choose a knight, a priest, and a friar-servant; and they out of the sixteen great crosses, elect the grand master. The grand master being thus chosen, is styled, the most illustrious and most reverend prince the lord friar N. N. grand master of the hospital of Saint John at Jerusalem, prince of Malta, Gaul, and Gosa.

7. The electors of the emperor of Germany are six; the archbishops of Mentz, Cologn, and Triers, the count Palatine of the Rhine, the duke of Saxony, and the marquis of Brandenburg: upon equality of voices the king of Bohemia comes in for a seventh. The election is usually celebrated at Frankfort on the Main, where the electors meet on the day appointed by the archbishop of Mentz, as chancellor of the empire. Being met, they go into St. Bartholomew's church, where, after high mass is said, the three spiritual electors laying their hands upon their breasts, and the temporal

(3) Heyl. Cosm. p. 112, 113.—(4.) Lithgow's Travels, part 9. p. 422.—(5.) Purch. Pilg. tom. 1. l. 6. c. 14. § 1. p. 809.—(6.) Heyl. Cosm. p. 964.

princes

princes on the book, make oath to choose a fit and temporal head for the people of Christendom. If in thirty days they are not agreed, then must they have no other allowance but bread and water, nor may they go out of the city till necessity compel them to agree. Being at last resolved on and declared, the prince so elected is presently saluted by the title of king of the Romans, not usually that of emperor, till he has received the crown at the hands of the pope.

CHAP. XXXII.

Of the Games and Plays of sundry Nations, by whom they were instituted and when.

THE troubles and cares of human life are so many and so great, that the spirit would fail under the weight and burden of them, should there not be something mirthful and pleasant found out, wherewith to counterbalance and take off the heaviness of them. All nations, therefore, have thought it meet to make necessary provision of certain diverting recreations, on purpose to recreate and renew the decayed and almost exhausted vigour of the mind, and to sweeten the acerbities of the painful pilgrimage of their present life.

1. The Nemæan games were so called from Nemea, where Hercules killed the dreadful lion which annoyed the whole country. In honour of which noble act were instituted, in time following, the games aforesaid, which continued of great fame in Greece for many ages. The exercises were, running with swift horses, whorlebats, running on foot, quoiting, wrestling, darting and shooting celebrated first in honour of Opheltes, afterwards by Hercules in honour of Jupiter; the crown of the victor at first was a branch of olive, afterwards a garland of ivy.

2. The Olympic games were instituted by Hercules in honour of Jupiter, and celebrated on the plains of the city Olympia, in the country of Elis, A. M. 2757. The exercises in them were for the most part bodily, as running in chariots, running on foot, wrestling, fighting with whorlebats, and the like; but so, that there repaired thither orators, poets, and musicians, and all that thought themselves excellent in any quality, to make trial of their several abilities. The rewards given the victor were only garlands of palm, or such slight remembrances; and yet the Greeks no less esteemed that small sign of conquest, than the Romans did their most magnificent triumphs; those who were conquerors herein, being met by the principal men of the city in which or under which they lived, and a passage broken in the main walls thereof for their reception. Crotona, a city of the higher Calabria, was once so famous for this, that one year all the victors in these games were of that city. They were celebrated once in five years; he who had been victor the third time had his statue erected, agreeable to his own features and proportion, which the Greeks call Icones.

3. In the Isthmus, near the city of Corinth, were celebrated yearly the Isthmian games, ordained by Theseus in honour of Neptune, in imitation of the Olympic devised by Hercules in honour of Jupiter. The exercises were much the same, and the reward no other than a garland of oaken boughs; yet drawing yearly a mighty confluence of people to them. These games were first celebrated by Sisyphus in honour of Melicerta, and the masteries were performed in the night; but being interrupted through the robberies of Scyron and Sinnis, in dread of whom all strangers feared to come, they were renewed and restored by

(7.) Heyl. Cosm. p. 481.
(1.) Heyl. Cosm. p. 585. Benedict. de Pindar. Nemeor. timulo, p. 487.—(2.) Heyl. Cosm. p. 579. Plin. Nat. Hist l. 34, c. 4. p. 489. Benedict. in Pindar. Proem. Diod. Sicul. Rer. Antiq. l. 4, 6. 4. p. 121.

Theseus,

Theseus, who had overcome the robbers; by him they were ordered to be in the day. They were celebrated every fifth year, says Pliny and Solinus; but Pindar himself saith, they were kept every third year.

4. The Pythian games were instituted in honour of Apollo, and celebrated not only at Delphos, but also among the Magnetes, Sicyonians, and others. They were of great reputation amongst the Greeks, more antient than the Isthmian, and not so old as the Olympic. The death of the serpent Python is supposed to have been the first occasion of them. The assembly to them was in the beginning of the spring, at first every ninth year, and afterwards every fifth. The same exercises were here as in the Olympic; the reward various; at first a laurel; Theseus made it a garland of palm. Eurylochus appointed it should be of money.

5. The Scenick plays at Rome, so called from Scena. The first institution of them was occasioned by reason of a great pestilence, which by no medicinal help could be removed. The Romans then superstitiously conceiting, that some new games or sports being found out, the wrath of the gods would thereby be averted; they thereupon, about the four hundredth year from the building of Rome, sent for certain stage players out of Hetruria, which they call Histrionis, from the Hetrurian word Hister, which signifies a player.

6. The Ludi Compitales in Rome, were such as usually were solemnized *in Compitis*, that is in the cross-ways and streets. Servius Tullius, who succeeded Tarquin in the kingdom, was the first that instituted these solemn games in honour of the household gods or familiar spirits; he himself being thought to be begotten by one of these genii or goblins.

7. The old Romans, at the expulsion of their kings, annually solemnized the Fugalia, according to which pattern the joyful English, having cleared their country of the Danes, instituted the annual sports of Hocktide; the word in their old tongue (the Saxon) importing the time of scorning or triumphing. This solemnity consisted of the merry-meetings of the neighbours, in those days during which the festival lasted, and were celebrated by the younger sort of both sexes with all manner of exercises and pastimes in the streets, even as Shrove-tide yet is. But now time hath so corrupted it, that, the name excepted, there remaineth no sign of the first institution.

8. Lactantius speaking of the plays called Floralia: "They are made," saith he, "with all dissoluteness, and fitly correspond with the memory of the infamous harlot that erected them. For, besides the lasciviousness of words in which all obscenity overfloweth, at the request of the people the common harlots are stript stark naked, and brought upon the stage, where, in open view, they exercise all the wanton gestures and motions of their trade, till the beholders have glutted their lustful eyes with such shews."

9. The Athenians having overcome the Persians under the conduct of Themistocles, did ordain by a particular law, that from thenceforth annually, upon a certain day, there should be a fighting of cocks exhibited in the public theatre; the occasion of which was this: When Themistocles had drawn out the city forces to fight against the Barbarians, he saw two cocks fighting, which he beheld with earnestness; and having shewed them to his whole army, "Yet these," said he, "do not undergo this danger, either for their household-gods, or for the monuments of their ancestors; they fight neither for glory nor for liberty, nor the safety of their children; but only because the one will not be inferior, or give place to the other." By this means he mightily confirmed the minds of the Athenians; and thereupon what had once been to them so strong an incitement to virtue,

(3.) Heyl. Cosm. p. 586. Benedict. de Pindar. Isthm. tit. p. 655. Plin. l. 4. c. 5. p. 74. Pind. Nem. 6. epist. 2. p. 564.—(4.) Benedict. de Pind Isth. tit. p. 245.—(5.) Val. Max. l. 2. c. 4. p. 40. God. Rom. Antiq. l. 2 § 3. c. 2. p. 69.—(6.) Ibid. p. 68. Plin. Nat. Hist. l. 36. c. 27. p. 599.—(7.) Heyl. Cosm. p. 318.—(8.) Lactan. Institut. l. 1. c. 20. p. 65.

they would preserve the memorial of against the like occasions.

10. The Argives had certain solemn games in their city called Sthenia, where there was wrestling, and their music was that of hautboys. These games were (by report) instituted at first in honour and memory of their king Danaus, and were afterwards consecrated to the honour of Jupiter, surnamed Sthenius.

11. The *Ludi Seculares* were so called, because they were to be exhibited but once in an age, at the proclaiming of which the cryer used to invite spectators on such terms as these: "Come to those plays which no man now living hath yet seen, or shall see again." Claudius Cæsar pretending that Octavianus Augustus had anticipated the time, and had celebrated them before the just return of them, resolved to exhibit them himself. He therefore placed in the great Cirque, for the racers, pillars of marble, from whence they were to set out, and the goals, or ending-places of their races, were gilt over. He appointed proper places for all the senators, where they might behold what was done, whereas before they sat intermixed with the commons. Besides the contentions of charioteers, he exhibited the games of Troy. There were also appointed Thessalian horsemen, who hunted with bulls all along the Cirque, who leaped upon their backs when they were weary, and by their horns drew them down to the earth. Besides these there was a troop of pretorian horsemen, who had tribunes for their leaders, and these hunted, and killed a number of panthers and leopards. This sort of play was also celebrated by Philip the emperor at his return from the Persian expedition, one thousand years after the building of Rome: there was then a notable hunting performed, and there were given to be killed thirty-two elephants, twenty tigers, sixty tame lions, an hundred hyenæ, one rhinoceros, ten archoleontes, ten camelopards, forty wild horses, thirty tame leopards; and besides all this, there were appointed a thousand pair of fencers or sword-players at sharps, to delight the cruel eyes of the people with their blood and wounds.

12. The Quinquennalia, Decennalia, Vicennalia, and Tricennalia were solemn games, plays and spectacles, exhibited by the Roman emperors, in honour of their arrival to the fifth, tenth, twentieth, and thirtieth years of their reign. All these were performed with great magnificence and vast expences, and that successively by the emperor Constantine the Great.

CHAP. XXXII.

Of such Persons as have made their Appeals to God in case of Injury and Injustice from Men; and what hath followed thereupon.

It was the saying of the emperor Maximilian, *Fiat justitia, & ruat cœlum*: "let justice be done, and matters not what shall come after." The tribunals of men may sometimes fail in the distribution of justice, through such intricacy of the cause, want of discerning in the judge, or other circumstances, as may lay no great imputation upon those who have not the gift of infallibility. But when men that sit in the place of God shall, through corruption or malice, wilfully prevaricate, and knowingly and presumptuously oppress the innocent, in such cases the Supreme Judge oftentimes reserves the decision of the cause to be made at his own bar; and thereupon hath inspired the injured persons to give their oppressors a summons of appearance; which, though at prefixed days, they have not been able to avoid.

1. In the reign of Frederick Ænobarbus the emperor, and the year 1154, Henry was archbishop of Mentz, a pious and peaceable man, but not able to endure the dissolute manners of the clergy

(9.) Ælian. Var. Hist. l. 2. c. 28. p. 68.—(10.) Plut. Moral. in Libro. de Musica, p. 1256.—(11.) Sueton. l. 5. c. 21. p. 215. Zuing. Theat. vol. 10. l. 3. p. 2445.—(12.) Ibid.

under him, he determined to subject them to some sharp censure; but while he thought of this, he himself was by them beforehand accused to pope Eugenius the Fourth. The bishop sent Arnoldus his chamberlain to Rome, to make proof of his innocency; but the traitor deserted his lord, and instead of defending him, traduced him there himself. The pope sent two cardinals as his legates to Mentz to determine the cause, who being bribed by the canons and Arnoldus, deprived Henry of his seat with great ignominy, and substituted Arnoldus in his room. Henry bore all patiently, without appealing to the pope, which he knew would be to no purpose; but openly declared, that "from their unjust judgment he made his appeal to Christ, the just Judge: there I will put in my answer, and thither I cite you." The cardinals jestingly replied, "When thou art gone before, we will follow thee." About a year and a half after the bishop Henry died: upon the hearing of his death, both the cardinals said, "Lo! he is gone before, and we shall follow after." Their jest proved in earnest, for both of them died in one and the same day; one in a house of office, and the other gnawing off his own fingers in his madness. Arnoldus was assaulted in a monastery, butchered, and his carcase cast into the town-ditch.

2. Ferdinand the Fourth, king of Spain, was a great man, both in peace and war, but something rash and rigid in pronouncing judgment, so that he seemed to incline to cruelty. About the year 1312 he commanded two brothers, Peter and John, of the noble family of the Carvialii, to be thrown headlong from an high tower, as suspected guilty of the death of Benavidius, a noble person of the first rank. They with great constancy denied they were guilty of any such crime, but to small purpose. When therefore they perceived that the king's ears were shut against them, they cried out, "they died innocent: and since they found the king had no regard to their pleadings, they did appeal to the divine tribunal; and turning themselves to the king, bid him "remember to make his appearance there within the space of thirty days at the furthest." Ferdinand at that time made no reckoning of their words; but upon the thirtieth day, his servants supposing him asleep, found him dead in his bed, in the flower of his age, for he was but twenty-four years and nine months old.

3. When by the counsel and persuasion of Philip the Fair, king of France, pope Clement the Fifth had condemned the whole order of the Knights-Templars, and in divers places had put many of them to death, at last there was a Neapolitan knight brought to suffer in the like manner, who espying the pope and the king looking out at a window, with a loud voice he spake unto them as followeth; "Clement, thou cruel tyrant, seeing there is now none left amongst mortals unto whom I may make my appeal as to that grievous death whereunto thou hast most unjustly condemned me, I do therefore appeal unto the just judge, Christ our redeemer, unto whose tribunal I cite thee, together with king Philip, that ye both make your appearance there within a year and a day, where I will open my cause." Pope Clement died within the time, and soon after him king Philip. This was anno 1214.

4. Rodolphus duke of Austria, being grievously offended with a certain knight, caused him to be apprehended, and being bound hand and foot, and thrust into a sack, to be thrown into the river. The knight being in the sack, and it not as yet sown up, espying the duke looking out of a window (where he stood to behold that spectacle), cried out to him with a loud voice: "Duke Rodolph, I summon thee to attend at the dreadful tribunal of Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to this bitter and unworthy death." The

(1.) Lips. Monit. l. 2. c. 11. p. 282. Dinoth. l. 8. p. 579. Drexel. Oper. tom. 1. l. 2. c. 3. § 6, p. 123. Delrio Disq. Magic. l. 4. c. 4 qu 4. p. 677. Chetw. Hist. Collect. cent 1. p. 21.—(2.) Lips. Monit. l. 2. c. 7. p. 284, 285. Dinoth. l. 8. p. 580 Fulgos. l. 1. c. 9. p. 168. Drexel. Oper. tom, 1. l. 2. c. 3. § 1. p. 120. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 677.—(3.) Ibid. p. 678.

duke

duke received this summons with laughter, and carelessly made answer, "Well, go thou before, and I will then present myself." The year being almost spent, the duke fell into a slight fever; and remembering the appeal, said to the standers by, "The time of my death does now approach, and I must go to judgment." And so it fell out, for he died soon after.

5. Francis, duke of the Armoric Britain, cast into prison his brother Ægidius, one of his council, who was falsely accused by him of treason: where, when Ægidius was almost famished, perceiving that his fatal hour approached, he espied a Franciscan monk out of the window of the prison, and calling him to confer with him, he took his promise that he would tell his brother, that "within the fourteenth day he should stand before the judgment-seat of God." The Franciscan having found out the duke on the confines of Normandy, where he then was, told him of his brother's death, and of his appeal to the high tribunal of God. The duke, terrified with that message, immediately grew ill, and his distemper daily increasing, he expired upon the very day appointed.

6. Severianus, by the command of the emperor Adrianus, was to die; but before he was slain, he called for fire, and casting incense upon it, "I call ye to witness, O ye gods," said he, "that I have attempted nothing against the emperor; and since he has thus causelessly pursued me to death, I beseech ye this only, that when he shall have a desire to die, he may not be able." This his appeal and imprecation did not miss of the event; for the emperor being afflicted with terrible tortures, often broke out into these words; "How miserable is it to desire to die, and not to have the power!"

7. Lambertus Schafnaburgensis, an excellent writer as most in those times, tells that "Burchardus, bishop of Halberstadht, in the year 1509, had an unjust controversy with the abbot of Helverdense, about the tithes of Saxony: these the bishop would take from the monks, and by strong hand (rather than by any course of law) sought to make them his own. It was to small purpose to make any resistance against so powerful an adversary: but the injured abbot some few days before his death, sent to Frederick the Count Palatine, and intreated him to bear these his last words to the prelate: "that being too weak to contend (though the law was on his side), he gave place, and was also departing this life; but that God would be the judge, unto whom he made appeal: that therefore both of them should prepare to order their cause before his tribunal, where favour and power set aside, only justice should prevail." Not long after the abbot died of a fever, and soon after him the bishop also: for one time as he was mounting his horse, he fell down as one stricken with a thunderbolt; and his last words were, that "he was hurried away to the judgment-seat of God, there to be judged."

8. The Genoese sent out their gallies against the pirates, and in the way took a small ship of Sicily, together with the master of it, whom, in contempt of the Sicilians, they hanged up. The poor man said, "he suffered unjustly, since he had never done any thing of injury to them:" but perceiving all his plaints to be in vain, he appealed unto God for justice, and cited the admiral of the Genoese to make his appearance at his bar within six months, within which time he that was thus cited died.

9. Amphilothius, a tribune, was accused to have conspired against the life of Constantius the emperor: but seeing the thing could not be made out by sufficient proof, Constantius bad his accusers to create him no further trouble, but

(4.) Dinoth. l. 8. p. 582. Drexel. Oper. tom. i. l 2. c. 3. § 3. p. 121.—(5.) Drexel. p. 120. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 678.—(6.) Dinoth. l. 8. p. 580.—(7.) Lips. Monit. l. 2. c. 11. p. 283. Drexel. Oper. tom. 1. l. 2. c. 3. sect. 6. p. 123. Delrio Disq Magic. l. 4. c. 4 qu. 4. p. 677.—(8.) Fulgos. Ex. l. 1. c. 6. p. 169. Drexel. Oper. tom. 1. l. 2. c. 3. § 2. p. 120. Delrio Disq. Magic. l. 4 c. 4. qu. 4. p. 678.

to remit the tribune to the tortures of his own guilty conscience: for if he was really guilty, they should behold (even in his presence) the evident tokens thereof. The next day therefore, while they beheld the plays, the seat where the tribune sat over against the emperor, fell down to the ground: those that sat therein were but slightly hurt, only the tribune himself was taken up dead.

10. Patrick Hamilton studied at Marpurge, and afterwards returning into his country, was informed against by Alexander Campbell, with whom he had conferred about matters of religion; oppressed by the priests, he was burned by the church of St. Andrew, anno 1527, in the twenty-fourth year of his age. As he was leading towards his death, he thus spake unto Campbell: "Thou wicked wretch, who now condemnest those things which thou knowest to be true, as thou hast confessed unto me but a few days since, I do summon thee to appear before the tribunal of the living God." Campbell was troubled at these words, and from that very day was never in his right mind, but soon after died mad.

11. There was one Agrestius who reproached and calumniated Columbanus when he was dead; Eustachius the abbot (who had been scholar to Columbanus), a man famous for patience and great knowledge, boldly set upon the slanderer in this manner: "Agrestius," said he, "I am the disciple and successor of him whose doctrine and discipline thou hast so rashly condemned, and before these priests I do invite thee to the divine judgment, and within this year see that thou there make thine appearance; thou shalt then know from the most just judge, whose virtue thou hast slandered." Agr s ius looked upon these as vain and ridiculous threats, and also refused the place of the penitents often proffered to him; but the words of Eustachius had a mighty weight; for upon the thirtieth day before the year was at an end, Agrestius, by a servant of his whom he had bought for a slave, was wounded with an ax, so that he died.

12. In Sweden Johannes Turso gave sentence upon a certain man, that he should lose his head; who, when all other defence was denied him, fell down upon his knees; "Behold," said he, "I die unjustly, and I cite thee, unjust judge, to God's tribunal, there to answer for my head within this hour." These were looked upon as frivolous words; but scarce was the man beheaded by the executioner, when the judge himself fell down dead from his horse.

13. Anno 1013, Menwercus, bishop of the Paderbonensian church, determined to restore the decayed discipline in the monastery of Corbeia: he began this his reformation first in point of manners; but Walo the abbot stoutly opposed him, as one that would not admit of any greater strictness. The cause was brought before the emperor, and at last the abbot was put out of his place. Whereupon the bishop, constant to his purpose, again set upon the reformation he first intended, and designed to begin his work with the celebration of divine service in that church. But one Boso, a monk of that monastery and sacrist of the place, denied him the holy garment, and threw those off from the altar which the prelate had brought thither. He was admonished again and again, and still he persisted in his contumacy. The bishop, moved with so great an injury, cited the monk to the divine judgment, who thus condemned all human laws, in these words: "Thou shalt render," said he, "an account of this deed to the Most High." The monk slighted this menace, and derided the bishop: but the success was, that in the very same hour wherein the bishop departed this life, the monk Boso being at that time under the barber's hand to be shaved, suddenly fell down, and died.

14. Benno was bishop of Misnia, and forty years together had sat in that see, presiding there with such vigilance and

(9.) Fulgos. Ex. l. 1. c. 6. p. 170.—(10.) Zuing. Theat, vol. 2. l. 7, p. 495—(11.) Drexel. Oper. tom. 1. l. 2. c. 3. § 1. p. 120.—(12.) Ibid. Delrio Disq. Magic. l. 4. c. 4. qu. 4. p. 678.—(13.) Ibid p. 677.

sanctity,

sanctity, that he was famous for many miraculous works, amongst which the following was one: Otho, the marquis of Misnia, a covetous man, against all justice seized upon the goods of that church. The vigilant pastor Benno, supposing so great an injury was not to be dissembled, admonished the marquis with all mildness, and told him he should do well of his own accord to restore the church of Misnia her rights; if not, there was a most just judge to be appealed to in the case, who not only did take notice of all injuries, but in a convenient season would exactly revenge them: "And," said he, "to his tribunal (in case all other help fail) this present controversy is to be referred." The marquis being a furious man, and not able to bear this liberty of speech, though delivered with sincerity and humanity, gave Benno the bishop a box on the ear: Benno, as if inspired from above, told him "that God should revenge this injury also at the same time in the following year." The marquis scoffed at this prophesy: "And who, bishop," said he, "made thee chief secretary of heaven? Art thou then of Jove's privy council?" So the thing seemed to have passed away in a jest. Not long after Benno fell sick, and died anno 1106. The marquis, when the time of the year and the day designed by Benno was come: "Behold," said he, "this is the day that bishop Benno foretold should be so fatal to me. He is gone, and his prediction with him, and there is nothing that we should need to fear." Scarce had he spoke the words, when a sudden consternation fell upon him; he called for help: but death executing his command, in the midst of strugglings and sighs, bore him away to that judgment of which Benno had foretold him.

15. A master of the Teutonick order (whose name I choose not to mention), proposed a match betwixt a young merchant and a woman of a doubtful fame in respect to her chastity. The young man refused the overture, the rather because he that persuaded the marriage, was supposed to be no hater of the woman. The master resented this refusal so ill, that he determined that the life of the refuser should pay for it: he therefore contrived that he should be accused of theft, and being condemned, he commanded he should be hanged: prayers and tears were of no avail, and therefore the innocent had recourse to the safest sanctuary of innocency; and as he was led to execution, he said with a loud voice, "I suffer unjustly, and appeal to the supreme Lord of life and death, to him shall he render an account after the thirteenth day from hence, who has unjustly condemned me." The master slighted this; but at the same thirteenth day he was taken with a sudden sickness, and said, "Miserable that I am, behold I die, and must this day appear before the all-seeing Judge;" and so died.

16. Otho the First, emperor of Rome, being freely reprehended for his marriage with Adelaida, by his son William, then bishop of Mentz, sent his son to prison. The bishop cited his father Otho to the tribunal of Christ: "And," said he, "upon Whitsunday both of us shall appear before the Lord Christ, where by divine judgment it shall appear who hath transgressed the limits of his duty." Upon the nones of May, and the day of Pentecost, Otho died suddenly in Saxony, when his son the bishop had deceased some time before him.

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17. ✧ A very extraordinary duel took place between a man of distinction, and a dog, in the year 1371, in the presence of Charles V. of France: both the relation and the print of this duel are to be found in father Montfaucon. A gentleman of the court was supposed to have murdered another who had been missing some days. This suspicion arose from the mute testimony of the absent person's dog, a large Irish greyhound, who with uncommon rage attacked this supposed murderer, wherever he met him. As

(14.) Drexel. Oper. tom. 1. l. 2. c. 3. § 5. p. 122. — (15.) Ibid. § 6. p. 123. — (16.) Ibid. § 7. p. 124.

he

he was a gentleman, and a man of very nice honour, though he had really murdered the man, he could not bear lying under so dishonourable a suspicion, and therefore applied to the king for leave to justify his innocence, by single combat with the dog. The king being a great lover of justice, granted his suit, ordered the lists to be made ready, appointed the time, and named the weapons. The gentleman was to have an offensive club in his hand, the dog a defensive tub to resort to occasionally. The dog, which was an Irish greyhound, willingly met this fair inviter at the time and place appointed; for it has always been observable of that particular breed, that they have an uncommon alacrity to single combat. They fought, the dog prevailed, and almost killed the gentleman, who then had the honour to confess his guilt, and of being hanged for it in a very few days.

CHAP. XXXIV.

Of the Apparition of Demons and Spectres, and with what Courage some have endured the Sight of them.

There are some who deny the very being of spirits: these I look upon as men possessed with such an incurable madness, as no helebore is sufficient to quit them of. Others who believe they are, yet think them so confined to their own apartments, that they may not intermeddle with human affairs, at least not show themselves to men. There is no doubt variety of impostors in the stories of them, but to reject all such appearances as fabulous, is too severe a reflection upon the credit of the best historians.

1. When Cassius and Brutus were about to pass out of Asia into Europe, and to transport their army to the opposite continent, an horrible spectacle is said to be showed to Brutus: for in the dead of the night, when the moon shined not very bright, and all the army was in silence, a black image of a huge and horrid body standing by him silently, is said to offer itself to Brutus; his candle being almost out, and he musing in his tent about the issue of the war, Brutus, with an equal constancy both of mind and visage, enquired of him what either man or god he was! The spirit answered, "O Brutus, I am thine evil genius, and thou shalt see me again at Philippi." Brutus courageously replied, "I will see thee there then." The spirit disappeared; but, as he had said, appeared to him again in those fields of Philippi the night before the last fight. The next morning he told Cassius what he had seen, and he expounded to him, out of the doctrine of the Epicureans, what was to be thought concerning such spectres.

2. The learned and pious Melancthon tells, that he had an aunt, who sitting sad by the fire-side one night after the death of her husband, there entered two persons into the house, one of which bore the resemblance of him, and told her, that he was her dead husband: the other was in the habit of a Franciscan. The husband came to the fire-side, saluted his wife, and bade her fear nothing, for that he only came to give order for some things: whereupon having wished the monk to withdraw, he wished her to hire certain priests to say masses for his soul's health, and then desired her to give him her hand. The frighted woman durst not; but he promising she should have no hurt, she then complied with his desire: but though she had no hurt upon her hand, yet by that touch it seemed so burnt, that it was black to the day of her death. When he had taken her by the hand he called the Franciscan, and both of them departed.

3. There was a house in Athens, wherein in the dead of the night a tall and meagre ghost used to walk, and with the dreadful rattling of his chains, had not only frighted away the inhabitants, but

(17.) World, No. 113.

(1.) Plut. in Vit. Bruti, p. 1000. Lips. Monit. l. 1. c. 5. p. 75. — (2.) Wier. Oper. c. 17. p. 33. Schot. Phys. Curios. l. 2. c. 3. p. 213.

was

was also a great terror to the neighbourhood. The house was a very fair one; but forasmuch as there was no man found that durst dwell in it, it had stood long vacant, though there was writ upon the door, that it was to be let for a very inconsiderable rent. It happened that Athenodorus the philosopher came to Athens, and allured with the cheapness of the rent, more than affrighted with the relation of the phantom that disturbed it, he hired it forthwith. And sitting up purposely somewhat late at his studies, the chained ghost appears to him, and beckoned to him to follow; which he boldly did from room to room, till at last, in a certain place, he observed it to vanish: which having diligently noted, he caused to be digged, and there found the carcase of a man in chains, and in all points resembling the appearance he had made. He caused the corpse to be removed, and elsewhere committed to the ground; which done, the house from thenceforth continued to be quiet.

4. Take a narration of that which happened to Alexander of Alexandria, a witness worthy of credit, as himself hath set it down, thus: "Being," saith he, "once sick at Rome, as I lay in my bed broad waking, there appeared unto me a very fair woman: looking upon her with my eyes wide open, I lay still a long time, much troubled, without speaking a word, casting and discoursing with myself whether I waked, or was in a dream, or whether it was a fancy of my own, or a true sight which I saw. Feeling all my senses whole and perfect, and seeing the shape to continue in the same posture, I began to ask her who she was? She smiling, and repeating the same words that I had spoken, as if she had mocked me, after she had looked upon me a long while, vanished away."

5. Dion the Syracusan, after, with great glory to himself, he had freed his country from tyranny, sitting in his house at mid-day, a woman in the habit of a fury, of huge stature, and horrid ugliness, offered herself to his eyes, without speaking a word, and began to sweep the house with a broom: Dion affrighted, called for some of his friends, upon which the spectre disappeared; but so did not the evil which she presignified; for his eldest son, it is uncertain whether out of some sudden transport of passion, or through distraction, threw himself headlong from the house, and so killed himself. Soon after some conspirators that lay in wait for an opportunity, slew Dion himself in his own house, committing his wife and daughter to prison: and thus was the house swept clean indeed.

6. Curtius Rufus was at Adrumetum, a city in Africa, in the family of the questor, and at that time not remarkable for any dignity: walking one time in the mid-day in the portico, he saw the apparition of a woman of a more august presence, and greater than human form, who spake to him in these words: "Thou art Rufus, who shalt come proconsul into this province." By this prodigy he was advanced in his thoughts unto some hopes; and not long after he obtained of Tiberius the proconsulship of Afric, which fulfilled what was promised by the vision.

7. Crescentius, the pope's legate at the council of Trent, March 25, 1452, was busy writing letters to the pope, till it was far in the night, whence rising to refresh himself, he saw a black dog of a vast bigness, flaming eyes, ears that hung down almost to the ground, enter the room, which came directly towards him, and laid himself down under the table. Frighted at the sight, he called his servants in the antichamber, commanded them to look for the dog, but they could find none. The cardinal fell melancholy, thence sick, and died at Verona. On his death-bed he cried out to "drive away the dog that leaped upon his bed."

8. Cassius Severus of Parma, none of the meanest poets, took part with Brutus and Cassius, having a command of a tribune of the soldiers: after they were overcome, he betook himself to Athens, where one night when he lay solicitously

(3.) Plin. Epist. l. 7. epit. 27. Fulgos. l. 1. c. 6. p. 144. Wier. Oper. c. 15. p. 40, 41.—(4.) Alex. ab Alex. Dier. Genial. l. 2 c. 9. Schot. Phys. Curios. l. 2 c. 3. p. 212. Camer. Oper. Subcisiv. cent. 1. c. 70. p. 312.—(5.) Sabel. Ex. l. 10. c. 3 p. 551. Lips. Monit. l. 1. c. 5. p. 75.—(6.) Fulgos. Ex. l. 1, c. 4. p. 89.—(7.) Lonicer. Theatr. p. 129.

perplexed

perplexed in his thoughts, he saw a man of a vast bigness come to him; he was black, his beard was squalid, his hair dangling; and being by him asked "who he was?" he told him, "a cacodæmon, or evil spirit." Frighted with so horrible a sight, and so dreadful a name, he called up his servants, and enquired if "they saw any enter or depart his chamber in such a habit as he described." They answered that "none came." He therefore again composed himself to sleep and rest, when the same image did again represent itself to his mind and sight; so that not able to sleep, he called for lights, and commanded his servants to stay with him. Now Quintilius Varus was sent by Augustus to kill him; and betwixt this night wherein he had this vision, and the death he suffered by the orders of Cæsar, there was but a very little distance.

9. Julianus the emperor, that night which preceded the day wherein he was slain in Persia, while he was reading in his tent, saw a ghost that presented itself before him full of horror; so that for very fear he arose from his seat. As soon as he saw it go out of his tent, he supposed that it was his genius, which now deserted him, as one that was near unto his death. Ammianus Marcellinus writes, that "Julian saw the same spirit the night before the day that he was declared Augustus; that it was then veiled, and with a cornucopia in its hand, as the public genii are described; that it reproved him, saying, "I have long, Julian, watched at thy door, delighting in the increase of thine honour, and sometimes have returned with a refusal."

10. "There is," saith Aventinus, "a town in Austria, called Greinon, near unto which there are huge and high rocks: through these the river Danube passes foaming, along with a mighty noise. Henry the Third was sailing this way, and Bruno the bishop of Wurtzburg, his kinsman, accompanied him in another ship. As they passed by a high rock, there stood the form of a negro, which called Bruno, saying, "Ho, ho, bishop, I am an evil genius, thou art mine, and wheresoever thou shalt betake thyself, thou shalt be mine. I have at present nothing against thee, but in a short space thou shalt see me again." All that heard this were astonished, the bishop signing himself with the sign of the cross, and adjuring the spirit, it vanished away. Not far from thence, I think about ten miles, the emperor and his nobles were entertained at Bosenburg, by Richilda, the widow of Adelbert, a nobleman lately dead; where the widow besought the emperor, that "Bosenburg, and the farms about it, held by her late husband gratis, might be so held by Welpho, her brother's son." There were then in the presence, with the emperor, Bruno, Alemannus, president of Ebersperg, and Richilda. While the emperor was reaching out his hand as a sign of his grant, the floor of the chamber fell down under them: the emperor fell into a bathing-vessel without hurt; Bruno, Alemannus, and Richilda, were thrown upon the sides of that vessel, in such a manner that they were sore bruised, and in a few days after died of that fall."

11. Dec. 20, 1641, the Irish rebels did drown an hundred and eighty protestants, men, women, and children, in the river of the bridge of Portnedoune: and Elizabeth, the wife of capt. Rice Price, of Armagh, deposeth and saith, "That she and other women, whose husbands were murdered (hearing of divers apparitions and visions which were seen near Portnedoune-bridge, since the drowning of their children, and the rest of the protestants there), went unto the bridge aforesaid about twilight in the evening. Then and there upon the sudden there appeared unto them a vision, or spirit, assuming the shape of a woman, waist-nigh, upright in the water, naked, with elevated and closed hands, her hair hanging down, very white, her eyes seemed to twinkle, and her skin as white as snow; which spirit seemed to stand straight up in the water, crying, "Revenge, revenge!" whereat this deponent and the rest being put into

(8.) Val. Max. l. 1. c. 5. Wier. c. 15. p. 41. Camer. cent. 2. c. 14. p. 56.—(9.) Fulgos l. 1. c. 4. p. 90. Camer. cent. 2. c. 14 p. 58. Lavater, c. 12. p. 54. Schot. l. 2. c. 2. p. 209.—(10.) Camer. Oper. Subcisiv. cent. 2. c. 16. p. 60, 61.

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a strange amazement and fright, walked from the place." This was sworn to Jan. 29th, 1642.

12. Damon (for many murders he had committed) was forced to quit Cheronæa; the citizens, not long after, with fair words, enticed him back thither again; and one day, as he was in the bath, set upon and slew him: from that time there were many spectres seen in that place, and groans heard, so that at last they were compelled to stop up the doors of the bath.

13. Dion Cassius writes of Drusus, that "being busied in Germany, destroying all as far as the river Albis, he endeavoured also to pass that, but in vain; and therefore having erected trophies on the hither bank of it, he retired: upon this occasion he was met by a woman greater than human form, who said to him, "Drusus, whither goest thou, assigning no measure to thy covetous ambition? Thou art not allowed by the fates to pass further, and therefore depart, for now the end of thy achievements and life draws near." Upon the hearing of which, Drusus bent his course backward, and in his journey, before such time as he came to the Rhine, he fell sick, and died.

14. Cornelius Sylla, while as yet in some health, saw an image that presented itself before him, and heard himself called by it; by which he concluded that his fatal hour was nigh: he therefore made his will, and the next night was seized with a fever, of which he died.

15. Johannes Manlius, in his Collection of Common Places, writes, from the relation of Melancthon, that "Theodorus Gaza, by the gift of pope Nicholas, had a farm in Campania. In this farm, when a labourer had digged out an urn wherein were some bones, there appeared to him a spirit, who commanded him "to re-inter that urn; and that, if he refused so to do, his son should die." When the labourer neglected to do as he was bid, soon after he found his son dead in the night. Some days after the spirit appeared to him again, threatening, that "he would kill his other son, unless he should bury those bones where he found them." The labourer, admonished by what had befallen him, and perceiving that his other son was sick, told all the matter to Theodorus Gaza. He went with him to the farm, and in the same place where they were found, he committed again to the earth both the urn and the bones taken up with it. Which done, the son of the labourer was soon restored to his health.

16. Antonius Laverinus came to free one that was possessed by the devil; but after the use of his devotions to that purpose, the obstinate devil began to menace him, and told him, that "he would bewitch him that night, to his great terror and affrightment; and therefore wished him to prepare himself against his expected coming." To whom he again as confidently answered, that "if he failed of his word, he would hold him for one of the basest and most abject devils that ever fell with their arch-captain Lucifer." That night Antonius heard him knock three several times at his chamber-door; and suspecting him to be the devil, betook himself to his devotions and prayers, commending his safety to the protection of God and his good angels, and made no other answer. The devil went then to the top of the house, and began to untile the roof, as if he meant there to make his entrance. But he continuing his godly meditations, was no further troubled, but slept quietly the remainder of the night. The next day coming again to visit his patient, whom the devil had possessed, after he had prayed with her a while, he began to upbraid the devil with breach of promise, and told him, that "he had neither visited nor terrified him, no, not so much as entered his chamber, which he bragged and boasted he would do." To whom he replied, that "he was at the door and knocked;" and moreover, that "he had untiled a great part of the house, but had no power to enter, it was so fortified and defended by his holy supplications:" nay more, that "if all the legions of hell should have attempted it, it had been in vain, since there is no inva-

(11.) Temple's Irish Rebel. p. 135, 136.—(12.) Lavater de Spect. part 1. c. 22. p. 52. Plut in Cimone.—(13.) Ibid. part 1. c. 12. p. 55.—(14.) Sabel. Ex. l. 10. c. 3. p. 552.—(15.) Lavater de Spect. part 1. c. 12. p. 57.

sion or irruption to be made by them into a place that is so sanctified."

17. In Silesia, a nobleman having invited many guests to dinner, and prepared a costly and liberal feast for them, it fell out, that instead of his friends, he only received their excuses for not coming. At which the nobleman, in great rage, broke out into these words: "Since all these men have thus failed me, I wish so many devils of hell would feast with me to-day, and eat up the provision made for them;" and so in fury left the house, and went to church, where that day was a sermon: he had not been long gone, before a great troop of horsemen arrived at his house; they were black, of extraordinary aspect and stature, who alighting in the court, called a groom to take their horses, and bade another of the servants to run presently to his master, and tell him his guests were come. The servant, amazed, ran to church, and with short breath, and the little sense he had left, delivered to his master what had happened. The nobleman called to the preacher, desiring him to break off his sermon, and to advise him with his ghostly counsel. He persuaded, that all his servants, with what speed they could, should depart the house. In the mean time they, with the whole congregation, came within the view of the mansion, of which all the servants had, with great fright, cleared themselves, but for haste had forgot and left behind a young child, the nobleman's son, sleeping in the cradle. By this time the devils were revelling in the dining-room, making a great noise, as if they had saluted and welcomed one another. They looked through the casements, one with the head of a bear, another a wolf, a cat, a tiger, &c. and taking bowls and quaffing, as if they had drank to the master of the house. By this time the nobleman, seeing his servants safe, remembered his son, and asked what was become of the child? These words were scarce spoke, when one of devils had him in his arms, and shewed him out of the window. The father, at this sight, being almost without life, spying an old faithful servant of his, fetched a deep sigh, and said, "Ah me! what shall become of the infant?" The servant seeing his master in that despair, replied, "Sir, by God's help, I will enter the house, and fetch the child out of the power of yon devil, or perish with him." To whom his lord said, "God prosper thy attempt, and strengthen thee in thy purpose." When having taken a blessing from the priest, he entered the house, and coming into the next room where the devils were then rioting, he fell upon his knees, and commended himself to the protection of heaven. Then pressing in amongst them, he beheld them in their horrible shapes, some sitting, some walking, some standing: then they all came about him at once, and asked him what business he had there? He, in a great sweat and agony, yet resolved in his purpose, came to the spirit which held the infant and said, "In the name of God deliver this child to me." Who answered, "No; but let thy master come and fetch him, who hath most interest in him." The servant replied, "I am now come to do that office and service to which God hath called me, by virtue of which, and by his power, lo I seize upon the innocent;" and so snatching him from the devil, took him in his arms, and carried him out of the room: at which they clamoured, and called aloud after, "Knave, knave, leave the child to us, or we will tear thee in pieces:" but he, unterrified with their diabolical menaces, brought away the infant, and delivered it safe to the father. After some few days the spirits left the house, and the nobleman returned into his ancient possession.

18. In the age of our fathers Ludovicus was king of Hungary, betwixt whom and Solyman, emperor of the Turks, there were preparations for war. Anno 1526, dining in the castle of Buda, with the doors shut, as the manner of princes is, there stood at the gate a person of human form, but lame, crooked, and as to the rest of his habit and array, very sordid: he cried out with a sharp and shrieking voice, desiring to confer with the king. He was neglected at first, as be-

(16.) Heyw. Hierarch. l. 9 p. 609.—(17.) Delrio Disq. Magic. l. 3. part 1. qu. 7. § 2. p. 477. Heyw. Hierarch. l. 9. p. 600.

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ing thought to be some mendicant person. But when he persisted with greater earnestness, that he must speak with the king himself, and no other, it was told the king, who sent one of the most splendid courtiers, with command to take his person and name, and to understand what the matter was. He came, and asked the lame fellow what secret he had to impart? The other looked upon him, and told him he was not the king, adding, "Forasmuch as the king despises to hear me himself, go your way and tell him that in a short time he shall assuredly perish:" which when he had said, he straight vanished from the sight of the attendants. His threat proved but too true; the king, near to the city of Mohatz, was overthrown in a battle, and flying, fell into a bog, whence while he strove to free himself, his horse fell upon him, and he was there suffocated in the twenty-first year of his age.

19. Melancthon relates, that there came a monk to Luther's house, and with great violence knocked at the door: the servant opened it, and inquired what he wanted? He asked, if Luther was at home? Luther being informed, bade him come in; for he had not seen a monk of a long time. He told him that he had some papistical errors, about which he desired some conference with him; and propounded some syllogisms, which Luther having solved with ease, he offered others that were not so easily answered. Luther somewhat angry, broke into these words: "You give me a great deal of trouble; for I have other business in hand that I should dispatch." And withal rising from his seat, he shewed the explication of that point which was urged by the monk; and in this conference perceiving that the monk's hands were like the claws of a bird, "Art thou he, then?" said he; "listen to that sentence which is pronounced against thee." And straight Luther shewed him that place in Genesis, *The seed of the woman shall break the head of the serpent*; and then added, "nor shalt thou devour them all." The devil, overcome with this saying, angry, and murmuring to himself, departed, letting a huge fart, the stink of which nasty smell continued in the room for some days after.

20. At Danbury church in Essex, the devil appeared in the habit of a Minorite, to the incredible astonishment of the parishioners; and at that time there was such a terrible tempest with lightnings, and thunder and fire-balls, that the vault of the church was broken, and half of the chancel was carried away.

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21. ✧ The following singular story comes well authenticated.

On Saturday June 22d, 1728, John Daniel, a lad about fourteen years of age, appeared about twelve o'clock at noon, in the school of Beminster, between three weeks and a month after his burial.

The school of Beminster is kept in a gallery of the parish-church, to which there is a distant entrance from the church-yard. The key of it is every Saturday delivered to the clerk of the parish by some one or other of the schoolboys. On Saturday, June 22d, the master had, as usual, dismissed his lads; twelve of them tarried in the church-yard to play at ball. After a short space, four of them returned into the school to search for old pens; and in the church they heard a noise like the sounding of a brass pan, on which they immediately ran to their play-fellows, and told them of it; and on their concluding that some one was concealed in order to frighten them, they all went into the school to make a discovery who it was, but on search found none. As they were returning to their sport, on the stairs that lead into the church-yard, they heard in the school a second noise, as of a man going in great boots. Terrified at that, they ran round the church, and when at the belfry or west-door, they heard a third noise, like a minister preaching, which was succeeded by another of a congregation singing psalms; both the last continued but a short time. Being

(18.) Lips. Monit. l. 1. c. 5. p. 78.—(19.) Wier. de Præstig. Dæmon. c. 17. p. 54.—(20.) Speed's Hist. p. 528.

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again at their play, in a little time one of the lads went into the school for his book, where he saw lying on one of the benches, about six feet from him, a coffin. Surprised at this, he ran to his play-fellows, and told them what he had seen, on which they all thronged to the school-door, where five of the twelve saw the apparition of John Daniel, sitting at some distance from the coffin, farther in the school. All of them saw the coffin; the conjecture why they all did not see the apparition is, because the door was so narrow, that they could not all approach it together. The first who knew it to be the apparition of the deceased, was his half-brother, who, on seeing it, cried out, "There sits our John, with just such a coat on as I have (in the life-time of the deceased they were usually clothed alike), with a pen in his hand, a book before him, and a coffin by him. I'll throw a stone at him." He was dissuaded from it, but did it, and doing it said, "Take it;" on which the apparition immediately disappeared, and left the church in a thick darkness for two or three minutes. On examination before colonel Broadrep, all the boys being between nine and twelve years of age, agreed in the relation, and all the circumstances even to the hinges of the coffin; and the description of the coffin agreed to that wherein the deceased was buried. One of the lads that saw the apparition was full twelve years old, and of that age a sober sedate boy, who came to the school after the deceased had left it, about a fortnight before he died ill of the stone, and in his life-time had never seen him. On examination he gave an exact description of the person of the deceased, and took notice of one thing in the apparition which escaped others, namely, a white cloth or rag, which was bound round one of its hands. The woman who laid out the corpse in order to its interment, deposed on oath, that she took such a white cloth from the hand, it being put on it a week or four days before his death, his hand being quite lame.

The body was found in the fields, at some distance, about a furlong beyond the mother's house, in an obscure place, taken up and buried without a coroner, on the mother's saying the lad in his lifetime was subject to fits; but upon the apparition it was dug up, and the jury that sat on it brought in their verdict, strangled. They were induced to do so on the oath of two women of good repute, who deposed, that two days after the corpse was found, they saw it, and discovered round its gullet a black list; and likewise of the joiner, who put it into the coffin; for the shroud not being orderly put on the corpse, but cut in two pieces, one laid under, and the other over, it gave him an opportunity of observing it. A surgeon was on the spot with the jury, but could not positively affirm that there was any dislocation of the neck.

CHAP. XXXV.

Of the Imprecations of some Men upon themselves or others, and how they have accordingly come upon them.

THOUGH justice and judgment is called the work of God, yet his mercy, as more natural to him, is said to rejoice against judgment: but these his attributes have their alternate courses; for the presumptuous boldness of man grows often to that excessive height, as to extort a vengeance from his unwilling hands, which yet would not be, but that, by this his wholesome severity, he might caution the rest from secure sinning, upon the foolish confidence of Heaven's inadvertence, or impotency to punish.

1. On the twenty-sixth of April, 1611, a Turk having lent a large sum of money to a Christian to be paid at a certain day; he came before the appointed day with another Turk, and willed the Christian to pay the money to that other Turk when the day came; which the Christian promised to do, and performed it accordingly. But the Turk denied the receipt thereof: whereupon he to whom the money was properly due came and demanded it; to whom the Christian answered, that he had paid it to that party to whom he

(21.) Gent. Mag. vol. xliv. p. 613.

had assigned it. Whereunto the Turk replied, that if it were so, he was satisfied: but yet the other Turk denied it. Whereupon the matter was brought before the judge, and the Turk who had received the money taking an oath to the contrary, the Christian, according to the Turkish justice, was enforced to pay the money again, which he did; but withal he prayed God to shew some public sign, which of them had done the wrong; and thereupon the Turk, going forth to repair unto his house, fell down dead in the street.

2. Narcissus, bishop of Jerusalem, though a man famous for his virtues, and faithfulness in the reproof and correction of vice, yet was maliciously and falsely accused of incontinency. There were three of those wicked and suborned varlets who bound their accusations with oaths and fearful imprecations upon themselves. The first of these, at the close of his testimony, added, "If I say not the truth, I pray God I may perish by fire." The second said, "If I speak any thing of falsehood, I pray God I may be consumed by some filthy and cruel disease." And the third said, "If I accuse him falsely, I pray God I may lose my sight and become blind." This wicked charge, although it was not believed by such as knew the great integrity of the bishop, yet the good man, partly for grief to lie under such a scandal, and partly to retire himself from worldly affairs, left his bishoprick, and lived privately. But his forsworn accusers escaped not the all-seeing justice of Heaven. For the first, according to his imprecations, had his house set on fire (it is unknown how), and was therein himself, together with his family, burnt to ashes. The second languished away under a foul and loathsome disease. The third, seeing the woeful ends of his companions, confessed all the complotted villany, and lamenting his case and crime, he continued weeping so long, till he utterly lost his sight. And thus God said amen to all that they had wickedly and presumptuously wished upon themselves.

3. Godwin, earl of Kent, in the reign of king Edward the Confessor, as he sat at table with the king on Easter Monday, was speaking in the justification of himself from the death of prince Alfred, and said, "If I be any way guilty of it, I pray God I may never swallow down one morsel of bread." And thereupon he was choked by the first morsel he offered to take.

4. The emperor Frederick the First, being in St. Peter's cloister in the city of Erford, had occasion to go to the privy, whither he was followed by some of the nobles, when suddenly the floor that was under them began to sink; the emperor immediately took hold of the iron grates of a window, whereat he hung by the hands till some came and succoured him. Some gentlemen fell to the bottom, where they perished. And it is most observable, that amongst those who died was Henry earl of Schwartzenburg, who carried the presage of his death in a common imprecation of his, which was this, "If I do it not, I wish I may sink in a privy." This happened anno 1184.

5. Mr. Perkins, in his book of Right Government of the Tongue, tells of certain English soldiers, in the time of king Edward the Sixth, who were cast upon the French shore by a storm; in which distress they went to prayer, that they might be delivered. But one soldier, instead of praying, cried out, "Gallows, claim thy due!" And when he came home he was hanged.

6. Mr. Fox, in his book of Acts and Monuments, tells of John Peters, keeper of Newgate, who was wont at every ordinary thing he spake, whether true or false it made no great matter, to aver it with this imprecation: "If it be not so, I pray God I may rot before I die." And so it came to pass.

7. I shall add one more, which is fresh in the memory of many yet living, of Sir Gervase Elways, who suffered on Tower-

(1.) Knowle's Turk. Hist. p. 1310.—(2.) Euseb. l. 6. c. 8. p 100, 101. Camer. Oper. Subcis. cent. 1. c. 86. p. 397.—(3.) Bak. Chron. p. 26. Polyd. Virg. l. 18. p. 138.—(4.) Læti Compend. Hist. Univers. Period. Germ. c. 8. sect. 1. p. 248. Camer. Oper. Subcisiv. cent. 1. c. 86. p. 397. (5.) Caryl. Com. in Job, xvi. 18. p. 376.—(6.) Id. ut supra, p. 377.

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hill, about the business of Sir Thomas Overbury, who then confessed it was just with God that he should undergo that ignominious death: "For," said he, "in gaming I have often used this wish: I pray God I may be hanged, if it be not so."

8. I shall here set down that which was related to me by my brother Joachim. "Being," saith he, "of late in the court of prince William, the landgrave of Hesse, I saw there a boy who was both dumb and deaf; but yet withal so ingenious, that I could never enough admire the dexterity wherewith he apprehended and performed all things. The landgrave observing my wonder, "That deaf and dumb boy," said he, "does presently understand any thing that is done in the court and city, and by notable signs uses to make discovery of it. But withal hear an eminent instance of divine justice: the mother of this lad being accused of theft, and having no other way to clear herself, had recourse to imprecations; and whereas she was at that time big with child, to add great weight to what she said, she wished (if she was guilty of that she was accused of) that the child she went with might be dumb while he lived, and never be able to utter one word. Which," said the landgrave, "is come to pass, as you see."

9. Charles Bourbon desired of the citizens of Milan, that they would furnish him with 30,000 crowns a month, for the payment of his soldiers; but they affirming, that they were already exhausted by war and frequent exactions, he desired them but this one time to comply with his request; adding, that if they should receive any further injury from him or his, he prayed God that the first bullet that was shot might take off his head. They sent him the money according to his desire; but he, forgetting his promise, dealt severely with them, and suffered his soldiers and collectors to exact upon them, while they in vain implored that faith he had given them. This done, he led his army to Florence, and from thence to Rome, where he was killed by the first cannon bullet from the walls.

10. At Fribourg, a town in Misnia, are yet the footsteps to be seen of a stubborn son, who could not be removed from the place where he stood all his life long, till he died of the plague; with whose disobedience his father being one time exceedingly provoked, had prayed God he might never stir from the place he was then in while he lived.

11. Alphonso Henriques, son of Henry duke of Lorraine, put his mother Theresia, the daughter of Alphonsus VI. king of Spain, into prison, for that she had married his father-in-law. She being in bonds, thus bitterly cursed her son: "Seeing," said she, "thou hast put my legs into chains, and hast taken from me that honour which was left me by thy father, I pray God thou mayest become a prisoner to thy enemies as I am, and that whereas my legs are tied, thou mayest live to behold thine own broke." All this was fulfilled ere long; for Alphonsus, warring with Ferdinand, king of Leon, as he went out at the gate of the city, his foot caught the bar of the gate, and his horse passing on, broke his leg; after which, marching out, he was overthrown by king Ferdinand, and made prisoner.

12. In the court of a certain king one was accused of having spoken injurious words, who, to justify himself, said, "If he spake them, he desired God to send an immediate token of his wrath upon his body, and in case he should defer to do it, he wished the devil might." Immediately he fell down in an epileptic fit, which he never had before, and with horrible howling frighted them that stood by, and long remained in this ill state of body.

13. King Henry the First of England sought of Edgar king of Scotland for his sister Matilda in marriage, who had devoted her virginity to God. Edgar, fearing to displease him, married her to him by force, who then prayed to God, that none of those children that should be born of her might prosper: and it fell out ac-

(7.) Id. ut supra, p. 377.—(8.) Camer. Oper. Subcisiv. cent. 1. cap. 86. p. 399.—(9.) Ibid. p. 396.—(10.) Ibid. p. 400.—(11.) Ibid.—(12.) Ibid.

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cordingly; for duke William and Mary his sister, with their whole retinue of an hundred and fifty persons, were all miserably cast away at sea by a storm.

14. In our memory such an accident as this fell out at Newburg: a certain mother being in a great rage with her son, broke into these words: "Go thy ways, God grant thou mayest never return alive again to me." The same day the young man going to wash himself, was drowned.

15. L. Furius Camillus was accused, but falsely, by L. Apuleius, that he had converted the Hetruscan spoils to his own use, and was thereupon condemned without having his cause heard; and being impatient of this indignity, he went without the city gates, lift up his hands to heaven, and prayed: "If," said he, "I am innocent, and thus injured only through the envy of the people, then let the people of Rome speedily repent this action, and let it be known to all the world, that they stand in need of Camillus;" which accordingly fell out not long after in the invasion of the Gauls.

CHAP. XXXVI.

Of the Errors and Mistakes of some Men, and what hath fallen out thereupon.

Humanum est errare, error and mistake is a kind of inseparable property to humanity: the wisest of men have not always prudence about them; sometimes our passions precipitate and transport us, and at others unexpected and intervenient accidents help to mislead us. And although time may so tarry for some men, as to give them the leisure to repair their oversights; yet so much hath depended upon these little turns, and the weightiest affairs have been so perplexed and disordered by them, that time itself hath not been able to remedy.

1. At the siege of Perugia in Italy, when the city was near being taken, only a chain which was laid athwart the gate wanted cutting asunder to make a fuller entrance for the whole army. Upon a mere mistake of a soldier crying out, "Give back," meaning to get a fuller blow at the chain, all behind taking it for a word of command, and apprehensive of some new-discovered danger before them, faced about, and ran directly away, and so the city was saved.

2. In that great battle at Philippi, betwixt Brutus and Cassius on the one part, and Octavianus and Antonius on the other, Brutus had routed and put to flight Octavianus in the right wing, and Antonius had caused Cassius to retire in the left wing; yet Cassius only retreated to a hill not far off, where he could easily have rallied his men again; but by reason of the dust, not knowing of Brutus's victory, he sent Lucius Titinius, his intimate friend, to see what was become of Brutus. Titinius meets with Brutus's soldiers triumphing for the victory, and inquiring after Cassius; he having informed them where he was, along they march to acquaint him with the good news. Cassius seeing them coming, and by a fatal mistake judging them to be enemies, and Brutus to be overthrown, caused his freedman to cut his throat. Titinius finding him dead through his default, cuts his own throat also. Brutus hearing of these sad accidents, lost both his courage and new-gained victory.

3. Julia, the wife of Pompey the Great, seeing certain clothes of her husband's brought home all besmeared with blood by killing of some beasts at a sacrifice whereat he was present, she fearfully apprehended that some danger had befallen him, and thereupon did suddenly fall into a fit and died.

4. While the Carthaginians lay encamped against Agathocles, their tents being made of reeds and straw, accidentally caught fire, and the winds so improved it, that the soldiers laboured in vain to quench it; and therefore divers of them fled out of the camp with a great

(13.) Polyd. Virg. l. 11. p. 177, 189.—(14.) Lonic. Theatr. p. 295.—(15.) Zuing. Theatr. vol. 1. l. 2. p. 178.

(1.) Heyl. Cosm. p. 99.—(2.) Plut in Bruto, p. 104, 105. Val. Max. l. 9. c. 9. p. 262. Lips. Monit. l. 1. c. 5. p. 61.—(3.) Val. Max. l. 4. c. 6. p. 115.

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deal of tumult and clamour. There were five thousand Africans in the army of Agathocles, that revolting from him, had resolved this night to join themselves with the Carthaginians their countrymen. The scouts and forlorn hope of these troops were discovered by those that fled out of the camp, making directly to the camp of the Carthaginians: they therefore hastily sent them word, that the whole forces of the Grecians were coming upon them; by this means the army was put into a greater disorder, some running, others mistaking their friends for enemies, rush upon them with their drawn swords; others through fear ran headlong from steep places; and the rest, being in a great consternation, were glad to retreat into Carthage. The same mishap befel the army of Agathocles that very same night; for the revolted Africans seeing all their friends in flames and tumult, durst go no further, but returned whence they came. Some of the Greeks perceiving their march, not knowing who they were, brought word to Agathocles that the whole Carthaginian army was coming against him. He perceiving the camp on fire, and hearing the tumult amongst them, could conceive no less. Whereupon a sudden panic seized upon his army also, and the Africans in this fright set on all they met as their enemies; so that four thousand of the army of Agathocles perished through this mistake.

5. Johanna, queen of Navarre, a princess by birth, being received by the queen her mother at a feast, the first of June 1572, upon the seventh day following she fell into a pleurisy: some were therefore called to open the basilick vein, which in that kind of disease is judged to be a most present remedy; but by a fatal mistake they opened the contrary, which brings death, by which upon the ninth of June she ended her life.

6. Edward Seymour, duke of Somerset, and protector in the minority of king Edward the Sixth, being absent from the council-table, it was, by the lords there met, contrived how all things should be ordered in relation to his arraignment. Rich, lord chancellor (then living in Great St. Bartholomew's), though outwardly concurring with the rest, began now secretly to favour the duke of Somerset, and sent him a letter, therein acquainting him with all passages at the council-board, superscribing the same (either out of haste or familiarity) with no other direction, save "To the Duke;" enjoining his servant, who had but newly entered into his family, safely to deliver it. The man made more haste than good speed; and his lord, wondering at his quick return, demanded of him, "Where the duke was when he delivered him the letter?" "In the Charter-house," said his servant; "by the same token that he read it at the window, and smiled thereat." But the lord Rich smiled not at his relation, as sadly sensible of the mistake, and delivery of the letter to the duke of Norfolk, no great friend of his, and an utter enemy of the duke of Somerset. This error cost him his chancellorship; which the next morning early he besought the king he might resign; and thereby saved himself from being stripped by others, for revealing the secrets of the council-board.

7. The funerals of Julius Cæsar being performed, the enraged people ran directly to the houses of Brutus and Cassius (his murderers) with lighted torches, on purpose to set them on fire, and were with difficulty restrained. In their return they chanced to meet with Helvius Cinna, whom they unhappily (erring in the name) mistook for Cornelius Cinna, who the day before had publicly declaimed against Cæsar. Him they sought for, but lighting on this other (without giving space to clear up any error) they struck off his head, and fixing it upon the top of a lance, they carried it about with them.

8. In that memorable battle at Cannæ betwixt Hannibal and the Romans, there was a strange and fatal mistake: for L. Paulus Æmilius the consul being wounded, was thrown by his horse; when divers

(4.) Diod. Sicul. lib. 20. p. 684, 685.—(5.) Schenck. Obs. Med. l. 2. p. 237.—(6.) Fuller's Ch. Hist. l. 7. cent. 16. p. 408. Lloyd's State Worthies, p. 206.—(7.) Xiphil. in Julio, p. 20. Sueton. l. 1. c. 85. p. 51. Val. Max. l. 9. c. 9. p. 262. Plut. in Bruto, p. 993.

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of that cohort cast themselves from their horses, with a purpose to assist the consul on foot, and to remount him as soon as possible. The rest of the horse perceived it, and as if they had received such a command, they all leaped from their horses to fight with the enemy on foot. When Hannibal saw this, with a military scoff, "I had rather," said he, "that the consul should do thus, than deliver them all bound into my hands." Indeed it proved little less; for by this means, at this battle Hannibal obtained the greatest victory that he ever got of the Romans; and had he made use of it accordingly, he had made himself master of Rome itself.

9. Lartes Tolumnius, king of the Veientines, playing at dice, and having a prosperous cast, said jestingly to his companion, "Occide," meaning no more than kill or beat me now if you can. It happened that the Roman ambassadors came in at the instant, and his guard mistaking the intention of the word, slew the ambassadors, taking that for a word of command to them, which was only spoken in sport to him that was played with.

10. Cleonce, a virgin of Byzantium, had promised in the night to come to the bed of Pausanias the Lacedemonian general: she came somewhat later than the agreement was, and had received a candle of the guard to direct her to his chamber; but stumbling by chance at the door of the chamber, she fell, and the light was put out. Pausanias was asleep, but awaking with the noise, leaped out of bed, and doubting some treachery, directed himself as well as he could in the dark to the chamber-door, and ran his sword through the body of her, who did not look for so bloody an entertainment.

11. Tiberius Cæsar being busied in the examination of some men by torments, to find out the authors of his son Drusus's death, it was told him that a Rhodian was come. Tiberius, apprehending it of one that could tell something of the matter, commanded that they should presently put him to the rack; soon after it appeared that this Rhodian was his friend, and one whom Tiberius himself had invited to him from Rhodes by his own letters. This mistake being cleared, Tiberius commanded to strangle the man, that so the villany might be concealed.

12. Baptista Zenus, a cardinal in the time of pope Paul the Second, having called often for the groom of his chamber, and he at that time obeying the necessities of nature, and so returning no answer, the furious cardinal hid himself behind the chamber-door, that he might punish him to some purpose as he came in. In the mean time came the secretary of another cardinal, and finding the door open entered the chamber; Baptista caught him by the hair, and laid on him with his fists, the passion he was in not suffering him (for some time) to discern his mistake.

13. Gildo rebelling in Africa against the emperor Honorius, Mastelzeres the brother of Gildo was sent against him. Gildo's army was far the more numerous; and when Mastelzeres drew near the fore-front of the enemy, he began to speak mildly to the soldiers. The standard-bearer of Gildo replying roughly to him, he with his sword smote off the arm he bore the ensign with, that both it and the ensign fell together to the ground. The hinder-part of the army having seen Mastelzeres in treaty, and perceiving the ensign inclined (a sign of submission amongst them), and thinking that the front, which consisted of Roman legions, had submitted themselves to Mastelzeres, as to the general of Honorius, and so they were deserted of the greatest part of the army; these Africans wheeled off, and did what they imagined the rest had done. Gildo beholding the whole army at the point of yielding, and fearing his life, fled hastily away, and left an unbloody victory to his brother by virtue of this odd mistake.

14. Mullus Cropellus was sent by Matheus vice-comes, who then bore the chief rule in Milan, to seize upon Cremona: he approaching the city in the night

(8.) Plut. in Fabio, p. 183. Fulgos. l. 9. c. 9. p. 1229.—(9.) Zuing. Theatr. vol. 1. p. 29.—(10.) Plut. in Cimone, p. 482. Haniger. Propug. Cast. l. 1. p. 79. Lavater. de Spectr. part 2. c. 9. p. 136. Fulgos. Ex. l. 2. c. 9. p. 1268.—(11.) Sueton. in Tiberio, l. 3. c. 62. p. 157. Fulgos. l. 9. c. 9. p. 1271.—(12.) Zuing. Theatr. vol. 1. l. 1. p. 32.—(13.) Fulgos. Ex. l. 9. c. 9. p. 1273, 1274. Fitz. of Relig. and Pol. part. 1. c. 14. p. 135. Osorius, l. 7. c. 36. p. 201.

night, had digged through the wall unperceived. Pontionus, an exile of Cremona, had entered the breach followed only with an hundred men, and supposing that Mullus followed him, forthwith seized upon the palace. A great tumult and cry being raised, Gregorius Summus, a citizen of Cremona, took arms, flew to the walls, and soon stopped up the entrance against them that were without. Mullus therefore thinking that Pontionus was oppressed in the city, drew off in great fear; and Gregorius Summus being informed that the palace was lost, supposing that a far greater number of enemies had entered the city than indeed there had, though he was at the head of a great party of valiant men, with which he might easily have cut off Pontionus and all his party, yet he fled out of Cremona. Thus the darkness of the night had led both parties into error in the same place, and those which were most in number did still fly from, and were afraid of, those that were not so many.

15. Caicoscroes, the sultan of Iconium, having received some injury from Alexius Angelus the Greek emperor, intending to be revenged, made a sudden incursion, and had taken Antioch, had it not been for an accidental chance and a mistake of his own thereupon. It fell out, that the same night he hastened towards Antioch to take it, that there was a noble person in the city that celebrated the nuptials of his daughter, and, as is usual in such solemnities, there was a great noise of the feasters, a sound of cymbals and timbrels, of dancing, and women singing, up and down: these made a great stir in the city all night. As soon as Caicoscroes drew near the city, hearing the noise of instruments and a concourse of men, not apprehending the thing as indeed it was, but conceiving it a military notice one to another, that his coming was discerned, he forsook his design, and drew off to Lampe.

16. Johannes Gorræus, a physician in Paris, the same person who wrote the excellent physical lexicon, being sent for to the house of a bishop, who at that time was sick; to prevent all danger that might happen to him upon the account of his religion (for at that time all France was on fire with it), he determined to make his return home in the bishop's litter: he was upon his way about twilight, when certain Parisians (to whom the bishop was indebted, and that had long in vain waited for satisfaction) assaulted the litter, in hope to find some of the bishop's goods conveyed in it that way. This struck such a fear into Gorræus, that supposing he was taken upon the account of his religion, he fell into a distemper of mind, and was not restored to his perfect health till a long time after.

17. Ferdinand, king of Arragon and Naples, setting forward with his army towards Canusium, the scouts he sent out beholding a great herd of deer feeding in the night, wherewith that country doth very much abound, by a signal mistake they returned to the king, and reported that Nicholaus Picininus, with John, duke of Anjou, who affected the kingdom, had joined themselves with the prince of Tarentum; and that they had found them all in arms in such a place. Ferdinand fearing that he should no way be able to match with such great enemies, fairly retreated with his army to Barolum, upon no other occasion than this great mistake, which the cowardice of his scouts had put upon themselves first, and then him.

18. Rome being besieged by Totilas, king of the Goths, Vigilius the then pope, being upon his return from Constantinople, diverted unto Sicilia: and though he had been very injuriously dealt with by the citizens, yet he sent thence a mighty quantity of corn by shipping to Rome. The Goths were aware of this relief, and therefore getting into the haven before the arrival of those ships, and keeping themselves close, lay in ambush behind the towers and buildings thereabouts. The soldiers of the garrison from their wall and their guards, with uplifted hands, and garments upon the points of lances, and great cries, gave notice to the mariners, that the enemy lay in the port, and therefore they

(14.) ulgos. Ex. l. 9. c. 9. p. 1276, 1277.—(15.) Nicet. Choniat. l. 2. fol. 56.—(16.) Zuing. Theatr. vol. 1. l. 1. p. 94.—(17.) Ibid.

should

should take heed and not sail into it. But the mariners not understanding the signs, and supposing the Romans on the walls had made them and their loud acclamations only for the joy they conceived at their coming, they put into the haven with all speed, where they were all as suddenly taken, and the great provision of corn which they brought was all unladen by the Goths.

19. A certain cardinal had an unlawful familiarity with a citizen's wife, her husband not only conniving, but being also subservient thereunto. The husband's brother, vehemently discontented at this dishonour to the family, was resolved to be the death of the cardinal. He understood the cardinal had given order for a sumptuous supper at the house of the adulteress, as indeed he had: but being detained by some unexpected affairs, did not come; so that at last, the husband, weary of waiting, went to bed with his wife, in that bed which was prepared for her and the cardinal. In the mean time the brother had hid himself in a room of the house, and supposing that the cardinal was in bed with his brother's wife, at midnight he rushes into the chamber, and imprudently kills his brother, together with his adulterous sister. In the morning, understanding his error, before he went into a voluntary banishment, he took care that the cardinal should be poisoned by a priest.

20. Julianus, surnamed Hospitator, returning home one morning betimes, found his father and mother in that bed wherein he and his wife had used to lie; and supposing that his wife had played false, and that it was she and her adulterer who were there laid asleep, he slew them both by a lamentable mistake.

21. Andronicus Junior (the son of Michael) the emperor went one night to make merry with a noble strumpet in the city; and having understood that there was a very handsome young man that was extremely in love with her, he placed certain gladiators in ambush to wait his coming, and with charge to fall upon and kill him. It fell out that Manuel the despot going to seek for his brother the emperor, chanced to pass that way: the swordsmen supposing this was the emperor's rival, assaulted him with darts and swords, in such manner that the young prince, having received a mortal wound, fell from his horse; at last he was known by some of the soldiers, and by them carried unto the palace, where he died a few hours after.

22. Antonius, the general of Vespasian's forces, having taken Cremona from the soldiers of Vitellius, went into a bath to get off the blood he was soiled with, and to refresh himself after his weariness. While he was there, they excused to him that the bath was not so warm as it should be: "Well," said he, "it will be hot by and by." This word of his was caught up by some of the soldiers; and as if thereby he had given them a command to set fire on the city, forty thousand of them broke in at once upon the city, slew all the citizens indifferently, seized upon their goods, and set fire upon their houses, so that in four days time the city was utterly consumed.

23. Theodorus Bibliander, professor of divinity amongst the Tigurines, was a man of singular parts, and one who by his over-constancy in his studies, was fallen into that infirmity of the eyes which is commonly called purblind: rising one morning betimes, and coming into the kitchen, the cat sat upon the table, sporting as she used to do: he supposing it had been the maid, "Good morrow, Elsa," said he; and the cat, after her manner, returned the salute of her master.

24. Valentinus Bolzius, a preacher, was weak-eyed from his birth, and purblind when he was grown up: rising one morning to his usual studies, and intending to light a candle, he came in with his match to the fire-side, and thrust it into the cat's eye that sat there, the shining of it in the dark having occasioned him to think it a coal that had fire in it.

(18.) Zuing. Theatr. vol. 1. l. 3. p. 257.—(19.) Lonic. Theat. p. 479.—(20.) Zuing. vol. 2. l. 7. p. 464.—(21.) Nicephor. Gregor. l. 8. fol. 31.—(22.) Sabel. l. 3. En. 7. 101.—(23.) Zuing. Theatr. vol. 2. l. 5. p. 382.

The cat gave a sudden leap, with such a cry as they use when they are injured; and the poor minister, as if he had seen a ghost, was put into so terrible a fright, that he was glad to retreat into his chamber, till, at last, understanding his error, his fears were turned into laughter.

25. In the battle of Cirignola, in the kingdom of Naples, between the Spaniards and the Frenchmen, a word of the count de Nemours's, who was general of the French, being misconstrued by his soldiers, was a great cause of their overthrow. For the battle being already begun, and the count finding that he could not pass a certain ditch, (over which he had thought to have led some part of his army to charge the Spaniards on the other side), cried to the soldiers that followed him, "Back, back;" meaning to lead them another way. But they not knowing the cause, understood that he had bid them fly; which they began to do, and others seeing them, followed their example. The count was slain at the same time, and thereupon the whole French army fled outright, and left the field and victory to the Spaniards.

26. When Arnulphus the emperor besieged Rome, it chanced that a hare being started by some of the camp, ran towards the city, and that a great number of the soldiers pursued her with great noise and cries; which the Romans seeing from the town, and conceiving that the enemy meant to give them a furious assault, they were hereupon surprised with so sudden a fear, that they abandoned the walls and ramparts; which the enemy observing, made use of the opportunity, scaled the walls, and took the city.

27. The army of Agathocles was in a vehement sedition, which the Carthaginians sought by all means to improve, soliciting the soldiers to a defection, and by a promise of encreased pay, and other gifts, divers captains had promised to come to them with their companies; in the mean time Agathocles, by his oration and policy, had appeased the mutiny; whereupon determining not to lose so fair an occasion, he immediately led forth his army against the Carthaginians: they, who saw them upon their march, supposed them to be the revolters that came over to their side, not at all dreaming of what had fallen out in the army. But so soon as Agathocles drew near them, he soon put them out of their mistake; he caused his trumpets to sound a charge, and fell in fiercely upon his unprepared enemies that expected nothing less, so that he made a great slaughter of them.

28. Sempronius, the consul, warring with the Æqui, the battle between them continued until night with variable fortune on either side. The night being come, and both camps in disorder, neither of the armies returned into their own camp; but each party retired into the next mountains, where they thought to be most safe. The Roman army divided itself into two parts, whereof the one went with the consul, and the other with Tempanius a centurion. The morning being come, the consul (without knowing any thing of the affairs of the enemy) went to Rome, thinking that he had lost the battle, and the Æqui did the like; both having left their camps to him that would, and thought himself victorious. It happened that Tempanius, in retiring with the rest of the army, understood (by chance) from certain wounded soldiers of the Æqui, how their captains, abandoning their camp, were fled and gone: wherefore he returning, saved the Roman camp, sacked the camp of the enemy, and came victorious to Rome.

29. There was one Mr. Mallary, master of arts of Cambridge, of Christ's college, who, for opinions held contrary to the determination of holy mother church of Rome, was convened before the bishops, and in the end sent to Oxford, there openly to recant, and to bear his faggot, to the terror of the students of that university. It was appointed, that he should be brought solemnly into St.

(24.) Zuing. Theatr. vol. 2. l. 5. p. 382.—(25.) Fitzh. of Relig. and Polic. part 1. c. 14. p. 133.—(26.) Ibid. p. 132.—(27.) Diod. Sicul. l. 20. p. 671.—(28.) Lord Remy's Civil Considerations, c. 62. p. 158.

Mary's church upon a Sunday, where a great number of the head doctors and divines, and others of the university, were assembled, besides a great number of citizens who came to behold the sight. Doctor Smith, then reader of the divinity lecture, was appointed to make the sermon at his recantation. All things thus prepared, cometh forth poor Mallary with his faggot upon his shoulder; the doctor was also in the pulpit to make his sermon: he had scarce proceeded into the midst thereof, when suddenly was heard in the church the voice of one crying in the street, "Fire! fire!" the occasion of which was, one Heuster, coming from Alhallows parish, saw a chimney on fire, and so passing in the street by St. Mary's church, cried, "Fire! fire!" meaning no hurt. This sound of fire being heard in the church, went from one to another, till at length it came to the ears of the doctors, and at length to the preacher himself. These amazed with sudden fear, began to look up to the top of the church, and to behold the walls: the rest seeing them look up, looked up also. Then began in the midst of the whole audience some to cry out, "Fire! fire!" "Where?" saith one; "Where?" saith another. "In the church," saith one. The church was scarce pronounced, when in a moment there was a common cry, "The church is on fire, the church is on fire by heretics!" Then was there such fear, concourse, and tumult of people through the whole church, that it cannot be declared in words, as it was in deed. After this, through the stir of the people running to and fro, the dust was so raised, that it shewed as if it had been smoke. This and the outcry of the people made all men so afraid, that leaving the sermon they began altogether to run away; but such was the press of the multitude, running in heaps together, that the more they laboured, the less they could get out; they thrust one another in such sort, that they stuck fast in the door, and there was no moving forward or backward. They ran to another little wicket on the north side; but there was the like or a greater throng. There was yet another door towards the west, which, though shut, and seldom opened, yet now they ran to it with such sway, that the great bar of iron (which is incredible to be spoken) being pulled out, and broken by force of men's hands, the door notwithstanding could not be opened for the press or multitude of people. At last, when they were there also past hope to get out, they were all exceedingly amazed, and ran up and down crying out, that the heretics had conspired their death: one said he plainly heard the fire; another affirmed that he saw it; and a third swore he felt the molten lead dropping down upon his head and shoulders. None cried out more earnestly than the doctor who preached, who in a manner first of all cried out in the pulpit, "These are the subtilties and trains of the heretics against me: Lord, have mercy upon me; Lord, have mercy upon me." In all this great confusion nothing was more feared than the melting of the lead, which many affirmed they felt dropping upon their bodies. The doctors seeing no remedy, that no force nor authority would prevail, fell to intreaty, and offered rewards: one offered twenty pounds; another his scarlet gown, so that any man would pull him out, though it were by the ears. A president of a college pulling a board from the pews, covered his head and shoulders therewith against the scalding lead, which they feared much more than the falling of the church. One thought to get out at a window; and he had broken the glass, and got his head and one shoulder out; but then stuck fast between the iron bars, and he could move neither way: others stuck as fast in the doors, over the heads of whom some got out. A boy was got up to the top of the church-door, and seeing a monk of the college of Gloucester (who had got upon the heads of men) coming towards him, with a great wide cowl hanging at his back, the boy thought it a good occasion for him to escape by, and handsomely conveyed himself into the monk's cowl. The monk got out with the boy in his cowl, and for a while felt no weight or burthen; at last, feeling his cowl heavier than accustomed, and hearing

hearing a voice behind him, he was more afraid than while in the throng, believing that the evil spirit that had set the church on fire, was got into his cowl: then began he to play the exorcist; "In the name of God," said he, "and all saints, I command thee to declare what thou art that art behind at my back." "I am Bertram's boy," said the other. "But I," said the monk, "adjure thee, in the name of the inseparable Trinity, that thou wicked spirit do tell me who thou art, and from whence thou camest, and that thou go hence." "I am Bertram's boy," said he: "good master, let me go." When the man perceived the matter, he took the boy out; who ran away as fast as he could. In the mean time those who were in the streets, perceiving all things to be without fear, made signs to them in the church to keep themselves quiet; crying to them there was no danger: but, forasmuch as no word could be heard, by reason of the noise in the church, those signs made them much more afraid than before; supposing all on fire without the church, and that they were bid to tarry therein, and not to venture out, for the dropping of the lead, and the fall of other things: this trouble lasted for many hours. The next day and week following there was an incredible number of bills set upon the church-doors to inquire for things lost, as, shoes, gowns, caps, purses, girdles, swords, and money; and in this tumult few but through negligence or forgetfulness left something behind them. The heretic, who, through this hurly-burly, had not done his sufficient penance, was the day following taken to the church of St. Frideswide, where he supplied the rest of his plenary penance. This ridiculous accident happened anno 1541, in the reign of king Henry the Eighth.

CHAP. XXXVII.

Of Retaliation, and of such as have suffered by their own Devices.

Quod tibi non vis fieri, alteri ne feceris; or, "Do as you would be done by," is the first rule in sound morality and politics; yet there is no lesson that is sooner forgot than this. Where power is, it is ordinary to be oppressive according to the measure of it; but then many times the providence of God steps in, and measures out to the greatest insolents the measure they have meted, causing them to fall into the very pits they have digged for others.

1. In the seventh of king Stephen, the times being then turbulent, Robert Marmyon (whose seat was the castle of Tamworth), being a man potent in arms, and a great adversary to the earl of Chester, possessed himself of the monastery of Coventry, turned out the monks, and fortified the church with buildings belonging thereunto, making deep trenches in the fields adjacent, which he so covered that they could not be seen, to the end that they might be an impediment to an enemy whensoever any approach should be made: but it so happened, that as he sallied out with some forces upon the earl of Chester's drawing near, and not remembering whereabouts those places had been dug, he fell with his horse into one of them himself, and by that means, being surprised by a common soldier, had his head presently cut off.

2. Daout Bassa, grand vizir, had taken along with him executioners, and strangled sultan Osman his great master. Not long after, by the contrivance of the great vizir Georgi, the spahies were stirred up to demand his life, in satisfaction for the death of their late emperor. Daout bribed the janizaries with forty thousand sequins of gold, and they received him

(39.) Fox's Book of Martyrs, vol. 2. l. 7. p. 1382. 1383, 1384.
(1.) Dugd. Antiq. Warwickshire, p. 101.

into

into their protection; but the spahies persisting in their former resolution, the janizaries put him secretly into the same coach wherein he had sent sultan Osman to execution: twice in the way, being dry with sorrow, he drank at the same fountains where his late master begged drink, and so at length was conveyed into the same chamber where he had murdered him. The executioners beginning to tie him, himself shewed the very corner where he had committed that foul fact, and desired that he might, if possible, expiate it there: and so he was accordingly strangled.

3. Macdonald, born in Rosse, was a thief, who committed many murders, and was mischievous without mercy: amongst other his cruelties, he nailed horseshoes to the soles of a widow's feet, because in her grief she had sworn to "report his wickedness to the king." Not long after he was brought to Perth, with twelve of his associates. The king, James the First of Scotland, caused them all in like manner to be shod, as they had served the woman: and when they had been three days hurried along the town, as a spectacle to the people, his companions were gibbeted, and himself beheaded.

4. In the reign of Louis the Eleventh, king of France, there were, by his order, cruel prisons made like cages, being eight feet square, and one foot more than a man's height; some of iron and some of wood, plated with iron both within and without, with horrible iron works. He that first devised them was the bishop of Verdun, who was put himself into the first that was made, where he remained fourteen days. And it is remarkable that the king did imprison himself not long before his death; for in a jealous fear of his son and nobles, that they would deprive him of his government, he enclosed himself within a castle, framed with towers of iron, and iron grates round about it.

5. Perillus the Athenian having cast a brazen bull for Phalaris the tyrant of Sicilia, with such cunning, that offenders put into it, feeling the heat of the fire under it, seemed not to cry with a human voice, but to roar like a bull; when he came to demand the recompence of his pains, he was himself, by order of the tyrant, put into it, to show the proof of his own invention. Whence Ovid:

Et Phalaris tauro violenti membra Perilli
Torruit, infelix imbuit autor opus.

Perillus roasted in the bull he made,
Gave the first proof of his own cruel trade.

6. Scarce any of the murderers of Julius Cæsar outlived him three years, but died violent deaths; being all of them condemned, they all perished by one accident or other; some by shipwreck, others in battle, and some of them slew themselves with the same poniards wherewith they had before stabbed Cæsar.

7. Pope Alexander the Sixth went to supper in a vineyard near the Vatican, where his son Cæsar Borgia, duke of Valence, meaning to poison Adrian cardinal Cornetti, sent thither certain bottles of wine infected with poison, and delivered them to a servant of his, who knew nothing of the matter, commanding him, that "none should touch them but by his appointment." It happened the pope, coming in some time before supper, and being very thirsty, through the immoderate heat of the season, called for drink, his own provision being not yet come. The servant that had the poisoned wine in keeping, thinking it to be committed to him as a special and precious sort of wine, brought of it to the pope, and while he was drinking, his son Borgia came in, and drank also of the same, whereby they were both poisoned; but the pope only (overcome with the poison) died; his son, by the strength of youth and nature, and use of potent re-

(2.) Knowle's Turk. Hist. p. 1418.—(3.) Drummond's Hist. Scotl. p. 15.—(4.) Philip de Comines, l. 6 c. 12 p. 216. Camer. Oper. Subcisiv. cent. 1. c. 9. p. 67.—(5.) Sabel. Ex. l. 10. c. 4. p. 557. Camer. Oper. Subcis. cent. 1. c. 9. p. 68.—(6.) Sueton. in Julio, c. 89. p. 52.

medies,

medies, bore it out, though with long languishing.

8. Hermotimus being taken prisoner in war, was sold to Panionius of Chios, who made him an eunuch. This base merchant made a traffic of such dishonest gain; for all the fair boys he could lay his hands on at fairs, or in the ports, for his money, he handled in this manner, and afterwards carried them to Sardis, or to the city of Ephesus, where he sold them for almost their weight in gold. Hermotimus was presented amongst other gifts to king Xerxes, with whom in process of time he grew into greater credit than all the other eunuchs. The king departing from Sardis to make war upon the Grecians, Hermotimus went about some affairs in a quarter of the country which was husbanded by those of the Isle of Chios; where finding Panionius, he took acquaintance of him, and in a long conference recounted to him the large benefits he enjoyed by means of this adventure, promising him to promote him to great wealth and honour, if he would remove himself and his family to Sardis. Panionius gladly accepted of this offer, and a while after went with his wife and children. Hermotimus, as soon as he had him and his in his power, used these words to him: "O thou most wicked man of all the wicked that ever were in the world, that usest the most vile and detestable traffic that can possibly be devised, what hurt or displeasure didst thou or any of thine receive of me, or any that belong to me, that thou shouldst bring me into that case wherein I am, and of a man that I was, make me neither man nor woman? Didst thou think that the gods were ignorant of thy practices? Dost thou not see how they, doing right and justice, have delivered thee (wicked wretch) into my hands that thou mayest not find fault with the punishment I shall inflict upon thee?" After these and such-like reproaches, he caused Panionius's four sons to be brought into his presence, and compelled the miserable father to geld them all, one after another, with his own hands; and after that was done the children were also forced to geld their own father.

9. Alboinus king of the Lombards, having in a great battle overcome and slain Cunimundus king of the Gepidæ, married Rosamond, daughter of the dead king. On a time at a feast he drank to her out of the skull of her dead father, which he had caused to be made into a cup: the offended lady resolved to be revenged, and knowing that Helmichild, a knight of Lombardy, was in love with a lady in her attendance, she caused him to be brought into a dark chamber, on pretence of there enjoying his mistress; herself lay in the bed to receive him; and afterwards, that he might know what he had done, she caused the window to be set open, and then told him, that "unless he would kill Alboinus her husband, she would discover all he had acted with her." Helmichild, overcome with her threats and his own fears, in the night slew Alboinus as he lay in his bed. The murder committed, both of them flew to Ravenna, where she also intended to destroy Helmichild by a present poison. He had drank off a part of it, and finding that the deadly operation of it began to insinuate and creep along his veins, he drew his sword and enforced Rosamond to drink off the rest of the potion she had prepared for him; and so by that means they both of them died together.

10. Eutropius the eunuch was the minion and darling of the court in the reign of Arcadius the emperor; he sold places of honour, justice, and the laws; gave and took away provinces as he pleased; at last was made consul. At length he was accused of a conspiracy against the emperor, and the emperor gave order for his death, but he was fled into a temple or sanctuary; and it is remarkable, that he was the first who had made a law, that any guilty person might be taken out of a sanctuary by force; by

(7.) Jovii Elog. l. 4. p. 263. De Serre's Hist. of France, p. 499. Bak. Chron. p. 358. Knowle's Turk. Hist. p. 453. Fitz. Rel. & Policy, c. 13. p. 120.—(8.) Herod. l. 8. p. 496, 497. —(9.) Lonic. Theatr. p. 344. Sabel. Ex. l. 10. c. 4. p. 555. Heyl. Cosm. p. 150.

virtue

virtue of which law himself was dragged out and slain.

11. Calisthenes was the first amongst the Athenians who made a law for the banishment of persons, and it was not long before he himself suffered the same penalty by his own law.

12. Gryphus, king of Egypt, had scarce recovered the kingdom of his father and newly overcome the dangers abroad, before he saw himself ready to be ensnared at home by his own mother. One day as he came from hunting, she presented him with a cup of poison; but he forewarned of the ambush (counterfeiting the mannerly son), prayed his mother to begin; which she refusing, he pressed her to it, and withal plainly told her what he had heard of the poison, reproving her sharply, and swearing that to clear herself of such an accusation, there was no way for her but to swallow down the drink. The miserable queen, overwhelmed with the thought of her own offence, drank the poison, whereof she presently died.

13. In the year 1477, there was cast in the city of Tours a very great piece of ordnance, which was carried to Paris, where being mounted and placed without the walls by St. Anthony's port, it was often discharged. At last, as they were loading it with an iron bullet of fifty pounds weight, by some accident the powder of the piece took fire, which immediately sent forth the furious ball, and the chief founder of the piece, Johannes Mangueus, and fourteen other men that stood near him, were so mangled and scattered abroad, that scarce could there be found any little pieces of their bodies. The bullet after all, grazing a great way off, killed a poor fowler, as he was laying his nets for birds.

14. Marius, one of the thirty tyrants in the reign of Galienus, was chosen emperor by the soldiers on the one day, reigned as emperor the second, and was slain by a soldier on the third, who striking him, said, "This is with a sword which was made by thyself;" for this Marius had aforetime been a cutler.

15. The emperor Henry the Fourth used to go often to prayers in St. Mary's church in the mount Aventine: pope Gregory the Seventh, who carried a watchful eye over all the actions of this prince, commanded one to take notice of the place where he used to pray, and got a certain fellow, with promise of great recompence, to get up upon the top of the church, and there upon the beams to place certain huge stones, which should be so fitly laid that with the least touch they should fall down directly upon the emperor's head, and brain him at the first blow. This mercenary villain, as he would have played his part, went so hastily to work, that as he thought to have rolled down a great stone from the roof, the stone with its weight drew him on so, that first the man, and then the stone fell upon the church-floor, where he was killed with the stone that fell upon him. The Romans hearing of this treason, ran into the church, tied a rope about the feet of this wretched traitor, and dragged his carcase three days together throughout all the streets of Rome; but the emperor, using his wonted clemency, commanded he should be buried.

16. As the emperor Charles the Fourth was sitting in his court of audience, there came before him a priest, complaining that Zachora, a gentleman, and his patron, had put out his eyes, because he had reproved him of heresy; and therefore he desired of the emperor that he might have satisfaction. Zachora appearing, confessed the fact, excusing it by a transport of rage, and offering to submit to any fine of money the judges should think fit, to repair the damage. The emperor considering that the blind man's eyes could not be restored, by the law of retaliation caused the eyes of Zachora to be put out for those of the priest.

17. Brennus, captain of the Gauls, while the Romans were weighing out gold for their ransom, hung a sword and belt upon the beam of the scales, and when he was asked by Sulpitius the con

(10.) Lonic. Theatr. p. 639.—(11.) Zuing. Theatr. vol. 3. l. 6. p. 794.—(12.) Camer. Oper. Subcisiv. cent. 1. c. 9. p. 68.—(13.) Ibid. p. 69.—(14.) Ibid.—(15.) Ibid. c. 98. p. 461.—(16) Ibid. c. 99. p. 463.

sul what that meant; "What," said he, "should it mean, but *Woe to the conquered?*" Now when L. Camillus the dictator had suddenly set upon the Gauls, as they were weighing, and had slain many of them, Brennus complained that this act of hostility was contrary to the agreement made with him; the dictator only retorted his own words, "*Woe to the conquered.*"

18. Selymus the First, emperor of the Turks, lay at Constantinople sick of an ulcer in the reins, and afterwards was seized upon by a malignant fever; so that wearied with his disease, and being a burden to himself, he died September 1520, in the same village of Chiurle, where he had formerly fought with his father; which certainly came to pass, not without a manifest token of Divine justice, that he should suffer in that very place where he had sinned.

19. Aba, a tyrant of Hungary, was put to flight by the emperor Henry the Third, in the behalf of Peter the lawful king: being forced to fly, he passed the Danube, and got to a village called Scæbe, near the river Tibiscus: at this place he had slain many of the nobility, and at the same place himself was murdered by the swords of his own mutinous soldiers.

20. Theudius, king of the Visigoths, was slain in his palace anno 587, by one that counterfeited madness; whilst he lay breathing out his last, he commanded that his murderer should not be slain; "for," said he, "I have no more than I deserved, having myself slain my prince whilst I was a private man."

21. Pericles, an Athenian commander, and one of great power in that state, ordained by a law, that no man should be admitted to any government in the commonwealth, unless born of both such parents as were citizens. This law of his came afterwards to touch upon himself, for those two sons he had, Paralus and Xanthippus, both died of the pestilence; he had others illegitimately born, who were supervivors of their father, but by virtue of this law of his, might not be admitted to any place of government in the republic.

22. Adam, bishop of Cathness, in the year 1222, was barbarously used by some wicked people suborned by the earl of Cathness; he was assaulted at his own house; his chamber-boy, with a monk of Melross that did ordinarily attend him, were killed; the bishop was drawn by force into his kitchen, and when they had scourged him with rods, they set the kitchen on fire, and burnt him therein. King Alexander the Second was at that time upon his journey towards England, and upon notice of this cruel fact, turned back and went in haste to Cathness, where he put the offenders and their partakers to trial; four hundred by public sentence were executed, and all their male children gelded, that no succession should spring from so wicked a seed. The earl for withholding his help, and because he did not rescue the bishop, had his estate forfeited; and although after some little time he found means to be restored, yet did he not escape the judgment of God: being murdered by some of his own servants, who conspired to kill him, and to conceal the fact, set the house on fire, and burnt his body therein. So was he paid home in the same measure he had used to the bishop.

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23. ✧ Two grenadiers of the regiment of Flanders, in garrison at Ajaccio, deserted, and penetrating into the country, sought shelter from pursuit. Chance had brought their colonel, who happened to be out a hunting, into the track of the two grenadiers, who seeing him, ran into a swamp among the bushes. A shepherd had observed them, and with his finger pointed out their hiding place. The colonel, who did not comprehend the sign he was making, asked what it meant? The shepherd obstinately kept silence, but continued to direct him with his eyes and finger to the bushes. At length, the

(17.) Zuing. Theatr. vol. 1. l. 2. p. 210.—(18.) Knowle's Turk. Hist. p. 486.—(19.) Zuing. Theatr. vol. 2. l. 7. p. 560.—(20.) Ibid. p. 466.—(21.) Ælian. Var. Hist. l. 6. c. 10. p. 192.—(22.) Spotsw. Hist. of the Ch. of Scotland, l. 2. p. 110, 111.

people with him went to the place so pointed out, and discovered the heads of the deserters, who were up to the neck in mud. These unfortunate men were instantly seized, carried to Ajaccio, tried by a court martial, and condemned to be shot the next day. The sentence was executed: the shepherd, to whom the colonel had given a gratuity of four Louis d'ors, could not for joy keep it secret, and divulged his adventure. The shepherd's own family heard of it, and shuddered with horror. All his relations assembled and decided, that such a monster was not fit to live, as he had dishonoured his country and family by receiving the price of the blood of two men, innocent at least as to him. They sought him out, seized him, and led him close to the walls of Ajaccio; there having provided a priest to confess him, they shot him without farther ceremony, much in the same manner, and about the same time, as the French had shot the two deserters. After the execution, they put the four Louis d'ors into the hands of the priest, whom they commissioned to return them to the colonel. "Tell him," said they, "we should think we polluted our hands and souls, were we to keep these wages of iniquity. None of our nation will touch this money."

24. ✧ About the year 990, Agna Sancha, countess of Castille, being a widow, became passionately in love with a Moorish prince; and having resolved to marry him, she formed the design of poisoning her son Sancho Garcia, count of Castille, who might have opposed this union. Garcia being informed of her design, when a cup of wine, which had been poisoned by order of the countess, was presented to him at table, without seeming to know any thing of the matter, he begged, as if out of compliment, that his mother would drink first. Agna perceiving that her criminal intention was discovered, and despairing to obtain pardon, drank the contents of the cup, and soon after expired. This, it is said, gave rise to the custom in Castille, of making the women drink first, which is still observed as a point of civility in different parts of Spain.

CHAP. XXXVIII.

Of such Persons as have been extremely beloved by several Creatures; as Beasts, Birds, Fishes, Serpents, &c.

The fittest object of man's love is certainly something that is above, or at least something that may pretend to a kind of equality with him; but yet this noble passion hath admitted of most unworthy descents. Xerxes doted upon a plane-tree; and we read of others that have been enamoured of statues; thus when the master hath humbled himself to his servant, it is the less wonder if his slaves rise, and tender him an affection that he may be ashamed of.

1. There are several relations in books of the loves of wild creatures to men, to which yet I could never give any credit till such time as I saw a lynx, which I had from Assyria, so affected towards one of my servants (known to him but a short time) that it could no longer be doubted but that he was fallen in love with him. As oft as the man was present, there were many and notable flatteries and embraces, and little less than kisses; when he was about to go away, he would gently lay hold on his garments with his claws, and endeavour to detain him; when he departed he followed him with his eyes, and seldom took them off from that way he went. In the mean time he was sad till he saw him returning, and then he entertained him with a wonderful alacrity and congratulation. At last the man crossed the sea with me to go into the Turkish camp, and then the lynx witnessed the violent desires he had by continual sickness, and after he had forsaken his meat for some days, he languished away till he died; which I was

(23.) Universal. Mag. vol. xlix. p. 270.—(24.) De Lavau Recueil de diverses Histoires, vol. 1. part. 1. p. 89.

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the more displeased with, because I had determined to send him as a present to Cæsar, together with an Indian rat which I had very tame.

2. King Porus in a sharp fight with Alexander the Great, being sore wounded with many javelins thrown at him, fell from the back of his elephant, upon which he was mounted. The soldiers supposing him dead came upon him, with a purpose to rob him of his arms and ornaments. Here it was that the elephant made use of all his fury in the defence of his master; and having cleared the place of the most forward of the assailants, he took up the body of his lord with his trunk, placed him again upon his back, by which means the king was saved, but the elephant died of his wounds.

3. This which followeth happened in our time, and standeth upon record in the public registers; namely, in the year that Appius Junius and P. Silus were consuls, Titus Sabinus and his servants were executed for an outrage committed upon the person of Nero, the son of Germanicus. One of them that died had a dog which could not be kept from the prison door; and when his master was thrown down the stairs (called *Scalæ Gemoniæ*) would not depart from his dead corpse, but kept a most piteous howling and lamentation about it in the sight of a great multitude of Romans that stood round about to see the execution. And when one of the company threw the dog a piece of meat, he straightways carried it to the mouth of his master lying dead. Moreover, when the carcase was thrown into the Tyber, the same dog swam after, and made all the means he could to bear it up afloat, that it should not sink; and to the sight of this spectacle and fidelity of the poor dog to his master, a number of people ran forth by heaps out of the city to the water-side.

4. In Patras, a city of Achaia, a boy called Thoas had bought a young dragon, which he kept and nourished with great care, and a notable familiarity there was grown betwixt these two. But when the dragon was grown to a considerable bigness, the citizens caused it to be carried into the wilderness, and left there. It happened that this Thoas being grown up to a young man, was returning with some of his companions from certain sights they had been to see, and in their journey were set upon by robbers. Thoas cried out, his voice was straight known to the dragon, who was lurking not far from the place, who immediately came forth to his rescue, frighted some, and slew others, and so preserved the life of his benefactor.

5. Centaretrius the Galatian having slain Antiochus in the war, got upon the back of the dead king's horse; but he had no sooner done so, but that the horse seemed sensible that it was his master's enemy that bestrid him; so that taking the bit in his teeth, he ran with all the speed that might be to the top of a rock, from whence he threw both himself and his rider headlong in such manner, that neither could be taken up alive.

6. In the reign of Augustus Cæsar the emperor, there was a dolphin entered the Lucrine lake, which loved a certain boy, a poor man's son, in a strange manner. The boy usingto go every day from Baiæ to Puteoli to school, and about noon used to stay at the water side, and to call unto the dolphin Simo, Simo, and many times would give him fragments of bread which he daily brought him for that purpose, and by this means allured the dolphin to come at his call. I should be ashamed to insert this relation into my history, but that Mecænas Fabianus, Flavius Alfius, and many others have set it down for truth in their chronicles. In process of time, at what hour soever of the day the boy called Simo, the dolphin, though never so close hidden, would come abroad and scud to this lad, and taking bread and other victuals at his hand, would gently offer him his back to mount upon, letting fall the sharp prickles of his fins, for fear of hurting the boy; when he had him

(1.) Busbeq. ep. 3. p. 52. Burt. Melancholy, part 3. sect. 2 p. 404.—(2.) Lonic. Theat. p. 328. Plut. Moral. p. 963 — 3.) Plin. Hist. l. 8. c. 40. p. 219. Xiphil. in Tiber. p. 87. Lonic. Theatr. p. 328.—(4.) Plin. l. 8. c. 17. p. 204. Lonic. Theatr. p. 327. Ælian. de Anim. Hist. l. 6. c. 63. p. 393.—(5.) Plin. l. 8. c. 42. p. 221. Lonic. Theatr. p. 328.

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on his back, he would carry him over the broad arm of the sea as far as Puteoli to school, and in like manner convey him back again home; and thus continued for many years together so long as the lad lived. But when the boy was fallen sick and died, the dolphin usually came to the place, seemed to be heavy and mourn for the absence of his beloved; and at last, it is presumed for, very grief and sorrow, himself was found dead upon the shore.

7. Egesidemus writes, that in the city of Jassos there was a boy called Hermias, who having used likewise to ride upon the back of a dolphin over the sea, chanced at last, in a sudden storm, to be overwhelmed with waves, as he sat upon his back, and so died: he was brought back by the dolphin dead as he was, who (as it were) confessing that he was the cause of his death, would never return again into the sea, but launched himself upon the sands, and there died upon the shore.

8. In the great Circus at Rome, at a solemn spectacle, there were many persons condemned to be torn in pieces by wild beasts let loose upon them from dens and caves made for the purpose. Amongst these miserable persons was one Androdus, who had been servant to a consular person. There was a lion let forth upon him, the most terrible of all others to look upon both for strength and extraordinary fierceness, who at the first stood still, as one in admiration, and then softly and mildly approaching the man, moved his tail, after the flattering manner of a dog, and then gently licked the legs and hands of the poor slave that was almost dead with fear, and defended him against all the wild beasts in the circus. All the people saw this wonder, not without great applause. Androdus was therefore sent for by Cæsar, who inquired of him the reason, why that terrible beast had spared him alone, and had fawned upon him in that manner. The slave told him that being servant to the proconsul of Afric, by over-hard usage he had been constrained to run away into the sands and solitudes, where, while he hid and rested himself in a cave, there came to him this huge lion lame of one foot, and bloody, who seemed mildly and gently to crave his assistance; that he took up his foot, and having pulled out a long and sharp thorn gave him ease: that from that day to three years end he lived with the lion in that cave, who always brought him a part of his prey, which he roasted in the sun and eat. After which, weary of that way of life, (in the lion's absence,) he went his way, and having gone three days' journey, he was seized upon by the soldiers, and brought out of Africa to Rome to his lord, and by him was condemned to be thus exposed to the wild beasts to be devoured; but that it seems this lion being afterwards taken, had again taken knowledge of him, as he had seen. Upon this the people universally interposed for the pardon of Androdus, and that he might have the lion bestowed upon him; it was granted, and the slave led the lion in a string, through the whole city. the people willingly gave him money, with great acclamations, crying out, "This is the lion that was the man's host, and this is the man that was the lion's physician." Gellius calls the slave Androclus.

9. Busbequius tells of a Spaniard who was so beloved by a crane of Majorca, that the poor bird would walk any way with him, and in his absence seek about for him, make a noise that he might hear her, and knock at his door; and when he took his last farewell, not able to sustain her loss and passionate desire, she abstained from all food and died.

10. There was a wonderful example about the city of Sestos of an eagle: upon which account that bird is had in great honour in those parts. A young maid had brought up an eagle by hand from a young one; the eagle, to requite her kindness, would first, when she was but little, fly abroad a-birding, and ever bring part of that she had gotten to her nurse.

(6.) Plin. Hist. l. 9. c. 8. p. 239. Sandys on Ovid. Metamorph. l. 6. p. 115.—(7.) Plin. Hist. l. 9. c. 8. p. 239. Plut. Morals, p. 979.—(8.) Lonic. Theatr. p. 327. A. Gell, Noct. Attic, l. 5. c. 14. p. 157, 158.—(9.) Bart. Melancholy, part 2, § 2. p. 404.

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In process of time being grown bigger and stronger, she would set upon wild beasts also in the forests, and furnish her young mistress continually with store of venison: at length it happened that the young woman died, and when her funeral fire was burning, the eagle flew into the midst of it, and there was consumed to ashes, with the corpse of the virgin. In memorial whereof the inhabitants of Sestos erected in that very place a stately monument, which they call Heroum, dedicated to Jupiter and the virgin; because the eagle is a bird consecrated to that god.

CHAP. XXXIX.

Of the extraordinary Honours done to some great Persons in their Life-time or at their Death.

The usual manner of the world is, to frown upon present virtue, and to pursue it with envy and detraction; but when once it is removed from our eyes, then, as if we repented of our former injustice, we can be contented those should have their due honour, who are now no longer in a capacity to enjoy it. It is true, the same world hath dealt more sincerely with some in this kind than with others; to some few it hath made present payment, but has reserved the payment of the just debt to others, till they have been withdrawn into their graves.

1. The Turkish emperor, desirous to recover Bagdat, sent Chalil Bassa with an army of five hundred thousand men to reduce it. Schach Abas, the Persian king, commanded Cartzschugai Chan to march to the relief of the city with a small brigade, but consisting of choice men, and he followed him in person with the whole army: he himself got into the city, and sent Cartzschugai Chan to meet the Turk, whom he wearied out with perpetual skirmishes for six months together. At last he gave him battle, disordered and defeated him, forcing him to fly as far as Netzed. Upon the first news of the victory Schach Abas left the city to go and meet Cartzschugai Chan, and being come near him alighted, and said to him, "My dearest Aga, I have by thy means and conduct obtained so noble a victory, that I would not have desired a greater of God: come, get up on the horse, it is fit I should be thy lackey." Cartzschugai was so surprised at this discourse, that he cast himself at his feet, intreated his majesty to look on him as his slave, and not to expose him to the derision of all the world by doing him an honour so extraordinary, and which it were impossible he could any way deserve. But notwithstanding all his intreaties, he was forced to get up, the king and the Chans following on foot seven paces

2. Timoleon the Corinthian was the person who subverted the kingdom and the tyrant Dionysius in Sicily, and restored the city of Syracuse to her pristine liberty; for which act of his, the grateful city, understanding his death, decreed him perpetual honours, and that he should be buried, and his tomb erected in the forum or market-place.

3. The day that Germanicus the son of Drusus died, the temples were battered with a tempest of stones, the altars overturned, the household gods by some thrown into the streets, and children laid out to perish: the barbarians also did consent to a truce; being in civil war amongst themselves, or waging it with the Romans: as in a domestic or common mourning, some princes and governors amongst them cut off their beards, and shaved the heads of their wives, in sign of the greatest and most afflicting grief. The king of kings also, that is, the king of Parthia, forbore his hunting and feasting of the nobles, which is a kind of vacation amongst the Parthians.

4. Aratus had delivered the Sycionians

(10.) Plin. Nat. Hist. l. 10. c. 5. p. 273.

(1.) Olear. Trav. l. 6. p. 354, 355.—(2.) Sabel. Ex. l. 3. c. 2. p. 182. Fulgos. Ex. l. 5. c. 2. p. 584. Plut. in Timol. p. 254.—(3.) Sueton. in C. Caligul. c. 5. p. 167. Usher's Annals, p. 813. An. Mund. 4023.

from tyranny and oppression to liberty: when therefore he was dead, though he died without the borders of the Sycionians, yet so great was the love of the people to him, that they accompanied his corpse crowned, and with great funeral pomp conveyed it to their city, singing all along the praises of the deceased. They built him a sepulchre of marvellous work and great cost, which, in honour of him, they called by his name; and at this place they yearly celebrated the birth-day of Aratus with sacrifices and sports. Moreover, in case it happened that any of Aratus's family chanced to be there present at that annual solemnity, they compelled him to take amongst them the first and most honourable place.

5. Titus Livius, the historian, had attained to that fame and mighty reputation amongst men for his learning and public writings, that although he lived in the age of Augustus, wherein a learned man was no rarity, yet it is said concerning this man, that divers persons of great nobility came to Rome from the farthest parts of Spain, on purpose to see him; and when once they had so done, they departed, lest they should seem to have given that visit to the magnificence and majesty of Rome, at that time the head city in the world.

6. When Plato, in his return from Sicily, came to Olympias, all the people (who were then convened for the celebration of the plays there), as soon as they understood of his coming, left the plays, and ran forth to receive him, looking upon him with admiration and reverence, as a divine person, and a man sent down from heaven. Which respect, if we consider the vanity of the Greeks, and withal the mean birth and descent of Plato, we shall better understand the greatness of the honour done him, which was never done to any king before or after.

7. Philopœmen had also a singular honour from the Greeks in the Nemæan plays: for, after he had obtained that famous victory at Mantinea, and mustered his army where the plays were celebrated, there were divers harpers and singers: and when one sung this verse, "O Pylades, through the gallantry of this captain, all the Grecian cities were restored to liberty;" all the people fixed their eyes upon Philopœmen, and with a loud and joyful shout testified they believed these verses to agree with his virtue.

8. The integrity and honesty of Zeno Yziæus, a Cyprian philosopher, was in such high estimation with the Athenians, that they decreed him a golden statue with a crown upon it; and also deposited the keys of their city in his hands, believing them more safe therein than in any of their own temples.

9. The innocency and justice of Phocion procured him as much reputation and honour as learning or military virtue use to bestow on others; for, as oft as he was chosen and sent out by the Athenians as their general by land, or admiral by sea, he was freely and cheerfully received with the whole number of his soldiers by the confederate cities and allies: they set open their city gates, not as to an Athenian, but as to a citizen of their own city: whereas, when any other besides himself was sent out in that employment, the gates were shut and chained, and the watches kept upon the walls as if some enemy was near at hand ready to surprise and betray them.

10. In what honour Pompey the Great was amongst the Romans, appears by one action of theirs: when he was to be creted prætor in the Mithridatic war, and Roscius opposed him advising the people to choose another, and to add Pompey as his companion, marking out with his finger whom he designed for that choice, the people of Rome, knowing the honour of Pompey was impeached, if he should be made another's associate, were universally moved with indignation, and set up a shout with that earnestness, that the crows that flew over their heads fell down astonished in the midst of them: nor would they depart the assembly, till they had obtained the prætorship for Pompey alone, and all other things which he thought necessary for his expedition.

11. Pherenice brought her son to the Olympic games, to contend for a crown

(4.) Fulgos. Ex. l. 5. c. 2. p. 585.—(5.) Ibid p. 281. Fr. Modii Epist. Dedic. ante Livii Hist. Fulgos. Ex. l. 2. c. 5. p. 281.—(6.) Ibid. p. 275.—(7.) Ibid.—(8.) Ibid. p. 277.—(9.) Ibid. p 276.—(10.) Ibid. p. 289.

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there; and when the Hellanodicæ or judges did prohibit her from beholding the plays, she insisted upon her right, saying, "she had a father and three brothers all victors in the olympics, and had also brought thither her son as a champion." With these reasons she overcame both the people and the law itself, which forbad a woman to be present, and she alone was admitted to sit there.

12. Augustus Cæsar had the surname of *Pater Patriæ*, the Father of his country, given him by the full consent of the Romans. The better sort of the people were sent to him with this title unto Antium; and, because he would not accept it, when he returned to Rome, the whole body of the people met him, with wreaths of laurels upon their heads. The senate decreed to Antonius Musa, his physician, a statue of brass, to be placed next to that of Æsculapius, because by his means he was recovered of a dangerous disease. Some masters of families left it in their wills, that their heirs should cause them to be carried to the capitol with a sacrifice before them, which should be there offered, in testimony of their thanks that Augustus had survived them. Some cities in Italy made that day wherein he first came to them to be the beginning of their year. Most of the provinces, besides temples and altars, appointed plays every five years, and that almost in every town. The king's friends and confederates, each of them in their kingdoms, built cities after his name, called Cæsarias; and with joint consent, and at their common charge, they resolved to finish the temple of Olympic Jupiter, begun in Athens of old, and to dedicate it to his genius. They left their kingdoms oftentimes, and both at Rome, and when he passed through the provinces, did him daily services, gowned, without royal ensigns, after the manner of dependants. The knights of Rome did constantly celebrate his birthday two days together. All degrees of persons did yearly cast a stipend into the Gulph of Curtius, as a vow for his health; and in the calends of January they gave him a new-year's gift, although he was absent, which amounted to huge sums; though he would not admit that any single person should pay him above one single penny. When he returned out of the provinces, they followed him, not only with hearty wishes of prosperity, but with songs and verses fitted to their music; and it was precisely observed, that upon the day of his entrance into Rome, no kind of punishment should be inflicted upon any malefactor.

13. When M. Tullius Cicero was forced into exile by the means of Clodius, besides the whole body of the senate, there were above twenty thousand men that put on mourning apparel and funeral habit, that thereby they might declare what sense they had of his calamity, and that they were as much grieved as if it had fallen on their own families: and on the other side, when by the means of Pompey and others he had liberty to return, almost all Italy ran out of their towns and cities to behold and welcome him.

14. The emperor Constantine the Great being dead in Nicomedia, the soldiers that were of his life-guard rent their garments, threw themselves upon the ground, and beat their heads against the walls. The prefects, captains, and the rest of the soldiers, followed them therein in mournful tones, crying out, "they had lost a protector, a guardian, and a father." The citizens, like so many mad and distracted persons, ran about the city howling, by reason of the greatness of their grief, which they were not able to contain: others went up and down with silence, hanging down their heads as men astonished, all complaining they were now deprived of all the comforts of human life. At Rome the senate and people had no measure in their grief and sadness; for they shut up the baths, they came not either to the markets or plays, but intermitted all those things which are wont to be observed in times of joy and prosperity: and having lamented the loss of so great an emperor, and pronounced him a happy person, that had closed up his life in such great glory, they added this also

(11.) Ælian. Var. Hist. l. 10. c. 1. p. 262.—(12.) Zuing. Theat. vol. 1. l. 1. p. 45, Sueton. in August. l. 2, c. 58. p. 90.—(13.) Zuing. Theatr. vol. 1. l. 3. p. 256.

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to the rest of his honours, that he should be painted above the heavenly orbs, sitting amongst the celestial company of blessed souls; and withal decreed, that "an embassy should be sent unto Constantius his son, that he would send unto them the corpse of his father, and that he would honour the city of Rome with the remains and funeral of that most noble and illustrious prince."

15. The death of Titus Vespasian the emperor being made known in the evening, the senate rushed into the curia, as if to bewail the loss of the world's perpetual guardian: they then heaped upon him such honours as they had never voted him either present or alive, and decreed that he should be numbered amongst the gods.

CHAP. XL.

Of the strange and different Ways whereby some Persons have been saved from Death.

He that thinks himself at the remotest distance from death, is many times the nearest to it; yet as some men who have received the sentence of condemnation, have met with an unlooked-for pardon, so others have miraculously escaped, when, to all human reason, they might be numbered amongst the dead.

1. Four Christian slaves, being in the ship of an Algier pirate, resolved to make their escape in a boat, which one of them, who was a carpenter, undertook to build. This man set himself to work, making wooden pins, and other pieces necessary for the fastening of the boards whereof the boat was to consist. Having appointed a time for the execution of their design, they took off six boards from the room where the provision was kept, whereof they used two for the bottom, two others for the sides, and two others for the prow and poop, and so made up somewhat that was more like a trough than a boat; their quilt served them for tow, and having pitched the boat well, they set it into the water; but when they would have got into it, they found that two men loaded it so, that being in danger of sinking, two of the four desisted from that enterprise, so that only two, an Englishman and a Dutchman, adventured in it: all the tackling they had was two oars and a little sail, all their provision a little bread and fresh water, and so they put to sea without either compass or quadrant. The first day being squally, every wave filled their boat, and they were forced to go as the wind drove, and were continually employed in baling out the sea-water, which had spoiled their bread, and were almost quite spent when they were cast upon the coasts of Barbary. There they found a little wood, wherewith they somewhat enlarged their boat, but narrowly escaping death by the Moors, they got to sea again. Thirst troubled them most, their only drink being the blood of some tortoises they had taken. At last, after ten days floating up and down, they arrived upon the coast of Spain, at the Cape of St. Martin, between Alicant and Valencia. Those of the country seeing them at a distance, sent a boat to meet them, carried them bread and wine, treated them very civilly, and found them passage for England; this was anno Dom. 1640.

2. Anno Dom. 1357, there was a great plague at Colen. Amongst many others who were infected with it, was a noble lady; her name was Reichmut Adolch; she lived in the new market, where her house is yet to be seen, and being supposed to die of it was accordingly buried. The sextons knew that she was buried with a ring upon her finger, and therefore the night following they came privily to the grave, and digged up the coffin, and opened it; upon which the buried lady raised up herself; the sextons ran away in a terrible fright, and left their lantern behind them, which she took up, and made haste to the house of her husband; she was known by him, and received in; afterwards being attended with all care

(14.) Zuing. Theatr. vol. 1. l. 1. p. 97.—(15.) Ibid. p. 96.
(1.) Mandel. Trav. l. 3. p. 202.

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and diligence, she perfectly recovered, and lived to have three sons by her husband, all which she devoted to the ministerial function. The truth of all this is confirmed by a public monumental inscription, erected in memory of so strange a thing, and is yet to be seen in the entrance of the church of the Holy Apostles.

3. There was a father and a son in a certain ship, which, as it fortuned, was split upon the rocks. The father's age not able to grapple with the waves was soon overwhelmed and drowned. The son labouring to save his life, saw a carcase floating upon the water, and mistrusting his own strength, mounted himself upon it, and by this help reached the shore in safety: he was no sooner free of his danger, but he knew the corpse to be that of his dead father, who gave him life by his death, as he had afforded him birth by his life.

4. In the relations of Muscovia, set out by the ambassador Demetrius, there is the following relation of the memorable fortune of a country peasant: the man seeking for honey, leapt down into a hollow tree, where he got into such plenty of it, that it sucked him in up to the breast; he had lived two days upon honey only, and finding that his voice was not heard in that solitary wood, he despaired of freeing himself from his liquorish captivity; but he was saved by a strange chance. A huge bear came to the same tree to eat of the honey, whereof these beasts are very greedy; he descended into the tree as a man would do, with his hinder parts forward; which observed, the poor forlorn creature catched hold of his loins; the bear in a lamentable fright laboured with all his power to get out, and thereby drew out the peasant from his sweet prison, which otherwise had proved his tomb.

5. Aristomenes, general of the Messenians, had with too much courage adventured to set upon both the kings of Sparta, and being in that fight wounded and fallen to the ground, was taken up senseless, and carried away prisoner with fifty of his companions. There was a deep cave, into which the Spartans used to cast headlong such as were condemned to die for the greatest offences; to this punishment Aristomenes and his companions were adjudged. All the rest of these poor men died with their falls; Aristomenes (howsoever it came to pass) took no harm: yet it was harm enough to be imprisoned in a deep dungeon amongst dead carcases, where he was likely to perish with hunger and stench. But a while after he perceived by some small glimmering of light, which came in at the top, a fox that was gnawing upon a dead body; hereupon he bethought himself that this beast must needs know some way to enter the place and get out: for which cause he made shift to lay hold upon it, and catching it by the tail with one hand, saved himself from biting with the other hand by thrusting his coat into the mouth of it; so, letting it creep whither it would, he followed, holding it as his guide, until the way was full straight for him, and then dismissed it. The fox being loose ran through an hole, at which came a little light, and there did Aristomenes delve so long with his nails, that at last he clawed out his passage, and so got home in safety, as both the Corinthians and Spartans after found to their cost.

6. Anno Dom. 1568, upon the eve of All-Saints, by the swelling of the sea, there was so great a deluge, as covered certain islands of Zealand, a great part of the sea-coast of Holland, and almost all Frizeland In Frizeland alone there were twenty thousand persons drowned; many men who had climbed to the tops of hills and trees were ready to give up the ghost for hunger, but were in time saved by boats. Amongst the rest upon an hill by Sneace they found an infant (carried thither by the water) in its cradle, with a cart lying by it; the poor baby was soundly sleeping, without any fear, and then happily saved.

(2.) Addit. ad Donat. per Horst. l. 7. c. 9. p. 707. Fabrit. Obs. Chirurg. obs. 95. p. 178. Kornman, de Mirac. Mort. par. 2. c. 16. p. 15.—(3.) Causin's Holy Court, tom. 1. max. 4. p. 358.—(4.) Lonic. Theatr. p. 687, 688. Causin's Holy Court, tom. 3. max. 4. p. 358.—(5.) Polyen. l. 2. Pausan. in Messanic. Pezel. Mellific. tom. 1. p. 171. Raleigh's Hist. World, l. 4. c. 27. § 4. p. 530. Heyl. Cosm. p. 580.—(6.) Stradæ. Clark's Mirrour.

7. William

7. William of Nassau, prince of Orange, as he lay in camp near to the duke d'Alva's army, some Spaniards in the night broke into his camp, and some of them ran as far as the prince of Orange's tent, where he lay fast asleep. He had a dog lying by him on the bed, that never left barking and scratching him by the face, till he had waked him; and by this means he escaped the danger.

8. In the earthquake of Apulia, that happened in the year 1627, on the last day of July, in the city of St. Severine alone, ten thousand souls were taken out of the world: and in the horror of such infinite ruins, and sepulchre of so many mortals, a great bell (thrown out of a steeple by the earthquake) fell so fitly over a child, that it inclosed him, and doing no harm, made a bulwark for him against every other danger.

9. In Edge-hill fight Sir Gervase Scroop, fighting valiantly for his king, received twenty-six wounds, and was left on the ground-amongst the dead: next day his son Adrian obtained leave of the king to find and fetch off his father's corpse, and his hopes pretended no higher than a decent interment thereof: such a search was thought in vain amongst so many naked bodies with wounds disguised from themselves, and where pale death had confounded all complexions together. However, he having some general hint of the place where his father fell, did light upon his body, which had some warmth left therein: the heat was with rubbing within a few moments improved to motion, that motion within some hours into sense, that sense within a day into speech: within certain weeks he arrived to a perfect recovery, living more than ten years after, a monument of God's mercy and his son's affection. The effect of this story I received from his own mouth in Lincoln college.

10. Pomponius was one of the number of those who were proscribed by the triumvirate at Rome; but he escaped death by a notable shift. He took to him the ensigns of the pretorship, and in his robe, with his servants as so many lictors with their fasces, keeping close about their master, lest he should be known by such as they met: in this order they passed undiscovered through the midst of the city. At the gate, as pretor, he got up into a public chariot, and so passed through Italy, pretending to be an ambassador from the triumvirate to Sextus Pompeius, and was thereupon also furnished with a public barge, with which he passed over into Sicily, at that time the securest sanctuary for the distressed. No small wonder it is, that amongst so many men, in so many places, upon divers occasions, he should not meet with any person who did betray him to those who sought after his life.

11. Strange was that escape of Cæsar in Egypt, having hither pursued Pompey, and discontented Ptolomy the king, by demanding pay for the soldiers: he had his navy (which lay near the Pharos at anchor) assaulted by Achilles, one of young Ptolomy's courtiers. Cæsar himself was then at Alexandria, and hearing of the skirmish, he hastened to the Pharos, meaning to succour his navy in person. But the Egyptians making towards him on all sides, he was compelled to leap into the sea, and swim for his life: and though, to avoid their darts, he sometimes dived under water, yet held he still his left hand above, and in it divers books: he drew after him his general's coat (called Paludamentum) with his teeth, that his enemies might not enjoy it as a spoil: and having swam thus 200 paces, he got safe to his ships, where animating his soldiers he also gained the victory.

12. Sir Richard Edgecomb, knight, being zealous for the cause of Henry earl of Richmond (afterwards king Henry the Seventh) was, in the time of king Richard the Third, so hotly pursued and narrowly searched for, that he was forced to hide himself in his thick woods at his house in Cuttail in Cornwall. Here extremity taught him a sudden policy to put a stone in his cap, and tumble the

(7.) Stradæ. Clark's Mir. c. 104 p. 504.—(8.) Causin's Holy Court, tom. 3, max. 4. p. 358.—(9.) Full. Worth. p. 175. Lincolnshire.—(10.) Lips. Monit. l. 2, c. 13. p. 333.—(11.) Suet. p. 39. in Julio. Heyl. Cosm. p. 924.

same into water, while these rangers were fast at his heels, who looking down after the noise, and seeing his cap swimming thereon, supposed that he had desperately drowned himself, and (deluded by this honest fraud) gave over their farther pursuit, leaving him at liberty to shift over into Brittany.

13. John Thornborough was preferred by queen Elizabeth to be dean of York, and bishop of Limerick in Ireland, where he received a most remarkable deliverance in the manner following: lodging in an old castle in Ireland, in a large room partitioned but with sheets or curtains, his wife, children, and servants all lying upon the ground on mats, in the dead time of the night the floor overhead, being earth and plaster (as in many places is used) and overcharged with weight, fell wholly down together, and crushing all to pieces that was above two foot high, as cupboards, table-forms, stools, rested at last on a certain chest (as God would have it) and hurt no living creature. In the first of king James 1603, he was consecrated bishop of Bristol, and from thence was translated to Worcester.

14. In the massacre of Paris one Merlin, a minister, fled and hid himself in a hay-mow, where he was strangely nourished and preserved; for all the time he lay there (which was a fortnight together) a hen came constantly, and every day laid an egg by him, by which he was sustained.

15. Chingius Chan, first emperor of the Tartarians, flying from a battle where he had unsuccessfully fought, hid himself amongst briers and shrubs to escape the pursuit of the enemy. An owl sat upon the bush whereinto he had crept to preserve himself. The enemy passing that way, and seeing an owl sit upon the bush, declined the search of that place, as supposing no man was there where a bird had perched so securely; and by this means Chingius escaped. From that time forth an owl was in great honour amongst the Tartars, they looking upon it as a bird of fortunate presage, and carrying the feathers of them in their caps with great devotion.

16. Leo, son to the emperor Basilius Macedo, was accused by Theodorus Sandabarenus, a monk, as having designed upon the life of his father, and was thereupon cast into prison, and was freed thence by these strange means. The emperor on a time feasted divers of the greatest lords in his court; they were all seated, when a parrot, that was hung up in a cage in the hall (in a mournful tone), cried, "Alas! alas! poor prince Leo." It is likely he had frequently heard courtiers passing to and fro, bewailing the prince's hard fortune in those terms: and when he had often spoke these words, the lords at the table were seized with such a sudden sadness, that all of them neglected their meat: the emperor observed it, and called to them to eat, inquiring the reason why they did not? when one of them, with tears in his eyes, replied, "How should we eat, Sir, being thus reproached by this bird of our want of duty to your family? The brute creature is mindful of its lord: and we, that have reason, have neglected to supplicate your majesty in the behalf of the prince, whom we all believe to be innocent, and to suffer under calumny." The emperor, moved with their words, commanded them to fetch Leo out of prison, admitted him to his presence, and restored him first to his favour, and then to his former dignity of Cæsar.

17. Guy, earl of Burgoin, grandchild to Richard the Second, duke of Normandy, grew sensible of his right to the dukedom of Normandy, and joining with viscount Neele and the earl Bessin (two powerful Normans), conspired the death of duke William, who afterwards conquered England; and they had effected it, if a certain fool about him had not stole awayin the night to the place where the duke was, and never left knocking and crying at the gate till he was admit-

(12.) Carew's Surv. of Cornwall, p. 114. Full. Worth. p. 274. Devonshire.—(13.) Full. Worth. p. 151. Wiltshire.—(14.) Clark's Mir. c. 83. p. 365.—(15.) Dinoth. Memorab. l. 4. p. 310. Purch. Pilg. tom. 1. l. 4. c. 11. sect. 2. p. 435.—(16.) Zuing. Theat. vol. 2. l. 3. p. 315. Cedren. Zonar. Annal. tom. 3. p. 158.

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ted into his presence, willing him to fly for his life instantly, or he would be murdered. The duke considering that, being related by a fool, it was like to be the more probable, and that there might be danger in staying, none in going, rode instantly away all alone towards Falais, his principal castle. But missing his way, he happened to pass where a gentleman was standing at his door, of whom he asked the way, and was by him, as knowing him, directed; which he had no sooner done, but the conspirators came presently, enquiring if such a one had not passed that way; which the gentleman affirmed, and undertook to be their guide to overtake him; but leading them on purpose a contrary way, the duke by this means came safely to Falais. From thence he went to the king of France, and complained of his injuries, who so aided him that he made him greater than he was before.

18. Mr. Lermouth, *alias* Williamson a Scotchman, chaplain to the lady Ann of Cleeve, being cast into prison for the truth's sake, as he was on a time meditating, he heard a voice saying to him, "Arise, and go thy ways:" whereunto when he gave no great heed at the first, he heard the same voice a second time. Upon this he fell to prayer, and about half an hour after he heard a voice the third time speaking the same words: whereupon rising up, immediately part of the prison-wall fell down; and as the officers came in at the outward gate of the prison, he went out at the breach, leaped over the prison-ditch, and in his way meeting a beggar, he changed his coat with him, and coming to the sea shore he found a vessel ready to set sail, into which he entered and escaped.

19. The people of Sicily being oppressed by divers tyrants, craved assistance of the Corinthians, who sent them for their succour a captain of theirs called Timoleon, a man famous for military discipline and for moral virtues. Timoleon in a short time had such success, that the tyrants despairing either to overcome him, or to defend themselves by force, one of them, called Icetes, suborned a couple of desperate villains to assassinate him; who persuading themselves they might best perform it as he should be sacrificing to his gods, and wholly attentive to his devotions, watched an opportunity for that purpose. They found him one day in the temple ready to sacrifice, and drew near him to execute their design; but as they were ready to strike him, one of the standers-by, who suspected nothing of their intention, upon a sudden gave one of the conspirators such a mortal wound that he fell dead in the place. The other seeing his fellow killed, and thinking the conspiracy was discovered, fled to the altar, took hold thereof, craved pardon of the gods and of Timoleon, and promised, that if he would save his life he would discover all his practice. In the mean time he that killed the other conspirator being fled, was taken and brought back, calling God and man to witness, that he had done nothing but a most just and lawful act in killing him that had killed his father; which being known to some that were present, and testified by them to be true, filled all the assistants with admiration of the Divine Providence, which, by such an accident, had not only overthrown the pernicious plot and design of the wicked tyrant, and preserved Timoleon, but had also at the same time executed its justice upon a murderer.

20. Anno Domini 1552, about the nones of February, Franciscus Pelusius, one of sixty years of age, while in the manor of Lewis Dheiræus, and in the hill of St. Sebastian, was digging a well forty feet deep, the earth above fell in upon him to thirty-five feet depth. He was somewhat sensible before of what was coming, and opposed a plank (which by chance he had by him) against the ruins, himself lying under it. By this means he was protected from the huge weight of the earth, and retained some air and breath to himself, by which he lived seven days and nights without food or sleep, supporting his stomach only with

(17.) Bak. Chron. p. 29, 30.—(18.) Clark's Mir. c. . p. 18.—(19.) Plut. Paral. in Timoleonte. Fitzh. of Policy and Relig. part 1. p. 117.

his

his own urine, without any pain or sorrow, being full of hope in God, in whom alone he had placed it. Ever and anon he called for help (as being yet safe); but was heard by none, though he could hear the motion, noise, and words of those that were above him, and could count the hours as the clock went. After the seventh day (he being all the while given for dead) they brought a bier for his corpse, and when a good part of the well was digged up, on a sudden they heard the voice of one crying from the bottom. At first they were afraid, as if it had been the voice of a subterranean spirit; but the voice continuing, they had some hope of his life, and hastened to dig to him, till at last (after he had drank a cup of wine) they drew him up living and well; his strength so entire, that to lift him out he would not suffer himself to be bound, nor would use any help of another; of so sound sense, that jesting, he drew out his purse, gave them money, saying, he had been with such good hosts, that for seven days it had not cost him a farthing. Soon after he returned to his work again, and was then alive when I wrote this, saith Bartholomæus Anulus.

21. A certain woman (saith Jordanus) had given her husband poison, and, it seems, impatient of all delay, gave him afterwards a quantity of quicksilver to hasten his death the sooner; but that slippery substance carried along with it the poison that lay in the ventricle (and had not yet spread itself to the heart) through the bowels away from him by stool; by which means he escaped. Ausonius hath the story in an epigram of his, the conclusion of which is to this purpose;

> The gods send health by a most cruel wife;
> And when Fates will, two poisons save a life.

22. At Tibur, anno Dom. 1583, there was one, who digging in a subterranean aqueduct, by a sudden fall of the earth, (which store of ruin had caused) he was overwhelmed and buried alive; yet such was the vigour of his spirit, that night and day (though he could not distinguish either) working with his hands, feet, head, and back, he hollowed the earth that lay about him, and working as a mole into the part of the aqueduct that was beyond the place where the earth fell, he at last reached it; and from thence, upon the seventh day, he had scratched himself out, and was safe and sound, though all the time without meat and drink, only his fingers ends bruised and worn away.

23. Captain Woodes Rogers, commander of the Duke frigate, being sent on a voyage round the world, in company with the Dutchess, captain Courtney commander, and touching at the uninhabited island of Juan Fernandez, in 1708-9, found a man there clothed in goat-skins, of whom he gives the following relation, as he received it from his own mouth: "That he had been on the island four years and four months, being left there by captain Stradling of the Cinque-ports; that his name was Alexander Selkirk, born in Scotland; that he had been master of the Cinque-ports, a ship that came here last with Captain Dampier, who told me (says my author) that this was the best man in her. During his stay here, he said he saw several ships pass by, but only two came in to anchor. As he went to view them, he found them to be Spaniards, and retired from them; upon which they shot at him. Had they been French, he would have submitted; but chose to risque his dying alone on the island, rather than to fall into the hands of the Spaniards in those parts, because he apprehended they would murder him, or make a slave of him in the mines; for he feared they would spare no stranger who might be capable of discovering the South Sea. The Spaniards had landed before he knew what they were; and they came so near him, that he had much ado to escape;

(20.) Schenck. Obs. Medic. l. 3. obs. 3. p. 207.—(21.) Ibid. l. 7. p. 887.—(22.) Marsil. Cagnat. de Sanit. Tuend. l. 7. c. 7. p. 26.

for they not only shot at him, but pursued him into the woods; where he climbed to the top of a tree, at the foot of which they made water, and killed several goats just by; but went off again without discovering him. He told us he was born at Largo in the county of Fife, in Scotland, and was bred a sailor from his youth. The reason of his being left there was, a difference betwixt him and his captain; which, together with the ship's being leaky, made him willing rather to stay there, than go along with him, at first; and when he was at last willing, the captain would not receive him. He had been in the island before to wood and water, when two of the ship's company were left upon it for six months, till the ship returned, being chased thence by two French South-Sea ships. He had with him his clothes and bedding, with a firelock, some powder, bullets, and tobacco, a hatchet, a knife, a kettle, a Bible some practical pieces, and his mathematical instruments and books. He diverted and provided for himself as well as he could; but for the first eight months had much ado to bear up against melancholy, and the terror of being left alone in such a desolate place. He built two huts with pimento trees, covered them with long grass, and lined them with the skins of goats, which he killed with his gun as he wanted, so long as his powder lasted, which was but a pound; and that being near spent, he got fire by rubbing two sticks of pimento wood together upon his knee. In the lesser hut, at some distance from the other, he dressed his victuals; and in the larger he slept, and employed himself in reading, singing of psalms, and praying; so that he said he was a better christian while in this place than ever he was before, or than, he was afraid, he should ever be again. At first he never eat any thing till hunger constrained him; partly for grief, and partly for want of bread and salt; nor did he go to bed till he could watch no longer; the pimento wood, which burnt very clear, served him both for firing and candle, and refreshed him with its fragrant smell. He might have had fish enough, but could not eat them for want of salt, because they occasioned a looseness, except craw-fish, which are there as large as our lobsters, and very good; these he sometimes boiled, and at other times broiled; as he did his goats flesh, of which he made very good broth; for they are not so rank as ours: he kept an account of five hundred that he had killed while there, and caught as many more, which he marked on the ear and let go*. When his powder failed, he took them by speed of foot: for his way of living, and continual exercise of walking and running, cleared him of all gross humours; so that he ran with wonderful swiftness through the woods, and up the rocks and hills; as we perceived when we employed him to catch goats for us. We had a bull-dog, which we sent, with several of our nimblest runners, to help him in catching goats; but he distanced and tired both the dog and men, caught the goats, and brought them to us on his back. He told us, that his agility in pursuing a goat had once like to have cost him his life; he pursued it with so much eagerness, that he catched hold of it on the brink of a precipice, of which he was not aware, the bushes having hid it from him; so that he fell with the goat down the said precipice a great height, and was so stunned and bruised with the fall, that he narrowly escaped with his life; and when he came to his senses, found the goat dead under him. He lay there about twenty-four hours, and was scarce able to crawl to his hut, which was about a mile distant, or to stir abroad again in ten days. He came at last to relish his meat well enough without salt or bread, and in the season had plenty of good turneps, which had been sown there by captain Dampier's men, and have now overspread some acres of ground. He

* Some goats, thus marked on the ear, were caught by lord Anson's people when they were at this island in the year 1742, and were thought to be the identical goats which this man had marked. *Vide Anson's Voyage, by Walter.*

had

had enough of good cabbage from the cabbage trees, and seasoned his meat with the fruit of the pimento trees, which is the same as the Jamaica-pepper, and smells deliciously. He found there also a black pepper, called Malagita, which was very good to expel wind, and against griping of the guts. He soon wore out all his shoes and clothes, by running through the woods; and at last, being forced to shift without them, his feet became so hard, that he ran every where without annoyance: and it was some time before he could wear shoes after we found him; for not being used to any so long, his feet swelled when he came to wear them again. After he had conquered his melancholy, he diverted himself sometimes by cutting his name on the trees, and the time of his being left, and continuance there. He was at first much pestered with cats and rats, that had bred in great numbers from some of each species which had got ashore from ships that put in there to wood and water. The rats gnawed his feet and clothes while asleep, which obliged him to cherish the cats with his goats flesh, by wh ch many of them became so tame, that they would lay about him in hundreds, and soon delivered him from the rats. He likewise tamed some kids, and, to divert himself, would now and then sing and dance with them and his cats; so that by the care of Providence, and vigour of his youth, being now about thirty years old, he came at last to conquer all the inconveniencies of his solitude, and to be very easy. When his clothes wore out he made himself a coat of goat-skins, which he stitched together with little thongs of the same, that he cut with his knife. He had no other needle but a nail, and when his knife was worn to the back, he made others as well as he could of some iron hinges that were left ashore, which he beat thin, and ground upon stones. Having some linen-cloth trowsers, he sewed himself shirts with a nail, and stitched them with the worsted of his old stockings, which he pulled out on purpose. He had his last shirt on when we found him on the island. At his first coming on board he had so much forgot his language, for want of use, that we could scarcely understand him, for he seemed to speak his words by halves. We offered him a dram, but he would not touch it, having drank nothing but water since his being there; and it was some time before he could relish our victuals. By this one may see that solitude and retirement from the world is not such an insufferable state of life as most men imagine especially when people are fairly called or thrown into it unavoidably, as this man was, who, in all probability, must otherwise have perished in the seas, the ship which left him being cast away not long after, and few of the company escaped." We may perceive by this story, the truth of the maxim, that "necessity is the mother of invention," since he found means to supply his wants in a very natural manner, so as to maintain his life, though not so conveniently, yet as effectually, as we are able to do with the help of all our arts and society. It may likewise instruct us how much a plain and temperate way of living conduces to the health of the body and vigour of the mind; both which we are apt to destroy by excess and plenty, especially of strong liquor, and the variety, as well as the nature, of our meat and drink: for this man, when he came to our ordinary method of diet and life, though he was sober enough, lost much of his strength and agility.

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24. ◊ Two young gentlemen, who were brothers and students, set out on the first of August from their father's farm-house, at Toxen in Norway, in a skiff, which they had procured and victualled for a short voyage, intending to fish as they rowed among the mountains; and, if opportunity offered, to go on shore to shoot. After they had proceeded about four Norway miles of their second day's journey, they came to a large water called Ref lake, where they began to fish, and

(23.) Rogers's Voyage round the World.

continued

continued four days. Their provisions being then nearly spent, they were preparing to return home, but first rowed over to a small island, about sixteen paces long, and eight broad, to draw up a net which they had spread there. Here they both went on shore, leaving most of their clothes and their dog in the boat; but while they were busied about the net, a sudden storm arose at east, upon which, hastening to their boat, they had the mortification to find it just broken loose, and driving from the island. As neither of them could swim, they stood some time torpid with the sudden sense of their misfortune, and gazed at the boat, which they perceived to stop against a bank that projected from the opposite shore: in the mean time the storm increased, the air grew very cold, and they saw the night close over them in a situation of inexpressible horror, being almost naked, wholly destitute of shelter and provisions, and having no prospect before them but to perish by the lingering torments of excessive hunger, or to die by their own hands.

During the remainder of the first day, and all the first night, they stood almost on the same spot, exposed to the weather, their present suffering being absorbed in the dread of the future; but on the second day their hunger compelled their attention; and seeking about for something to eat, they found a few herbs and some sorrel, of which each of them ate about an ounce. After this repast the second night came on, with cold winds, and the severity of the preceding night now made them look about for some shelter; and finding some stones, they piled them upon one another, in order to form a wretched hovel, into which they crept, and again waited for the morning, though without hope of deliverance. The next day they found a few more herbs and sorrel, which afforded them two meals of the same quantity as before; and though they sought for more yet none was to be found till the next day, when they were again supplied with the same slender repast. After they had continued in this condition eight days, their appetite was become outrageous, and their strength was gradually exhausted: their boat still remained in sight, and their dog continued to watch over what they had left on board. For this fidelity they would, in any other situation, have been solicitous to reward him; but they now considered him only as something that might be eaten, and therefore spent whole hours in whistling, encouraging and inviting him over, hoping he would take the water, and swim to them. But though he often came to the edge of the boat, and seemed ready to plunge into the stream, he as often went back; and on the morning of the ninth day, disappeared. From the boat he found his way home, and by his howling and moaning, as well as by his returning alone, the family conjectured that some misfortune had happened to the young gentlemen. It was known in general which way they took, and a servant was dispatched after them the eleventh day. The man arrived at the mountain, whence he discovered the boat; but seeing nothing of the owners, he returned with an account of his fruitless expedition, and it was concluded that the young gentlemen were drowned. In the mean time extreme languor had somewhat mitigated their sense of pain, and they had both resigned themselves to their fate. On the 12th day the eldest appeared to be dying, as his heart throbbed with such violence as to be heard; and the youngest, with the last remains of life, inscribed a short account of their misfortunes with his knife on some wood that was most in sight. At night they embraced each other mutually, committing themselves to God, and expecting death before morning; but they had scarcely lain down by each other in their hovel, before they heard the trampling of horses in the neighbouring mountain; and being invigorated at the sound, one of them called out loud enough to be heard. The horsemen were another party, sent out to seek them, and who, the moment they heard the voice from the island, hastened to the boat, and brought them off. Both survived the hardships they had suffered in this dreadful situation; and the younger of the brothers

brothers drew up the account from which this is taken.

25. ✧ The late Sir Hugh Ackland, of Devonshire, apparently died of a fever, and was laid out as dead: the nurse, with two of the footmen, sat up with the corpse. Lady Ackland sent them a bottle of brandy to drink in the night: one of the servants being an arch rogue, told the other that his master dearly loved brandy when he was alive, and, says he, I am resolved he shall drink one glass with us now he is dead. The fellow accordingly poured out a bumper of brandy, and forced it down his throat: a guggling immediately ensued, and a violent motion of the neck and upper part of the breast. The other footman and the nurse were so terrified, that they ran down stairs; and the brandy genius hastening away with rather too much speed, tumbled down stairs head-foremost. The noise of the fall, and his cries, alarmed a young gentleman that slept in the house that night, who got up, and went to the room where the corpse lay, and, to his great surprise, saw Sir Hugh sitting upright. He called the servants; Sir Hugh was put into a warm bed, and the physician and apothecary were sent for. These gentlemen in a few weeks perfectly restored their patient to health, and he lived several years after. The above, says the writer, is well known to the people in Devonshire, as in most companies Sir Hugh used to tell this strange circumstance, and talk of his resurrection by his brandy footman, to whom, when he really died, he left a handsome annuity.

26. ✧ In a village situated between Caen and Viré, on the borders of the district called the Grove, there dwelt a peasant of a surly untoward temper, who frequently beat and abused his wife, insomuch that the neighbours were sometimes obliged by her outcries to interfere, in order to prevent further mischief. Being at length weary with living always with one whom he hated, he resolved to make away with her. He pretended to be reconciled, altered his conduct, and on holidays invited her to walk out with him into the fields, for pleasure and recreation. One evening, in summer time, after a very hot day, he carried her to cool and repose herself on the borders of a spring in a place very shady and solitary. He pretended to be very thirsty: the clearness of the water tempted them to drink; he laid himself down on his belly, and swilled large draughts of it, highly commending the sweetness of the water, and advising her to refresh herself in like manner: she believed him and complied. As soon as he saw her in that posture, he threw himself upon her, and plunged her head into the water, in order to drown her. She struggled hard, but could not have saved herself had it not been for the assistance of a dog who used to follow, was fond of her, and never left her company. He immediately flew upon the husband, seized him by the throat, made him let go his hold, and saved the life of his mistress.

27. ✧ The following remarkable stratagem was employed by an Italian to save his life. Some savages, into whose hands he had fallen, preparing to put him to death, he told them that they were much in the wrong to wish to destroy a man who carried them all in his heart. This speech amazed the barbarians; he assured them, that if they would allow him till the next day, he would convince them of the truth of what he affirmed; adding, that if he deceived them, they should do with him whatever they pleased. He easily obtained the reprieve he requested; then having fixed a small looking-glass on his breast, he went up to the savages, who being greatly surprised to see themselves, as they thought, in the man's heart, granted him his life.

CHAP. XLI.

Of such Persons as have taken Poison, and Quantities of other dangerous Things, without Damage thereby.

Purchas tells of the herb Addad, that "it is bitter, and the root of it is so ex-

(24.) Penloppdin's account of Norway, Gentleman's Magazine, vol. xxv. p. 269.—(25.) Ibid. vol. xlvii. p. 483.—(26.) Huctiana, Gent Magazine, vol. xxx. p. 464.—(27.) Bossu's voyage to the West-Indies, Gent. Mag. vol. xxxix. p. 17.

ceedingly

ceedingly venomous, that a single drop of the juice of it will kill a man in the space of one hour." This nimble messenger of death makes its approaches to the fortress of life so speedily, and withal so sure, that it is not for the virtue of any antidote to make haste enough to overtake it, or to overpower and counterwork it; yet of the like dangerous drugs, taken without sensible harm, see the following histories.

1. Mithridates, that warlike king of Pontus and Bithynia, when in the war with the Romans he was overcome in battle by Pompey, determined to finish his life by poison, and therefore drank a draught of it himself, and gave others to his daughters, who would needs accompany their father in death. They (overcome by the force of the poison) fell down dead at his feet: but the king himself, having formerly accustomed his body to the use of antidotes, found that the poison he had taken was of no use to him in this his last extremity; and therefore gave his throat to be cut by his friend Bystocus, who with his sword gave him that death which he in vain expected from the poisonous draught he had swallowed.

2. Conradus bishop of Constance, at the sacrament of the Lord's supper, drank off a spider that had fallen into the cup of wine, while he was busied in the consecration of the elements; yet did he not receive the least hurt or damage thereby.

3. "While I was a boy," saith Fallopius, "and was sick of the cholic, I took a scruple of scammony, and yet had not one stool by it; and I saw a German scholar at Ferrara, who took at once a whole ounce of scammony (I say of scammony, not diagridium), and yet was no ways stirred by it."

4. Theophrastus tells of Thrasyas, who was most excellently skilled in all sorts of herbs, that "yet he would often eat whole handfuls of the roots of hellebore without harm." And he also tells of one Eudemus, a Chian, that "in one day he took twenty-two potions of hellebore, and yet was not purged thereby:" and that, "supping the same night as he used, he did not return any thing he had taken by vomit."

5. Schenckius relates the history of a woman, from an eye-witness of the truth of it, that "she intending to procure abortion to herself, swallowed down half a pound weight of quicksilver in substance; and though she had done this more than once or twice, yet it always passed through her as soon almost as she had taken it, and that without hurt."

6. A certain man condemned for a capital crime, was set free by pope Leo, the tenth of that name; for that without any previous antidote, he had swallowed down almost an ounce of arsenic, and received no hurt thereby.

7. The weight of thirty grains of antimonial glass prepared hath been taken without any harm, as Schenckius reports from Albertus Wimpinæus.

8. "I knew a man," saith Garsias ab Horto, "who was counsellor to Nizamoxa; he would daily eat three shivers of opium, which weighed ten drams and more; and though he seemed always to be stupid, and as one ready to sleep, yet would he very aptly and learnedly discourse of any thing propounded to him; so much is custom able to perform."

9. Albertus Magnus saith, "he hath seen a maid at Collen, who, at three years of age, would search about the walls of the house, hunting for spiders, which she would not only eat, but delighted in that feeding, and yet continued in good habit of body."

10. The Ethiopians that dwell near unto the river Hydaspis do familiarly feed upon serpents and scorpions, without any harm by such food: "which certainly proceeds from no other thing than a secret and wonderful constitution of the body," saith Mercurialis.

11. Rundeletius, an excellent physi-

(1.) Shenck. Obs. Medic. l. 7. p. 885. Polychron. fol. 136.—(2.) Zuing. vol. 2. l. 3. p. 327.—(3.) Schenck. Obs. Medic. l. 7. p. 886.—(4.) Ibid.—(5) Ibid. p. 887.—(6.) Ibid. p. 888.—(7.) Ibid.—(8.) Gars. ab Hort. Aromat. Ind. l. 1. c. 4. p. 91.—(9.) Cœl. Rhod. Lect. Antiq l. 11. c. 10. p. 500.—(10.) Schenck. l. 7. p. 885.

cian,

cian, and Regius professor at the university of Montpelier, saith, "he saw a Spaniard in a very hot season, who swallowed down half an ounce of opium without any discernible alteration in him."

12. Scaliger tells of the king of Cambaia's son, that "he was fed with poison from his infancy," and that "although himself continued in health, yet at last his flesh became so venomous, that the flies, and such insects as sucked any of his blood, swelled and died: his very breath was dangerous to those that spake with him: and those women whom he used for his lust, were never the subjects of a second dalliance, but passed from his bed to their burial."

13. Aristotle relates it of a girl, "who began by little and little to be nourished by poisons, and that at last custom passed into nature; for she was as well fed and nourished by those poisonous things as by any other kind of common food." He adds further, "that the heart of this girl had but little heat in it, and the passages very small; so that, by the strength of the digestive faculty, the poison was exceedingly changed and altered before it could reach to the heart. The girl herself, through this her education, became so poisonous, that with her spittle, or any other moisture which came from her, she would kill such as came near her; as also they who had to do with her died immediately."

14. Avicenna writes, that "in his time there lived a man whom all poisonous things would fly from; if any of them had accidentally bitten him, they all died forthwith, whilst he received no hurt by them. At last there set upon him a larger sort of serpent, which having bitten him, the man was cast into a fever for two days, but the serpent died presently upon it."

15. Sabinus was bishop of Canusium: he was far gone in years, and blind, but famous for the gift of prophecy, which he was known to have. His archdeacon thinking he lived too long, and hoping for the bishopric after his decease, had a wicked design upon his life; and to that purpose had dealt with his butler to mix some poison with the bishop's drink, and to give it him when he called for it. The butler had consented, and brought the cup accordingly: when the old man refused to receive it at his hand, saying withal, "Do you drink off that which you now offer to me." The butler, in fear of that just punishment which he had merited by his treachery, was about to drink off the poisonous cup, when Sabinus hindered him, and withal, "Go," said he, "to the author of this treason, and tell him from me, that I will drink up this poisonous draught, but for all that he shall never enjoy the bishopric." Sabinus drank it all off, and received no hurt thereby; but the archdeacon died the same hour, though he had tasted of no poison.

CHAP. XLII.

Of such as have been happily cured of divers very dangerous Diseases and Wounds, &c.

Physicians among the Indians were of that honour, that excepting only their Brachmanni, they had no sort of men whom they received with equal veneration and reverence. They deservedly accounted that a noble study that was conversant about the preservation of the body of man in its due soundness of constitution and health. The frailty of it they knew was assaultable by a thousand accidents, to meet with which no acquirable wisdom and experience can be thought too much in them who have taken upon them so worthy a profession; and thereupon they suited the honour to the difficulty of the employment, wherein some have happily succeeded, though to some patients chance hath proved the best physician.

1. Sebastinus, king of Portugal, pas-

(11.) Schenck. l. 7. p. 886.—(12.) Scalig. de Subtil. Exercit. 175. p. 568. Trenchfield's Hist. Improved, p. 15. 16.—(13.) Cœl. Rhod. l. 11. c. 13. p. 500.—(14.) Ibid.—(15.) Zuing. Theatr. vol. 2. l. 3. p. 327.

sing

ling from Conimbrica to Lisbon, was received in his way at a sea-port town with all possible expressions of joy; the streets were clean swept, and strewed with sweet flowers; every house breathed out sweet odours from the precious spices and gums burnt therein; a numerous multitude filled the streets to behold the king as he passed, attended with troops of lords and ladies: amongst the rest that came to gaze, was a poor fisherman, who had grown old upon the sea, who was no sooner in the street, but he grew giddy, and, as one that was planet-struck, fell down, and as the king passed, was carried in a swoon to a house near at hand: two physicians were sent to attend him, who supposed he was taken with an apoplexy, but finding no success, left him for dead. Three days after the king returned, inquired of his condition, and being informed, sent Thomas à Veiga to him, a most excellent physician: he first inquires of the life and profession of the man, and being instructed therein, he persuaded himself, that the sweet perfumes whereunto he had been unaccustomed, had given the occasion of his distemper; he caused him to be carried to the sea-side, and to be covered with sedge, sea-weeds and mud: here the man taking in the scent and air he had been used to, after four hours opened his eyes, began to know them that were about him, and after a day's time was perfectly well as before. Such is the extraordinary force of custom.

2. Anno 1602, I saw at Prague a Bohemian rustic, named Matthew; he was aged about thirty-six: this man for two years together, with a strange and unheard-of dexterity in his throat, used often in the company of such as sat drinking, to take an iron knife of the usual bigness, with a haft of horn, and this (after the manner of a juggler) he would put down his throat, and drink a good draught of ale after it, the price of his bold attempt. But he could recover it at his pleasure, and with a singular art take it by the point, and draw it out. But, by I know not what misfortune, the day after Easter of the same year he swallowed the same knife so far, that it descended into his very stomach, and by no artifice of his could be drawn back any more. He was half dead through the apprehension of death that would undoubtedly follow; but after he had retained the knife, in the manner aforesaid, for the space of seven weeks and two days entire, by the use and means of attractive plaisters, made up with loadstone and other things, the knife point, by a natural impulse, began to make its way out near to the orifice of the stomach: which perceived, the patient (though many dissuaded him because of the imminent hazard of his life) was very earnest that incision might be made, and so the knife drawn out, which at length he obtained by many intreaties; and on Thursday after Whitsuntide, about seven o'clock in the morning, all was happily performed by Florianus Marthis, of Brandenburg, the chief surgeon both of the city and kingdom. The knife is laid up amongst the emperor's choicest rarities, and shewed as an incredible miracle to the courtiers and others in the city: the length of this knife is nine inches, and the colour of it was so changed in the stomach, as if it had all that time lain in the fire. The rustic in the space of some few weeks, by the care of his expert surgeon, without further sickness or trouble (as himself hath sometimes told me), and contrary to the determinate assertions of physicians in their aphorisms, recovered his former health in so perfect a manner, that soon after he married.

3. Johannes Sobiratius for many years together had such a convulsion, that his knees and legs were so pulled together, that he was not able to go. But being one day taken with a sudden and vehement anger against a servant of his, he did thereby so stir and heat his body, that forthwith the nerves of his legs were distended, so that he was able to stand

(1.) Zacut. Lucit. Prax. Adm. l. 3. obs. 99. p. 402.—(2.) Croll. Basil. Chymic. in Præf. Admonit. p. 125, 126, 127.

upright,

upright, and to walk without any sense of pain.

4. A certain cardinal was sick of an imposthume, and now the collected matter was got in such manner into his throat, that it caused great difficulty of breathing, and threatened to strangle him immediately. The physicians had deserted him, as a man whose case was utterly desperate, when his servants, eager after spoil, entered his chamber, and seized upon all the ornaments of it. They took down the hangings, pictures, statues, carried out the carpets, cushions, and the very clothes of their master, yea, his cardinal's gown, while he yet breathed and looked upon them. The cardinal kept an ape, and he having observed how his fellow servants hadbeen busied, comes also himself into the chamber, looks round about him to see what there was left for him; he finds nothing but only the cardinal's cap, which lay neglected upon the ground: this he merrily takes up, and puts uponhisown head. This spectacle moved the almost dying cardinal to a most extreme laughter, the laughter broke the imposthume, and after he had well vomited he was restored to his health and the recovery of his embezzled goods.

5. Sextus Pomponius, the governor of the hither Spain, and father to one that had been pretor, while he was present in his barns at the winnowing of his corn, was seized with terrible pains of the gout; he thrust therefore his legs above the knees into a heap of wheat, and by this way of drying his feet, received ease in a wonderful manner, and afterwards upon the same occasion made use of the same remedy.

6. Mr. Stepkins, the famous oculist (as both himself and an illustrious person that was present at the cure informed me), had a maid brought to him of about eighteen years of age, having a couple of cataracts that she had brought with her into the world, by reason of which she had lived absolutely blind from the first moment of her birth. This maid beingbrought to the free use of her eyes, was so ravished at the surprising spectacle of so many and various objects as presented themselves to her unacquainted sight, that almost every thing she saw transported her with such admiration and delight, that she was in danger of losing the eyes of her mind by those of her body; and to fulfil that mystical Arabian proverb, which advises to shut the windows that the house may be light.

7. Paleologus the Second, emperor of Constantinople, was dangerously sick, and when nature nor the art of his physicians could at all profit him, and that he had kept his bed for about a year, to the great prejudice of the state, the empress was informed by an old woman, that it was impossible her husband should recover, unless he was continually vexed and provoked by harsh dealing and ill usage, for by that means the humours that were the occasion of his sickness, would be dissipated and discharged. This advice was approved, and by this way of contrary cure (as one would think) the empress proceeded: she began continually to vex and torment him to an exceeding height, scarce observing him in any one thing that he commanded. With these frequent and incessant vexations, the malignant humours were discussed by the augmentation of heat, and the emperor did so perfectly recover, that throughout those twenty years which he survived this malady, even to the sixtieth year of his age, he remained sound and well.

8. A certain man (saith Solenander) lay sick upon his bed, and in all appearance entering upon the last moments of his life, at which time came an enemy of his, and inquired of his servant where his master was: "He is," said he, "in his bed, in such condition, that he is not likely to live out this day." But he (as the manner of the Italians is) resolving he should die by his hands, enters his chamber, and giving the sick person a desperate stab, departs; but by the flux of blood that issued from that

(3.) Schenck. Obs. Medic. l. 1. p. 88.—(4.) Georg. Fortiscut. ser. Academ. p. 264. 265.—(5.) Schenck. Obs. Medic. l. 5. p. 663.—(6.) Mr. Boyle's Ex. Phil. Essay 1. p. 3.—(7.) Camer. Oper. Subcisiv. cent. 3. c. 59. p. 214. Schot. Phys. Curios. l. 3. c. 28. p. 537.

wound

wound, and the diligent attendance for his cure, the man recovered, receiving as it were a new life from him who came for no other purpose than to assure himself of his death.

9. Nicholaus, an architect, fell headlong from an high tower. and yet was so far from being hurt by so dreadful a fall, that he received an advantage thereby; for whereas before he halted on one foot, he ever afterwards went upright.

10. Udalricus baron of Hoenstone, a valiant person, was disfigured by a most protuberant wen, which had been long growing upon him: this man was colonel of the Switzers under the emperor Maximilian the First. In the war of Milan, it fortuned that the colonel was run through the neck with the point of a lance, and received thereby so fortunate a blow, that the wound from his enemy was the perfect cure of his wen, as himself used afterwards to boast.

11. Alphonsus king of Arragon lay sick at Capua, and receiving no help by the administration of his physicians, betook himself to the reading of Q. Curtius's History of the Acts of Alexander the Great, wherein he took such delight, that he was thereby recovered to his former health, as is related by Antonius Panormita and Æneas Sylvius. So also Ferdinand king of Spain and Sicily recovered his health that was despaired of by his physicians, by reading the history of Titus Livius. At the taking of Roan by the duke of Espernon, so strange wounds were observed, as that their cures, defeating all the rules of art, passed for miraculous. One of the soldiers of the duke's guards, called Faure, received a cannon-shot in his belly. which passed quite through, leaving an orifice bigger than a hat-crown, so that the surgeons could not imagine, though it were possible the bowels should remain unoffended, that nature could have supplied so wide a breach, which notwithstanding she did, and to that perfection, that the party found himself as well as before. Another of the same condition, called Ramée, and of the place (they being both natives of St. Jean d' Angely) received a musket-shot, which entering at his mouth, came out at the nape of his neck, who was also perfectly cured. Which two extravagant wounds being reported to the king, his majesty took them both into his particular dependence, saying those were men that could not die, though they afterwards both ended their days in his service.

12. I was familiarly acquainted with a man of no mean condition, who about sixteen years ago, being accused of high matters, was brought to Berne, where he was several times tortured upon the rack with great rigour: notwithstanding he constantly affirmed (in the midst of all his pain) that he was innocent; so that at last he was freed and restored to his dignity. This person for many years past, had been miserably tormented with the gout; but from the time of his tortures before-mentioned, and the use of the Valesian baths, his health was so far confirmed, that being alive at this day, he never was sensible of the least pain of his gout; but although he is now old, he is able to stand and walk in a much better manner than he could before.

13. A young woman married, but without children, had a disease about her jaws, and under her cheek, like unto kernels, and the disease so corrupted her face, that she could scarce, without great shame, speak unto any man. This woman was admonished in her sleep to go to king Edward, and get him to wash her face with water, and she should be whole. To the court she came; and the king hearing of the matter, disdained not to undertake it, but having a bason of water brought unto him, he dipped his hand therein, and washed the woman's face, and touched the diseased part oftentimes, sometimes also signing it with the sign of the cross. When he had thus washed it, the hard crust or skin was softened, the tumours dissolved, and drawing his hand by divers of the holes, out thence came divers little worms,

(8.) Schenck. Obs. Medic. l. 5. p. 692.—(6.) Ibid. p. 646.—(10.) Camer. Oper. Subcisiv. cent. 3. c. 49. p. 214.—(11.) Schot. Phys. Curios. l. 3. c. 28. p. 536. Camer. Oper. Subcisiv. cent 1. c. 51. p. 228. Hist. of the Life of the D. of Espernon, part 2. l. 8. p. 402.—(12.) Fab. Hild. Obs. Chirurg. cent. 1. obs. 79. p. 58.

whereof, and of corrupt matter and blood, they were full. The king still pressed it with his hand to bring forth the corruption, and endured the stench of it, until by such pressing he had brought forth all the corruption. This done, he commanded her a sufficient allowance every day for all things necessary, until she had received perfect health, which was within a week after; and whereas she was ever before barren, within one year she had a child by her husband. This disease hath since been called the King's Evil, and is frequently cured by the touch of the kings of England.

14. Sir John Cheeke was one of the tutors to king Edward the Sixth, and afterwards secretary of state; much did the kingdom value him, but more the king; for being once desperately sick, the king carefully inquiring of him every day, at last his physician told him there was no hope of his life, being given over by him for a dead man: "No," said the king, "he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it:" which accordingly came to pass; and soon after, contrary to all expectation, he wonderfully recovered. This, saith Dr. Fuller, was attested by the old earl of Huntingdon, bred up in his childhood with king Edward, to sir Thomas Cheeke, who was alive anno 1654, and eighty years of age.

15. Duffe, the threescore and eighteenth king of Scotland, laboured with a new and unheard-of disease, no cause apparent, all remedies bootless, his body languishing in a continual sweat, and his strength apparently decaying; insomuch that he was suspected to be bewitched, which was increased by a rumour, that certain witches of Forest in Murray practised his destruction, arising from a word which a girl let fall, that the king should die shortly; who being examined by Donald, captain of the castle, and tortures shewed her, confessed the truth, and how her mother was one of the assembly. When certain soldiers being sent in search, surprised them roasting the waxen image of the king before a soft fire, to the end that as the wax melted by degrees, so should the king dissolve by little and little, and consume with the consumption of the other. The image being broken, and the witches executed, the king recovered his usual health in a moment.

16. When Albertus Basa, physician to the king of Poland, returned out of Italy, he went to Paracelsus, who then lived at the city of Vitus, and with him he went to visit a sick person, of whom all who were there present said "that he could not possibly live above an hour or two; and by reason of an indisposition in his breast, a defect in his pulse, and failing in his spirits, they pronounced of him, that he would not outlive a few hours." Paracelsus said, it would be so indeed in despite of all that skill in physic which the humourists have, but that he might easily be restored by that true art which God had shut up in nature; and thereupon he invited the sick man to dine with him the next day. He then produced a certain distillation, three drops of which he gave to the patient in wine, which immediately so restored the man, that he was well that night, and the next day came to Paracelsus's inn, and dined with him in sound and perfect health, to the admiration of all men.

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17. ✧ M. de Botaquet, a gentleman born in Normandy, and captain in the service of the United Provinces, fought a duel at Delft in Holland, and was run through the heart in the left side; when he received the wound, he fell down, so that his antagonist thought him dead, and immediately fled. The surgeons in Holland did every thing in their power, and afterwards closed up the wound, so that the patient went abroad to his usual occupation. Some time after however he grew weak; the flesh of his body perceptibly wasted away day after day, so that the Dutch physicians

(13.) Stow's Annals, p. 98.—(14.) Lloyd's State Worthies, p. 104.—(15.) Sandys on Ovid. Metam. l. 8. p. 158.—(16.) Melch. Adam. in Vita Germ. Med. p. 33.

could

could be of no use to him: his friends therefore advised him to go to Paris to consult M. Juif, a celebrated surgeon in the reign of Louis XIII. who being exactly informed of the circumstances of the accident and the remedies formerly applied to the wound, told the gentleman he would undertake to cure him if he would strictly follow his prescriptions; but informed him at the same time that this could not be done unless he would consent to endure at sixteen several times as much pain as a man suffers who is broken alive on the wheel; that his life was lost unless he did this, and he gave him an hour to consider his proposal. In the mean time he went to visit another patient. When he returned, M. de Botaquet declared his resolution to undergo the torment: M. Juif then took him into his house, applied some preparations to the place where the sword had entered, and after two days made a square aperture in the right side of his breast, of such a bigness that he could conveniently put his hand into it, cutting two ribs, and immediately singeing the bones; after which, as he found the patient's lungs in the worst condition by putrefaction, he pulled them towards the aperture, and with a pair of scissars cut off the greater part of them; for the sword had hurt the lungs in the highest and thickest part, and all below the wound was corrupted: he then applied to the lungs such things as he thought fit, and left the patient till next day; at which time he handled the lungs with his hand as if they had been an exterior limb, and continued to do so for thirteen days, at the end of which the inward parts grew sensible; the patient at the same time declared that he found it impossible to endure the pain, and that he was resolved to die rather than suffer the torment any longer; he was however persuaded by his friends to go through the operation. The sixteen days being past, the surgeon did not touch the interior parts any more, and the opening in the side was closed up, which required some time, and the patient constantly wore a piece of silver plate on the place. The patient was afterwards in good health, and lived as he had done before: his temper continued the same, being of a merry disposition: he performed all his usual functions, and felt no inconvenience from the accident except that he experienced in some measure a shortness of breath, which however did not prevent him from going through his ordinary business. He lived about ten years after, and died of a fever.

CHAP. XLIII.

Of Stratagems in War for the amusing and defeating of the Enemy, and taking of Cities, &c.

Marcellus was called the Roman sword, and Fabius their shield or buckler: for as the one was a resolute and sharp assaulter of the enemy, so the other was as cautious and circumspect a preserver of his army. These two qualities, whensoever they are happily met together in one man, they make an able commander; but to render a general complete, there ought to be a certain fineness of wit and invention, and a quickness of apprehension and discerning, by the one to intrap the enemy, and by the other to avoid the snares which the enemy hath laid for him: in these no man was perhaps a greater master than he who is next mentioned.

1. When the strength and power of the Carthaginians was broken, Hannibal betook himself to Antiochus, the great king of Asia; him he stirred up against the Romans, and made him victorious in a naval fight by this subtil device of his. He had caused a great number of serpents to be gathered and inclosed in earthen pots; these he ordered to be thrown into the Roman

(17.) Universal Mag. vol. xviii. p. 70.

vessels in the heat of the fight in great plenty; the Romans, terrified at these unlooked-for enemies, began first to abate their vigour in fighting, and their fears increasing upon them, soon after betook themselves to flight.

2. Mithridates, king of Pontus, was overcome by Lucullus in a great battle, and forced to quit the field to save himself by a hasty flight: the pursuers followed close after him, when he caused great quantities of gold to be scattered, whereby the edge of the pursuit was taken off; and though the Romans thereby had a great prey, yet they suffered a more noble one to escape their hands by the fault of their inconsiderate covetousness.

3. The island of Sark, joining to Guernsey, was surprised by the French, and could never have been recovered again by force, having corn and cattle enough upon the place to feed so many as would serve to defend it, and being every way so inaccessible, as it might be held against the Great Turk; yet in queen Mary's time, by the industry of a gentleman of the Netherlands, it was in this manner retaken. He anchored in the road with one ship of small burden,and pretending the death of his merchant, besought the French, being about thirty in number, that they might bury their merchant in hallowed ground, and in the chapel of that isle, offering as a present to the French, a quantity of such commodities as they had on board; whereunto the French yielded, upon condition that they should not come on shore with a weapon, no not so much as a knife. Then did the Flemings put a coffin into their boat, not filled with a dead carcase, but with swords, targets, and harquebusses. The French receiving them at their landing, and searching every one so narrowly, that they could not hide a penknife, gave them leave to draw their coffin up the rocks with great difficulty. Some part of the French took the Flemish boat, and rowed aboard the ship to fetch the commodities promised, and what else they pleased: but being entered, they were taken and bound. The Flemings on land, when they had carried their coffin into the chapel, shut the door to them, and taking their weapons out of the coffin, set upon the French: they run to the cliff, and cried to their company aboard the ship to come to succour them; but finding the boat charged with the Flemings, they yielded up themselves and the place.

4. The stratagem by which Philip the father of Perses, king of Macedon, won Prinassus, is worthy of noting, saith Sir Walter Raleigh: he attempted it by a mine, and finding the earth so stony that it resisted his work, he nevertheless commanded the pioneers to make a noise under ground, and secretly in the night-time he raised great mounts about the entrance of the mine, to breed an opinion in the besieged, that the work went marvellously forward. At length he sent word to the townsmen,that by his undermining, two acres of their wall stood upon wooden props, to which if he gave fire, and entered by a breach, they should expect no mercy. The Prinassians little thought that he had fetched all his earth and rubbish by night a great way off, to raise up those heaps which they saw, but rather that all had been extracted out of the mines; wherefore they suffered themselves to be outfaced, and gave up the town as lost, which the enemy had no hope to win by force.

5. When Kiangus had declared himself a subject to the empire of China, the Tartars sent a great army against him. Kiangus feigned to fly; but in the rear he placed very many carts and waggons, which were all covered carefully, as if they had carried the richest treasures they possessed, but in real truth they carried nothing but many great and lesser pieces of artillery, with their mouths turned upon their enemies. The Tartars intending to rifle their carriages, hastily pursue, fight without order, and fall upon the prey with all the greediness imaginable; but those that accompanied

(1.) Sabel. Exempl. l. 6. c. 6. p. 343.—(2.) Ibid. p. 344.—(3.) Raleigh's Hist. World, l. 1. c. 2. § 18. Hak. Apol. l. 3, c. 8. § 4. p. 258,259.—(4.) Raleigh's Hist. World, part 1. l. 5. c.4. § 7. p. 527.

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the waggons, firing the artillery, took off a great part of the army, and withal Kiangus, wheeling about, came upon them, and made a strange carnage amongst them.

6. Xerxes's navy was come to Phalericum, and lay upon the neighbouring shores of the Athenian territories: he had also drawn his land-army to the sea-coasts, that so he might be in the sight of the Grecians with all his forces at once; then did the Peloponnesians resolve to retire to the Isthmus, and would hear no propositions to the contrary. They intended therefore to set sail in the night, and all the captains of the ships had orders to be accordingly prepared. Themistocles perceiving the Greeks would by this means lose the command of the Streights, and the conveniency of their present station, dispersing themselves into their particular towns, bethought himself of this stratagem. He had with him one Sicinus, a Persian captive, of whose fidelity he did not doubt, as being the instructor of his children: him he sends privately to Xerxes with this message; "That Themistocles, the general of the Athenians, was of his party, and that in the first place he gave him to understand, that the Grecians were preparing for flight; that he advised him not to suffer their escape, but that forthwith he would set upon them, while in disorder, and before their land army was with them; that by this means he should be sure to overthrow all their naval forces at once." Xerxes received this advice with great thanks as from a friend, and immediately gave order to the admirals of the navy, that they should silently prepare all ships for fight, and send two hundred of them to shut up all passages, and surround the islands, that there might be no way of escape for the enemy. It was done, and thus the Greeks were forced to fight where they would not, though the most convenient place for themselves; and by this prudent management of Themistocles they obtained a naval victory, such as had not been before amongst the Greeks or Barbarians. After which Xerxes, still intending to press upon them with their land forces, and such others he had yet unbroken at sea, Themistocles found amongst the captives Arnaces, one of Xerxes's eunuchs; him he sends to the king, to let him know, that "the Greeks being now masters at sea, had decreed to sail with their navy to the Hellespont to cut down the bridge he had there built, to hinder his return home; that he being solicitous for his safety, would advise him with all speed to retire thither, and to pass over his army, while in the mean time he would contrive delays to hinder the Greeks from the pursuit of him." The Barbarians, terrified with this message, hastily retired, and by this deceit the Greeks eased themselves of a heavy burden.

7. The Persian war with Greece being over, Themistocles determined to rebuild Athens, and to surround it with walls, with all the speed that might be. The Spartans found themselves aggrieved at it, and therefore sent one of Ægina to Athens to complain of that proceeding. Themistocles went himself to Sparta as an ambassador from the Athenians; where they complaining that the Athenians were walling their city, Themistocles denied it, and desired them to send ambassadors, who might satisfy themselves with their own view: by this means he gained time. The ambassadors went, the walls went on apace, and he had wrote to the Athenians to keep the Spartan ambassadors as pledges for his own return. They did so, and so the Spartans, though thus deluded, were yet forced to send him back with safety.

8. Spartacus, having but few men with him when he rebelled against the Romans, took to a mountain strong and unapproachable, where he was besieged by thirty thousand Romans who guarded well the passage, that he might not escape; for there was but one passage up or down, all the rest was a steep rock, Spartacus finding that there grew

(5.) Martin. Bell. Tartaric. p. 293, 294—(6.) Plut. in Themist. p. 118, 119, 120.—(7.) Ibid. p. 121.

wild

wild vines aloft upon the rock, did cut off all the twigs, and with them made ladders of cords so stiff and long, that being fastened above, they reached down to the bottom of the plain: upon those they all secretly went down, except one, who tarried to cast down their armour after them; and when he had so done, he also saved himself by the same means. The Romans mistrusted it not, by reason whereof they that were besieged, coasting round about the hill, came and assailed them behind, putting them in such fear with their sudden coming upon them, that they all fled away, and Spartacus had the spoil of the forsaken camp.

9. Hannibal intending to remove his forces to Cassinas, his guides, by a mistake of the Punick tongue, led his army to Cassilinum in Campania. The place is otherwise mountainous, save a long valley that stretches out itself into the sea. Fabius had shut up the way by which he should pass out with forty thousand soldiers, and the rest of his army he had securely placed upon the mountains, or with a part of them troubled the rear of his enemy. Here Hannibal found himself in a trap, and his army was dejected with fear, apprehending an impossibility of freeing themselves out of these straits. Hannibal therefore caused twenty thousand oxen (of his prey that he drove along with him) to be caught, and fastened to each of their horns torches and faggots of dry sticks. These being lighted, he caused the oxen to be driven up to the top of the mountains; and in the mean time with the main of his army silently and in the dark marches to the outlet of the valley. The oxen marched in order till the fire about their horns got to the quick, when they ran up and down as mad, their fronts and tails blazing, and firing the bushes as they went. The Romans, amazed with this unwonted and terrible spectacle, supposing that they were on all sides shut in by the enemy, quitted their post, and thereby gave liberty of free exit to Hannibal. Fabius not knowing whereto this subtilty of the enemy tended, kept himself within his camp in good order; but by the first light in the morning it was easily discerned, that by this stratagem Hannibal had made his escape.

10. Hermocrates being told of the intent of Nicias (the Athenian general) to break up his siege before Syracuse, and march away, and knowing that day to be a festival of sacrifice to the gods, from which he should not be able to draw out his men to seize upon the passages by which he was to retire; he sent, therefore, a familiar friend of his to Nicias with instructions, that he came from such as gave him secret advertisement from within the city to warn him that he should not march away that night, unless he would fall into such ambushes as the Syracusans had purposely laid for them. Nicias being cheated with these words, tarried all that night, so that the next morning the Syracusans took all the passages, by means whereof the Athenians were unfortunately overthrown.

11. When all the world was alarmed with the terrible power and success of that great warrior Tamerlane the Scythian, he, fearing that the terror of his arms would cause all men to hide their precious stones, jewels, gold and silver, and such precious moveables as might easily be conveyed away, dispatched a number of his soldiers in the habit of merchants to go to the remotest and richest cities, with camels laden with rich booty, that could so fitly be hidden, commanding them to sell at low rates, that cheapness might allure the Asiatics to buy, and so either part with their coin before it was hid, or draw it out again when they saw a gainful purchase before them. Which done, he came upon those cities with such celerity, that they could have no leisure to hide that which they had bought; by which secret sleight,

(8.) M. Hurault. Polit. Disc. l. 20. c. 2. p. 487.—(9.) Plut. in Fabio, p. 178. Sabel. Exempl. l. 6. c. 6. p. 341. Polyb. Hist. l. 3. p. 244.—(10.) M. Hurault Polit. Disc. l. 2. c. 21. p. 480.

without

without much ado, he pilfered and plundered the Asiatics of all that they had.

12. Hernand Teillo Porta Carrero, governor of Dourlans for the Spaniards, anno 1596, being apprized that the citizens of Amiens (a proud people, and little practised in arms) would not receive the garrison that the king offered them for the preservation of the town, hastened the effect of those intelligences he had there; and on Monday the tenth of March he attired forty or fifty soldiers like peasants laden with many burdens, and armed underneath with daggers and short pieces, and marching with about seven hundred horse and five thousand foot, he laid his ambushes near the town, and the next day sent his disguised soldiers to the gate of Montrescot, following a cart, which being under the portcullis, one of the pretended peasants cut the horse trace, and by the great disorder of the horse hindered the liberty of the gate: the other presently discovered their arms, seized upon the corps du guard, and gave a sign to the ambush; the ambush came, horse and foot, and entered the town, and went directly to the market-place, took the fort, and seized upon the arsenal and munition which king Henry the Fourth, of France, had lately sent, and in the end forced the townsmen to a composition for the redemption of their goods.

13. Trivultio perceiving the garrison of Milan, and especially the Milanese themselves, to be astonished at the coming of Maximilian and the Switzers into Lombardy, bethought himself of this policy; he wrote letters with his own hand, sealed with his own seal, to the chief commanders of the Switzers, and sent them by a servant of his own that spoke well the Swiss tongue. In these letters he desired them to perform within two days the thing that he and they were agreed upon, for he should have all things ready according to their desire. The messenger offered himself on purpose to be taken by the emperor's scouts, and being examined, prayed pardon, and thereupon confessed, that he brought letters to the leaders of the Swiss: his pardon was granted, and he plucking off his hose, took out the letters that were sewed in the sole of it, which were carried to the emperor immediately. When he had read them, although he was in great perplexity, yet he was not of opinion they should be showed to the cardinal of Sion, because he would not accuse a captain of so great authority amongst the Switzers, much less would he cause them to be seized upon, for fear of putting his affairs into danger; but in his heart distrusting the loyalty of the Switzers, he repassed the mountains without making further speech of it, and returned back into Germany, freeing thereby the Milanese of that fear they had conceived at his coming.

14. The captain of Bilezuga was minded to compass the death of Othoman: being therefore to marry the daughter of the captain of Jarchizer he invited Othoman to the wedding, as a time convenient to accomplish his design; but he having imparted the matter to Michael Cossi, this person grieving to see so brave a man treacherously brought to his end, acquainted Othoman with it, which he received with due thanks: "And now," saith he, "as to the captain of Bilezuga, request him from me to protect for me one year longer, as he hath used to do, such goods as I shall send to his castle; and because of the wars betwixt me and the German prince Ogli, I will presently send such things as I most esteem, and will also bring with me to the marriage my mother-in-law, with her daughter, my wife." The captain was glad of this message, looking upon the whole as his own. When the marriage-day drew nigh, Othoman, instead of precious household stuff, sent his packs in carriages filled with armed men, and had caused some of his best soldiers to be attired in women's apparel, as being his mother-in-law and her retinue.

(12.) De Serres Gen. Hist. France, p. 888, D'Avila's Civil Wars, l. 15. p. 1441.—(13.) M. Hurault Polit. Disc. l. 2, c. 21, p. 494.

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These he ordered to meet together at the castle about twilight: being admitted, the soldiers leaped out of their packs, and the others in women's habit betook themselves to their weapons, slew the warders of the castle, and without much ado possessed the same, Othoman having before slain the captain of it in fight.

15. The great city of Nice held out only upon the hope of a thousand horsemen, which the emperor Andronicus had promised to send to them, of which aid so promised, Orchanes, king of the Turks, understanding, furnished eight hundred of his horsemen, after the manner of the christians, and fetching a great compass about, came at length into the highway that leadeth from Constantinople to Nice, and so marched directly toward the city, as if they had come from Constantinople. At the same time he sent three hundred of his other horsemen, in the habit of Turks, to forage and spoil the country as much as they could within the sight of the city: which whilst they were doing, the other eight hundred horsemen, in the attire of Christians, following upon them, as if it had been by chace, charged them, and in the sight of the citizens put them to flight; which done, these counterfeit horsemen returned directly again towards Nice. The citizens, who, with great pleasure, had in the mean time from the walls seen the most part of the skirmish, and how they had put the Turks to flight, supposing them to be the promised aid whom they daily expected, with great joy opened the gates of the city to receive them as friends. But they being entered the gates, presently set upon the Christians, who expected no such matter, and being seconded with the other three hundred, which in a dissembling manner had fled before, who speedily returned with other companies of Turks that lay in ambush not far off, they won the great and famous city of Nice, which they have ever since to this day possessed.

16. The Turkish king, Amurath, had concluded a peace with the Christians of Thracia, during which the governor of Didymoticum, intending to fortify his city with new and stronger fortifications, entertained all the masons, carpenters, and other workmen he could by any means get; which Amurath understanding, secretly caused two hundred lusty workmen and labourers to come out of Asia to offer their service unto the governor, who gladly entertained them. The wiser sort of citizens wished the governor to beware of those Asiatic workmen, as by them suspected; but he presuming upon the peace made with Amurath, and considering they were but base workmen, and no soldiers, had the less care of them; yet using their work all the day, he commanded them to lodge without the walls of the city every night. Amurath understanding these workmen were thus entertained, sent for the valiant captain Chasis Ilbeg, and requested him with thirty other good soldiers to seek there for work also, and to spy if any advantage might be taken for the surprisal of the city, These were also entertained by the governor, and Chasis, that awaited with a vigilant eye, and having found that one of the gates of the city might be suddenly taken, found means to acquaint Amurath therewith, who caused a sufficient number of Turks to lie in ambush near the city to further the design. Chasis broke the matter to the Asiatic workmen, and gave full instruction what was to be done. According to appointment, the Christians being at dinner, the Turkish workmen and labourers fell at words amongst themselves, and from words to feigned blows: in which counterfeit brawl and tumult, they suddenly ran to one of the gates of the city, and there laying hands upon the warders weapons, as if to defend themselves against their fellows, suddenly set upon those warders, being in number but few, and then at dinner also, and so presently slew them; which done, they opened the gate of the city, let in the ambushed Turks, took the place, and

(14.) Knowle's Turk. Hist. p. 140, 141—(15.) Ibid. p. 181.

put

put the chief of the citizens to the sword.

17. Count Philip of Nassau had, by prince Maurice's advice, conferred with a certain gentleman of Cambray, called Charles Herauguieres, captain of a foot company, about an enterprize upon the castle and town of Breda; telling him, that divers mariners, vassals to the house of Nassau, had offered their service herein, they being accustomed to carry turf and wood into the castle, and under that colour fit to make some attempt. Herauguieres having well considered all dangers, resolved with a certain fellow called Adrian of Berghen (that was wont to carry turfs into the castle) to undertake the matter, giving order to the shipper to make ready his boat, which was deep and flat, and lay in a Dorpe called Leure, a mile from Breda, that he might convey seventy men into her. Round about, and on the upper part of the boat rows of turf like bricks were orderly placed of a good height. Being thus prepared, they resolved to execute their enterprize on the 25th day of February; but the frost hindered them certain days, not without great danger of being discovered; for having entered the boat on Monday the 26th of February, they remained in it till Thursday morning, not able to go forward or backward, by reason of the frost, contrary wind, and want of victuals, which forced them in the night to quit the boat, and to retire to Nordam. On Thursday the first of March, 1590, they at night returned to the boat, staying within a quarter of a mile of Breda, and in this manner continued from Friday till Saturday morning at ten o'clock, before the Herons wood near the castle, where the boat went on shore, so that they were forced to tarry till high water. During their abode there, the boat sprung a leak, through which the water entered in such abundance that the soldiers stood up to the knees in it: being come into the inclosure of the castle (which so soon as the boat entered was shut after them) the leak miraculously stopt of itself. Whilst they lay there, a corporal came to search the boat, where finding nothing, he went his way, and strange it was, the soldiers coughed not, and yet many of them were so hoarse, it was hard to refrain from it. Among others, Matthew Helt, lieutenant, was so tormented with the cough, that fearing lest the enterprize should be discovered thereby, he drew forth his poniard, intending to have slain himself. The third of March in the afternoon, at high water, the castle's sluice was opened, so that the boat entered. About evening the serjeant-major commanded that turfs should be distributed to the corps du guard; which was done in such quantity, that the deck began to lie bare, which greatly afflicted them in the boat. But the shipper being a crafty fellow, perceiving all the corps du guard were furnished, pretending weariness, gave money to his mates to go and drink with the porters, not meaning to unlade any more till the next day. Night being come, the watch set, and all things quiet, about eleven o'clock at night, Herauguieres exhorted his soldiers to begin their enterprize: the shipper plying the pump to drown the noise his men made in shipping, he marched before them by the storehouse towards the gate which opens into the town. The centinel asked, "*Qui va là?*" but Herauguieres making no answer, struck him through the body with an half-pike; whereupon the alarm was given to those of the guard who made resistance. An ensign hurt Herauguieres in the arm, and was by him beaten down to the ground: the enemy was beaten into the middle part of the castle, whence they sallied out upon us, but lost thirty-six of their men, and were forced to retire. The place being made good, Herauguieres marched with his soldiers to another corps du guard, where sixteen soldiers made resistance and were all slain. This done, and a signal given, count Hoenlo came to the castle with the prince's vanguard, soon after prince Maurice himself with horse and foot, so that the town was yielded, the soldiers only to depart with their lives: the burgomasters redeemed themselves from spoil with 97,074 florins. Thus the town and castle of Breda was taken with the loss

(16.) Knowle's Turk. Hist. p. 190.

only

only of one man, who fell into the water and was drowned. It was taken March 4, 1590.

18. Cimon understanding that the Persian navy lay about Cyprus, he set sail towards them, and with two hundred and fifty ships he boldly gave battle to three hundred and forty: the victory inclined to the Athenians, one hundred ships were taken, some sunk, and the rest got into Cyprus: the soldiers fled all out of them, and leaving them without guards, those also fell into the hands of the Athenians. Cimon, not content with this glorious victory, set forth with his whole navy against the land-army of the Persians also, which lay upon the banks of the river Eurybas: he caused all the Persian ships he had taken to sail foremost, and those to be all stuffed with the most valiant of his soldiery, with Persian tiaras, and other the like habits upon them. The Persians on land, deceived with the figure of their ships, and the habit of their friends, and not knowing of any land-forces of the Greeks near them, took them for their own fleet but lately parted from them, and now returned. When night came, Cimon landed his men, breaks in upon the camp of the Persians, filling all places with tumult and slaughter: the Persians in this confusion fled to the ships, and were there cut off, not being able to discern against whom they fought. When a great carnage was made, and the gross of the army was scattered here and there, Cimon thought of his retreat to his ships, which he had beforehand taken care of: for he had ordered his soldiers to repair forthwith to that place, where they should behold a burning torch advanced in the air: he gave a sign, and the soldiers ceased their plunder, and returned safe into their ships: so that Cimon obtained two noble victories in one day, by sea and land.

19. Amilcar was sent by the Carthaginians against the Greeks that lived in Sicily, with three hundred thousand foot, two thousand long ships, besides those that were for burden, and such as were appointed for the carriage of tributes, the number of which was three thousand. Thus appointed, Amilcar laid siege to Himera, to the relief of which came Gelo the Syracusan with fifty thousand foot and five thousand horse. Being come, he bethought himself how to destroy all the forces of the enemy without endangering himself, which design an accidental thing did much further: for whereas he had determined to fire all Amilcar's ships, it was also told him, that such a day Amilcar did solemnly sacrifice to Neptune: also a prisoner was taken, who told him, that Amilcar had given order to them of Selynuntis to send him a number of horsemen well appointed, to be with him upon the same day. Gelo therefore sent out his horsemen that way, and having ordered they should all night cross the country, in the morning's first light they should, as if Selynuntians, come to the camp, where, as soon as received, they should kill Amilcar as he sacrificed, and then carry fire from the altars amongst all the ships: he had also ordered a watchman to give himself notice of all that passed. His horsemen had performed all as he required it; and having also received the sign agreed upon, he with his whole army fell in upon the Carthaginian army at land, who came out of their camp to encounter him: but while they were eagerly fighting, the flames shewed themselves on high from their vessels, and it was cried in their army, that Amilcar was killed, and all their ships on fire. Dispirited with this bad news, they were slain on heaps. Gelo would give no quarter, so that fifteen thousand of them were slain upon the place, the rest fled to a fortress, but being ready to die for thirst, they soon yielded themselves.

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20. ✧ After the death of the princess Vende, about the year 1760, as there was no prince of the royal family left, the twelve Palatins were appointed to govern the state of Poland; but the Poles

(17.) The Triumphs of Nassau, p. 115. Belg. Commonw. p. 292.—(18.) Diod. Sicul. Biblioth. l. 11. p. 236.—(19.) Ibid. p. 236.

being

being often defeated by the Austrians and Moravians, soon became discontented with this kind of government. A goldsmith named Premislas then assembled a company of volunteers, and devised the following stratagem. Having provided a great number of helmets and bucklers, made of the bark of trees, and painted so as to resemble silver, he ranged them on poles during the night near a wood, in view of the enemy's camp; when day appeared the enemy imagined that they saw Polish troops filing off, and advanced to give them battle. Premislas seeing them coming, caused the helmets and bucklers to be removed so as to represent a retreat into the forest, and in this manner drew the enemy into an ambush where they were almost all killed: at the same time he attacked those who remained in the camp, and put them to the rout. The Poles, in gratitude for so splendid an action, declared Premislas prince of Poland, who thereupon assumed the name of Lese.

CHAP. XLIV.

Of the secret Ways of Dispatch, and the Delivery of Messages by Letters, Cyphers, and other Ways.

Secrecy and celerity are of special importance for the right conduct and management of all sorts of affairs; but in military matters they are of that absolute necessity, that scarce any thing of moment can be effected without them. Various ways have the ancients and others invented, whereby they might convey their intelligences and advice with both these; a taste whereof we have in the following examples.

1. Aleppo is so called of Alep, which signifies milk, of which there is great abundance thereabouts. There are here also pigeons brought up after an incredible manner, who will fly between Babylon and Aleppo (being thirty days journey distant) in forty-eight hours space, carrying letters and news (which are fastened about their necks) to merchants of both towns, and from one to another. These are only employed in the time of hasty and needful dispatch: their education to this tractable expedition is admirable, the flights and arrivals of which I have often seen in the time of my wintering in Aleppo, which was the second winter after my departure from Christendom.

2. The city of Ptolemais in Syria was besieged by the French and Venetians, and it was ready to fall into their hands, when the soldiers beheld a pigeon flying over them, with letters to the city; who thereupon set up so sudden and great a shout, that down fell the poor airy post with her letter: being read, it was found that the sultan had therein sent them word that "he would be with them, with an army sufficient to raise the siege;" and, that "they might expect his arrival in three days." The Christians having learnt this, sent away the pigeon with others instead of the former, which were to this purpose: that "they should see to their own safety, for that the sultan had such other affairs as rendered it impossible for him to come in to their succour." These letters being received, the city was immediately surrendered. The sultan performed his promise upon the third day; but perceiving how matters went, returned to his other employments.

3. Histæus the Milesian being kept by Darius at Susa, under an honourable pretence, and despairing of his return home, unless he could find out some way that he might be sent to sea, he purposed to send to Aristagoras, who was his substitute at Miletum, to persuade his revolt from Darius; but knowing that all passages were stopped and studiously watched, he took this course: he got a trusty servant of his, the hair of whose head he caused to be shaved off, and then, upon his bald pate, he wrote his

(20.) De Lavau. Recueil de diverses Histoires, vol. 2. part 2. p. 1.
(1.) Lithgow's Trav. part 5. p. 202, 203. Huigen Van Linschoten's Discourse of Voyages, l. 1. c. 6. p. 16.—(2.) Sabel. Ex. l. 6. c. 6. p. 340.

mind to Aristagoras, kept him privately about him till his hair was somewhat grown, and then bid him haste to Aristagoras, and bid him cause him to be shaved again, and then upon his head he should find what his lord had wrote to him.

4. Harpagus was a great friend to Cyrus, and had in Medea prepared all things in as good forwardness as he could: being therefore to send his letters to Cyrus, to hasten his invasion upon that country, he thought it the safest way to thrust it into the belly of a hare: so by this unsuspected means his letters went safe to Cyrus in Persia, who came with an army, and made himself master of the empire of the Medes.

5. The ancient Lacedæmonians, when they had a purpose to dissemble and conceal their letters, which they sent to their generals abroad, that the contents of them might not be understood, though they should be intercepted by the enemy, they took this course: they chose two round sticks, of the same thickness and length, wrought and planed after the same manner. One of these was given to their general when he was about to march, the other was kept at home by the magistrates. When occasion of secrecy was, they wound about this stick a long scroll, and narrow, only once about, and in such manner as that the sides of each round should lie close together: then wrote they their letters upon the tranverse junctures of the scroll, from the top to the bottom. This scroll they took off from the stick, and sent it to the general,who knew well how to fix it to that stick he kept by him; the unrolling of it did disjoin the letters, confound and intermix them in such a manner, that although the scroll was taken by the enemy, they knew not what to make of it; if it passed safe, their own general could read it at pleasure. This kind of letter the Lacedæmonians called Scytale.

6. I have read in the Punic history, of an illustrious person amongst them (whether it was Asdrubal, or some other, I do not now remember) who in this manner used to conceal such letters as he sent about matters of secrecy. He took new tables, which were not yet covered with wax, and cut out his letter upon the wood, then (as the manner was) he drew them over with wax; these tables, as if nothing was writ upon them, he sent to such as beforehand he had acquainted with the use of them, who upon the receipt of them took off the wax, and read the letter as it was engraven upon the wood. Demaratus used this way of writing.

7. The way by pigeons to give intelligence afar off with wonderful celerity, is this: they take them when they sit on their nests, transporting them in open cages, and return them with letters bound about their legs like jesses, who will never give rest to their wings, until they come to their young ones. So Taurosthenes by a pigeon, stained with purple, gave notice of his victory at the Olympic games the self-same day to his father in Ægina.

8. There are books of epistles from C. Cæsar to C. Oppius and B. Cornelius, who had the care of his affairs in his absence. In these epistles of his in certain places there are found single letters without being made up into syllables, which a man would think were placed there to no purpose; for no words can be framed out of these letters. But there had been a secret agreement betwixt them of changing the situation of the letters, and that in writing they should appear one thing, but in reading they should signify another. Probus the grammarian hath composed a book with curiosity enough, concerning the occult signification of the letters in the epistles of Cæsar. Suetonius saith of Cæsar, that any thing of privacy he wrote by notes or characters, that

(3.) Herod. l. 5. p. 301. Sabel. Exempl. l. 10. c. 6. p. 569. A. Gell. Noct, Attic. l. 17. c. 9. p. 458.—(4.) Herod. l. 4 p. 203 Justin. Hist. l. 1. p. 18. Sabel. Exempl. l. 10. c. 6. p. 569.—(5.) A. Gell. Noct. Attic. l. 17. c. 9. p. 458. Erasm. Adag. p. 442. Zuing. Theat. vol. 3. l. 4. p. 156 Plut. in Lysandr. p. 144. Pet. Gregor. de Repub. l. 16. c. 4. p. 667. —(6.) A. Gell. Noct. Attic. l. 17. c. 9. p. 458. Pezel. Mellific. tom. 1. p. 59.—(7.) Sandys on Ovid. Metam. l. 12. p. 229.

is,

is, by so transposing the order of the letters, that no word could be made out of them. But if any man would understand and imitate this practice of his, he must know, that he changed the fourth letter of the alphabet, that is, he set down D for A, and so throughout all the rest of the letters.

9. Artabasus, an illustrious person amongst the Persians, after the departure of Xerxes, was left with Mardonius in Europe; he had taken Olynthus, and was now set down before Potidæa: here there was intelligence betwixt him and Timoxenus, an eminent person in the town, and the device they had to convey letters to each other was this: they wrapped their letters round about the upper part of an arrow, and then glued on the feathers of the arrow upon it, and so their arrows were to be shot to such a place as they had mutually agreed upon. They had done this for some time, till they were casually betrayed; for Artabasus directing his arrow to the wonted place, it chanced to light upon the shoulder of a Potidæan that was accidentally there: divers, as the manner is, ran to the wounded man, and plucking out the arrow, perceived the letters that were fastened to it, and carried them to the magistrates of the city, whereby it came to pass, that Timoxenus the traitor was discovered.

10. Antigonus, who had wintered in Mesopotamia, came to Babylon, and having there joined with Seleucus and Python, he determined to march out against Eumenes, who had fortified the river Tygris from its fountain to the sea, and indeed all the country bordering upon him, in which manner he waited the approach of the enemy; but forasmuch as the guard of a place of so great a length required a multitude of soldiers, Eumenes had obtained of Peucestus, that he should send for some thousands of archers for him out of Persia; which was done in such manner, that most of the Persians, though distant thirty days journey, did yet hear of the edict of Peucestus upon that very day it was given out, and that through the artificial placing of their watches: for whereas Persia is interrupted with valleys, and full both of many and high rocks, the strongest voices that were to be found amongst the inhabitants were placed upon the tops of these; so that the command being heard in divers places at once, they transmitted it immediately from one to the other, till such time as it was gotten to the utmost end of Peucestus's satrapy.

11. Octavianus Cæsar, when he wrote to his friends any thing of secrecy or matter of importance, his manner was to take the next letter in the alphabet to that which should have been made use of, saith Don Cassius; and Suetonius saith, that as oft as he wrote by notes and characters, he used B for A and C for B, and in the same order all the rest as they follow, only instead of X he used a double AA.

12. The Roman spies who were sent into Persia, at their return brought a long piece of parchment that had letters wrote upon it within, which was given them by Procopius; but, for the better concealment of it, it was put into a sheath or scabbard of a sword, and so carried safe without suspicion.

13. Diognetus the Milesian was in love with Polycrita of Naxos; and for love of her he betrayed his countrymen and their counsels: for when they had besieged Naxos, he sent a young girl with a letter to Polycles, brother of Polycrita, and governor of the city; wherein he shewed the way how he might entrap and slay the Milesians. This letter was written upon a plate of lead rolled up, and baked in a loaf of bread, and so conveyed to the governor.

CHAP. XLV.

Of the sad Condition and deplorable Distresses of some Men by Sea and Land.

The mountain Vesuvius near Naples,

(8.) A. Gell. Noct. Attic. l. 17. c. 9. p. 457. Sueton. l. 1. c. 56. p. 36. Pet. Gregor. de Repub. l. 16. c. 4. p. 667.—(9.) Pezel. Mellific. tom. 1. p. 73.—(10.) Ibid. p. 409.—(11.) Sueton. l. 2. c. 88. p. 109. Pet. Greg. de Repub. l. 16. c. 4. p. 667.—(12.) Ibid. p. 666.—(13.) Ibid.

is reported to be so fertile, that it yieldeth to those who manure it a million of gold in revenue; but when it comes to cast forth its enflamed entrails, it often makes as much havoc in one day alone, as it brings profit in many years: "And it seems," saith Montaigne, "that fortune does sometimes so narrowly watch the last days of our life, as in one moment to overthrow what for many years she hath been erecting; repaying our past and light pleasures with weighty miseries, and forcing us to cry out with Laberius, *Nimirum hâc die unâ plus vixi*; "I have certainly lived too long, at least by this one unhappy day*."

1. Horrible was that tragedy which the West Indies beheld in the persons of seven Englishmen; the relation of it take as followeth: The aforementioned seven being in St. Christopher's Island, had prepared themselves for a voyage of one night, and had taken with them provision for no longer a time; but a tempest intercepted their return, and carried them off so far into the sea, that they could not return home in less than seventeen days; in which time they were so sparing of their one night's provision, that they made it serve them to the fifth day; that past, they must wrestle with mere famine, which was so much the more grievous to them, in regard the sun was extremely hot, that dried up their parched throats, exhaling the saltness from the troubled sea. They had now little hope of retrieving themselves from their woeful situation; and were therefore forced to cast lots amongst themselves to see whose flesh and blood should satisfy the hunger and the thirst of the rest. The lot fell upon him who first gave the counsel; who was not only unaffrighted at this hard fortune, but encouraged the rest, who had a kind of horror as to what they were about: he told them, that "fortune was a favourer of the bold; that there was no possibility of escape, unless they immediately stayed their flying life by human flesh; that for his part he was well content, and that he thought himself happy he could serve his friends when he was dead." With such words as these he so persuaded them, that one (drawn out by lot also) cut his throat; of whose carcase each of them was so desirous of a piece, that it could scarcely be divided so quickly. They fell to the flesh with eager teeth, and sucked out the blood into their thirsty stomachs. One only was found amongst them, who, being nearly related to the dead person, resolved to endure all things rather than pollute himself with the blood of his friend; but the next day his famine drove him into such a madness, that he threw himself overboard into the sea. His associates would not suffer so delicate a repast as his carcase to be so unseasonably snatched from them. But his madness had already so vitiated his blood and the flesh all about the veins, that in the whole body there was scarce any thing found fit to eat, save only his bowels. At last it pleased God to shew them mercy in this their wandering and distress, and brought their small ship to the isle of St. Martin, in which they were kindly received by the Dutch garrison, and sent back to the rest of their friends, where they had scarce set foot on the shore, but they were accused of murder; but inevitable necesssity pleading in their behalf, they were set free by the magistrate.

2. In the year 1610, one Pickman, a Fleming, coming from Drontheim in Norway, with a vessel laden with boards, was overtaken with a calm, during which the current of the sea carried him upon a rock or little island towards the extremity of Scotland: to avoid a wreck, he commanded some of his men to go into the shallop, and to tow off the ship; coming near the island, they saw something which was more like a ghost than a living person, a body stark-naked, black and hairy, a meagre and deformed countenance, and hollow and distorted eyes; he fell on his knees, and joining his hands together, begged relief from them; which raised such compassion in them, that they took him into the boat.

* Causs. Treat. of Pass. p. 38. Montaign. Essays, l. 1. c. 18. p. 29.—(1.) Nich. Tulpii. Observ. Med. l. 1. c. 43. p. 81.

There

There was in all the island nor grass, nor tree, nor ought whence a man could derive either subsistence or shelter, besides the ruins of a boat, wherewith he had made a kind of hut to lie down under. The man gave this relation of himself: "I am an Englishman; and a year ago, or near it, being to pass in the ordinary passage-boat from England to Dublin, the boat was taken by a French pirate, who, being forced by a tempest, which immediately arose, to let go the passage-boat, left us to the mercy of the waves, which carried us into the main sea, and at last split the boat upon the rock where you took me in. I escaped with one more into the island, where we endured the greatest extremities. Of some of the boards of our boat we made the hut you saw: we took some sea-mews, which, dried in the wind and sun, we eat. In the crevices of the rocks on the sea-side we found some eggs; and thus we had as much as served to keep us from starving. But our thirst was most insupportable: for, having no fresh water but what fell from the sky, and was left in certain pits which time had worn in the rocks, we could not have it at all seasons; for the rock lying low, was washed over with the waves of the sea. We lived in this condition six weeks, comforting one another in our common misfortune; till being left alone, it began to grow insupportable to me. For one day awaking in the morning, and missing my comrade, I fell into such despair, that I had thoughts of casting myself headlong into the sea. I know not what became of him, whether despair forced him to that extremity, or that looking for eggs on the steepy side of the rock, he might fall into the sea. I lost with my comrade the knife wherewith we killed sea-dogs and the mews, upon which we lived; so that, not able to kill any more, I was reduced to this extremity, to get out of one of the boards of my hut a great nail, which I made shift so to sharpen upon the rock, that it served me for a knife. The same necessity put me upon another invention, which kept me last winter, during which I endured the greatest misery imaginable. For finding the rock and my hut so covered with snow, that it was impossible for me to get any thing abroad, I put out a little stick at the crevice of my hut, and baiting it with a little sea-dog's fat, I by that means got some sea-mews, which I took with my hand from under the snow; and so I made a shift to keep myself from starving. I lived in this condition and solitude above eleven months, and expected to end my days in it, when God sent you here to deliver me out of the greatest misery that ever man was in." The seaman having ended his discourse, the master of the ship treated him so well, that within a few days he was quite another creature: he set him ashore at Derry in Ireland; and saw him afterwards in Dublin, where such as had heard what had happened to him, gave him wherewithal to return into England.

3. Richard Clark, of Weymouth in Dorsetshire, was a knowing pilot, and master of the ship called the Delight, which anno 1583 went with sir Humphrey Gilbert for the discovery of Norembege. It happened, that without any neglect or default of his, the ship struck on a shoal, and was cast away on Thursday, August 29, in the same year. Of them that escaped shipwreck, sixteen got into a small boat of a ton and a half, which had but one oar to work withal; they were seventy leagues from land, and the weather so stormy that it was not possible for a ship to carry an inch of sail. The boat being over-burdened, one of them, Mr. Hedley, made a motion to cast lots that those four which drew the shortest should be cast over board, provided if one lot fell on the master, he notwithstanding should be preserved, in whom all their safety was concerned. The master disavowed the acceptance of any such privilege, replying, they would live or die together. On the fifth day Mr. Hedley (who first motioned lot drawing) and another died, whereby their boat

(2.) Mandelslo's Travels, l. 3, p. 280, 281.

was somewhat lightened. Five days and nights together they saw the sun and stars but once, so that they only kept up their boat with their single oar, as the sea did drive it. They continued four days without sustenance, save what the weeds (which swam in the sea) and salt water did afford. On the seventh day about eleven o'clock they had sight of, and about three they came on the south part of Newfoundland. All the time of their being at sea the wind kept continually south; if it had shifted to any other point, they had never come to land, but it turned to the north within half an hour after their arrival. Being all come to shore, they kneeled down and gave God praise for their miraculous deliverance. There they remained three days and nights, having plentiful repast upon berries and wild peas. After five days rowing along the shore, they happened on a Spanish ship of St. John de Luz, which courteously brought them home to Biscay. Here the visitors of the Inquisition came aboard the ship, put them on examination, but by the master's favour and some general answers they escaped for the present. But fearing a second search, they shifted for themselves, and going twelve miles by night got into France, and so safely arrived in England. Thus, as the psalmist speaks, "They which go down into the sea, and occupy in great waters, these men see the works of the Lord, and his wonders in the deep."

4. It is a story altogether lamentable, which happened about the Cape of Good Hope to Manuel de Sousa, surnamed Sepulveda, governor of the citadel of Diu for the king of Portugal, and it is this: Having long enjoyed great happiness and honour in the East-Indies, he came to Cochin, not far from Calcutta, where he embarked himself in January 1553, in a great ship laden with riches, and about six hundred persons with him, amongst which were his wife, his children, servants, slaves, and a great retinue, to come into Portugal; but the ship being cast away upon the coast of Africa, and the sea having swallowed up near all that was within it, except the persons who saved themselves ashore half-naked, destitute of all hope to recover their loss again: having relied upon the words of the crafty and cruel barbarians, they fell at last (so many of them as remained yet alive; for the most part were now dead, with fear and famine, and other miseries) into the hands of a petty king of Æthiopia; who caused them to be disarmed, stripped, and left stark-naked upon the sand, deprived of all succour and necessary things. They were left, half dead with hunger and thirst, overwhelmned with fear and shame, casting their eyes upon the ground, as persons transformed into so many images. Eleanor, the wife of Manuel, daughter to Garcias Sala, viceroy of Portugal in the Indies, an honourable lady, seeing the Barbarians busied about stripping and snatching away the clothes from her husband, herself, her children, and the rest, forgetting her dignity and her sex, fell upon these filckers with her fists, provoking them to kill her; but in vain. They left her stark-naked upon the shore. The chaste lady seeing herself in such a case, and the day-light ministering to her more sorrow and horror than death itself, she covered herself with sand, casting abroad her hair confusedly upon her shoulders and over her breasts, that were naked and bare: which done, she commanded the men who survived of her miserable company, to be gone and shift for themselves as they could; herself remaining in that case without stirring or speaking a word. If at sometimes she beheld her dear children, the tears would flow from her eyes like rivers, and she sent out deep sighs and sobs. As for Manuel, the father and husband, such an extreme sadness and grief had closed up his heart and his mouth, that he held his eyes a long time fixed upon the earth, as one struck with a thunderbolt; yet at last the care of his little ones upon the sudden awakened him: he went to a forest near them to seek for some food: at his return he found the youngest of his children departed, and his wife, who

(3.) Hackluyt's English Voyages, vol. 3. p. 163. Full. Worth. p. 282. in Devonshire.

had been three days without eating any thing, overborne with sorrow and tears. His child he buried with his own hand: the next day he returned to seek again, and coming back, he found his wife and his other son dead, and some women servants lamenting with great cries over their poor bodies. Having put by the servants, he laid himself down upon the ground; and stretching out the right hand of his deceased wife, he leaned a while with his head upon the same; and then, with the help of the said servants, he hid his wife and child within the sand, without uttering a word. That done he returned into the forest; where it is conjectured he was devoured by wild beasts, for there was never any news heard of him afterwards. About six score of these miserable travellers, having escaped divers incredible difficulties, did at last recover a port of the sea, where they found commodity to pass into Portugal; where, on their arrival, they declared the particulars of their history as it is here set down.

5. A. D. 1630, May 1, the Muscovy merchants of London sent a ship called the Salutation for Greenland, which arrived there in safety June 11 following, together with two other ships, all which were commanded by capt. William Goodler. The captain's ship stayed at Bellsound, that of the Salutation at the Foreland. The captain having killed store of whales, sent away for the Salutation, which in the way meeting with cross winds, the master sent eight of his men ashore to kill some venison. These men taking with them a brace of dogs, a firelock, two lances, and a tinder-box, went on shore, and killed fourteen; but night coming on, and they weary, they went to rest, intending next day to end their hunting, and return to their ship. But the next day proved foggy, and much ice being betwixt the shore and the ship, the ship was forced to stand so far off into the sea, that they lost sight of her: they hunted on to Green-harbour, and there they found that the ship was departed: they made all speed possible with their shallop to Bellsound, to their captain, and, for fear of delay, threw their venison overboard; but having no compass, they wandered up and down so long till the ships were departed. This filled them with fear and astonishment, knowing that neither Christian nor Heathen had ever inhabited those desolate climates; that none could be hired (for any reward whatsoever) by the merchants to winter there; and that nine able men left behind formerly, as they now were, died all miserably upon the place, becoming the prey of bears and foxes. All which made them (like men amazed) to stand looking one upon another: that which increased their horror, was their want of all necessary provision; no clothes for change or warmth, no food, no house for shelter. After a space, knowing the danger of delay in extremity, they advised upon the most likely course for their preservation: they resolved to go to Green-harbour to hunt for venison, where, in their going, stay and return, they killed nineteen deers and four bears, with which they laded their shallop; and finding another old shallop left there, they laded it with the greaves or fritters of whales, that had bean boiled there that year, and took their way to Bellsound to their tent, where they intended to winter. In the way of their passage they had like to have lost all their provision. At length they arrived at Bellsound, where they took out their provision, constructed their tent, and with part of the materials of a lesser tent near it, pieces of old casks, and old shallops left there, (as it is usual) they made up their house and cabins, where they lodged two and two, and with marvellous industry provided themselves with fire-wood, and shelter against the extremity of the cold: their beds were the deer-skins dried. Having thus fitted every thing in the best manner they could, on the twelfth of September, looking out into the sound, they espied two sea-horses lying asleep on a piece of ice; whereupon hasting to them with an old harping-iron, they slew first the

(4.) Camer, Oper, Subcisiv. cent. 2. c. 57. p. 243. Caus. Holy Court, tom. 2. max. 14. p. 411, 412.

old one, and then the young one; flayed, roasted, and eat them: not long after they killed another; but nights and cold increasing upon them, and they viewing their provision, found it too small by half: whereupon they agreed to one reasonable meal a day, and to fast Wednesdays and Fridays, except from the greaves of the whale, a loathsome meat; at which diet they continued three months. To repair their clothes and shoes they made thread of rope-yarn, and needles of whalebone. October 10, the nights being grown very long, all the sea was frozen over, and then grief and fear began to work upon them; but they prayed to God for strength and patience in their miseries, and by his assistance cheered up themselves to use the best means for their preservation. Then, for the preservation of their venison, and lengthening of their firing, they thought best to roast every day half a deer, and to stow it in hogsheads; which accordingly they did, leaving so much raw as would serve to roast every Sabbath-day a quarter. Here another trial of their patience befel them: their whale-fritters that had been drenched with sea-water, and lay close together, were grown mouldy and spoiled; and again surveying their bear and venison, they found it would not afford them five meals a week; so they were forced to cut off one meal more, and for three months after they fed four days upon the mouldy whale-fritters each week, and the other three on bear and venison. Besides the want of meat they began to want light no sun appearing from the 14th of October to the 3rd of February, but the moon shined as here in England. Against this, having found a sheet of lead in the cooper's tent, with rope yarn and oil, they made a lamp, which they kept continually burning to their great comfort. In the beginning of January, as the days began to lengthen, the cold increased to that extremity, that it raised blisters on their flesh; and if at any time they touched iron, it would stick to their fingers like bird-lime: if they went out to fetch water, it would so pinch them, that they were sore, as if they had been beaten: for drink, from the 10th of January to the 20th of May, they had none but snow-water, which they melted with hot irons. The latter end of January they found their food would last but six weeks longer: but they had recourse to God for a supply; and looking out one bright day, they saw a great she-bear with her cub coming towards the tent; her they slew with their lances, the cub escaping; they drew her into the tent, and this bear served them twenty days. In March the days so lengthened, that the fowls and foxes came abroad, of which foxes by traps they catched fifty, and sixty fowls as big as pigeons, and they had killed seven more bears: so that with two or three meals a day their strength was much increased. In May the first the weather grew warm, so that they went out to seek provision. In this month there came two ships of Hull into the sound, who knowing some men had been left there the year before, and being desirous to know whether they were dead or alive, the master manned a shallop to go as near the shore as they could, and so over the ice to the tent. When these men came near the tent, they hailed them with the usual word of the sea, crying "What cheer, ho!" to which one of them in the tent answered again, "Hollo!" which sudden answer almost amazed them all; but perceiving them to be the very men left there, with joyful hearts they embraced one another. The men left their tent, and went with them to their ship, where they stayed till the London fleet came, which was three days after. They went on board the Admiral, where capt. William Goodler was, who made them very welcome, gave them apparel to the value of twenty pounds, and after fourteen days refreshment, they grew all perfectly well. Thus they continued in the fleet till the 20th of August, when they set sail, and at last came safe into the river of Thames, aad the Muscovy merchants dealt very well by them. The names of these eight men were, William Fakely, gunner; Edward Pelham, gunner's mate that wrote this story; John Wise, and Robert

Robert Goodfellow, seamen; Thomas Ayres, whale-cutter; Henry Bett, cooper; John Dawes and Richard Kellet, land-men.

6. The Admiral St. Jago set out for Portugal anno 1585, with a fair wind: she sailed betwixt the Island of St. Lawrence and the firm land that runs by the coast of Mosambique, in which passage there are certain shallows called the India, which are of coral, very sharp, black, white, and green, and very dangerous. The pilot took the height of the sun, and made his account they were past the shallows; and though many of the sailors and others in the ship were against him, yet he commanded the master to make all the sail he could to Mosambique, without any let or stay. They sailed in that sort till midnight, when they fell upon the shallows, being of clear white coral, and so sharp, that with the force of wind and water that drove the ship upon them, the ship was cut in two pieces, as if it had been sawn asunder; so that the keel and the floor-timbers lay still upon the ground, and the upper works being driven somewhat further, at last stuck fast, the masts being also carried away by the board; whereupon there was a mighty and lamentable cry, for there were near five hundred persons in the ship. The admiral, Fernando de Mendoza, the master, the pilot, and ten or twelve more, presently entered into the small jolly boat, defending it with their drawn swords that no more should enter, saying, "they would go and see if there were any dry place in the shallows whereon they might work, to make a boat of the pieces of the broken ship, therein to sail unto the shore, and so to save their lives:" which put them that were behind in some small comfort. But when they had rowed about, and found no dry place, they durst not return again to the ship, lest their boat should be overladen: wherefore they rowed towards land, having about twelve boxes of marmalade with a pipe of wine, and some biscuits, which in haste they had thrown into the boat. After they had been seventeen days upon the sea, they fell with great hunger, thirst, and labour, on the land, where they saved themselves. The rest that stayed in the ship, seeing the boat came not again, it may well be thought in what case they were: At last one side of the gun-wale of the ship, abreast the main hatchway, where the long-boat lay, burst out, and the boat being half stove, began to fetch way; but because there was no small hope, no man laid hold thereon, but every one sat looking at his companions. At last an Italian, called Cyprian Grimoaldo, rose up, and taking courage, said, "Why are we thus abashed? Let us seek to help ourselves, and see if there be any remedy to save our lives." Wherewith presently he leaped into the boat, and with an instrument in his hand, he began to clear her, whereat others took courage, so that there leaped at least four score and ten persons into it, and many hung by the hands upon the boat, swimming after it; and because they should not sink the boat, they were forced to cut off the fingers of such as held thereon, and let them fall into the sea; and many they threw overboard: which done they set forward, committing themselves to God; the most pitiful lamentations being made by those left behind in the ship. In this manner having rowed certain days, and having but small store of victuals, (for there were so many in the boat that it was ready to sink,) and because it was very leaky and not likely to hold out, they agreed to choose a captain, whom they would obey, and do as he commanded. They chose a gentleman, a Mesticho of India, who presently commanded to throw some of them overboard, as the lot directed: amongst these was a carpenter, who not long before had helped to clear and mend the boat; who desired them to give him a piece of marmalade and a cup of wine; and when they had thus done, he willingly suffered himself to be thrown overboard into the sea, and so was drowned. In this misery and distress they were twenty days at sea, and in the end got to

(5.) Clark's Mirror, c. 105. p. 512, 513, &c. Stowe's Annals, p. 1017.

to land, where they found the admiral, and those that were in the other boat. But having escaped this danger, those in both boats fell into another; for they had no sooner set foot on shore, but they were by the Moors, called Caffrees, spoiled of all their clothes, so that they left not so much as a single rag upon any of their bodies. In the end, having endured great hunger and misery, and other mischiefs, they came unto a place where they found a factor of the captains of Sofala and Mosambique, who helped them as he could, and found means to send them unto Mosambique, and from thence they went into India, where I knew many of them: some of them died before they got to Mosambique. Of those that stayed in the ship, some took boards, deals, and other pieces of wood, and bound them together (which the Portuguese call jangadas, our seamen call them rafts); every man got what he could catch, all hoping to save their lives: but of all those there came but two men safe on shore: so that of all the five hundred, there were about sixty persons that saved themselves; all the rest, amongst whom were thirty women, some Jesuits and Friars, were all drowned in the ship; and all this through the wilfulness and folly of a pilot.

7. Great were the dangers and wonderful the deliverances of William Okeley and his company, the relation of which from his own book I have thus contracted: Anno Dom. 1639, we took ship at Gravesend in the Mary of London, Mr. Boarder master, bound for the isle of Providence, in the West-Indies; five weeks we lay in the Downs waiting for a wind, and then we set sail, and came to anchor near the isle of Wight; but by this time all our beer stunk, and we were forced to throw it overboard, and to take in vinegar to mix with water for our voyage. The next Lord's day we set sail again, and coming between the island and the main land we stuck fast in the sands: but the tide coming in, we hove the ship off. The sixth day after our setting sail from the isle of Wight, we discovered three Turkish men of war, who chased us, and at break of day boarded and took us. Having kept us close prisoners at sea, at the end of five or six weeks they brought us to Algiers, where I was sold for a slave the first market day, to a patron who told me "I must allow him two dollars a month, and live ashore where I would, and get it where I could," though I knew not where to levy the least mite of it. Wandering up and down, I met with an Englishman in his little shop, that traded in tobacco, and a few other things; his partner I became with a little money I had reserved, and a small modicum my patron had allowed me for my stock. Here I got money, and hired a cellar, where I laid up some other of my goods; when weary of my slavery, I formed a design for my liberty, and communicated it to John Anthony, carpenter; William Adams, bricklayer; John Jephs, seaman; John —, a carpenter; and two others, men of able bodies, and useful in the intended project: which was "to contrive the model of a boat, which being formed in parcels, and afterwards put together, might be the means of our escape." They approved the proposal, and in my cellar we began our work: we provided first a piece of timber of twelve feet long, to make the keel; but because it was impossible to convey a piece of timber of that length out of the city, but it must be seen and suspected, we therefore cut it in two pieces, and fitted it for jointing just in the middle; then we provided timbers; after which to make the boat water-tight, because boards would require much hammering, and that noise was like to betray us, we bought as much strong canvas as would cover our boat twice over upon the convex of the careen; we provided also as much pitch, tar, and tallow, as would serve to make it a kind of tarpauling cerecloth, to swaddle the naked body of our infant-boat. Of two pipe-staves sawed across from corner to corner, we made paddles, to serve for oars, and for

(6.) J. Huighen Linschoten's Voyages, l. 1, c. 92. p. 146, 147.

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our provision we had a little bread, and two leather bottles full of fresh water: we also remembered to buy as much canvas as would serve for a sail. We carried out all these in parts and parcels, fitted them together in the valley, about half a mile from the sea, whither four of our company carried the boat on their shoulders, and the rest followed them. At the sea-side we stripped, put our clothes into the boat, and carried it and them as far into the sea as we could wade, and then all seven got into the boat: but finding she was overladen, two of the seven were content to stay ashore. Having bid them farewell, we launched out, June 30, 1644. The bill of lading was John Anthony, William Adams, John Jephs, John —, carpenter, and William Okeley. Four of us wrought continually at the oars, the fifth was to free the boat of that water which by degrees leaked through our canvas: our bread was soon spoiled with soaking in the salt water, our fresh water stunk of the tanned skins and ooze, yet we complained not. Three days with good husbandry our bread lasted us, but then pale famine stared us in the face: water indeed we might have, but it must be salt out of the sea, or that which had been strained through our own bodies, and that we chose of the two; but we must not have that after a while, unless we would drink the other first: and the misery was, these did not assuage our thirst, but increased it. The wind too for some time was full against us: but God rebuked it, and made it our friend. A second inconvenience was, that our labour was without intermission: and a third, the extremity of the heat by day, the season raging hot the beginning of July, and we wanted fresh water to assuage the heat; our labour made it insupportable to our bodies, and our little hope made it grievous to our souls; one help we had, a poor one, he that emptied the boat, threw the water on the bodies of the rest to cool them: but our bodies thus scorched and cooled, rose up in blisters all over. Great pain we felt, great dangers we were in, great miseries we endured, great wants we were under, and had but little hope, food or strength. If any ask "by what directions we steered our course to Mayork, whither we designed?" for the day a pocket dial supplied the place of the compass, by night the stars, when they appeared; and when not, we guessed our way as well as we could by the motions of the clouds. Four days and nights were we in this woful plight; on the fifth, all hope that we should be saved was over; so that we left off our labour, because we had no strength left, only emptied the boat of water, when God sent us some relief; as we lay beating up and down, we discovered a tortoise not far from us, asleep in the sea. Had Drake discovered the Spanish fleet, he could not have more rejoiced; we took to our oars, silently rowed to our prey, and took it into the boat with great triumph. We cut off her head, and let her bleed into a pot: we drank the blood, eat the liver, and sucked the flesh. It wonderfully refreshed our spirits, and we picked up some crumbs of hope. About noon we thought we discovered land. It is impossible to express the joy which raised our souls at this apprehension; we laboured hard, and at length were fully satisfied that it was land, and it was Mayork; we kept within sight of it all day. The sixth of July, and about ten o'clock at night, we came under the island, and crept as near the shore as we could and durst, till we found a convenient place where we might thrust in our weatherbeaten boat. When we were come to land, we were not insensible of our deliverance; but though we had escaped the sea, we might die at land: we had no food since we eat the liver, and drank the blood of the tortoise; therefore John Anthony and myself were sent out to scout abroad for fresh water, because we spake some Spanish. We came to a watch tower of the Spaniards, spake to him on the watch, told him our condition, and earnestly begged some fresh water and some bread. He threw us down an old mouldy cake; but so long as it was a cake, hunger did not consider its mouldiness: then he directed us to fresh water, which was hard by. We

stood not telling stories, we remembered our brethren left with our boat; and observing the sentinel's directions came to a well, where there was a pot with strings to draw with. We drank a little water, and eat a bit of our cake; but the passage was so disused, that we had much ado to force our throats to relieve our clamorous stomachs. We returned to our boat, acquainted them with the good success of our embassy, and all prepared to go to the well; so making our boat as fast as we could to the shore, we left her. We arrived at the well, found water, and we had something to draw, but had no throat to swallow; for William Adams attempting to drink, after many essays was not able, but still the water returned, so that he sunk down to the ground, faintly saying, "I am a dead man:" but after much striving, he took a little: so refreshed with our cake and water, we lay down by the well side till the morning. When it was clear day, we again went to the watchman, intreating him to direct us to the next house or town, where we might find relief. He civilly directed us to one about two miles off; and long it was ere our blistered feet could overcome the tediousness of that little way. When we came, the honest farmer, moved with our relation, sent us out bread and water, and olives; and seeing us thankful beggars, enlarged his civility to us, called us into his house, and gave us good warm bean pottage, which seemed to me the most pleasant food that ever I eat in my life. Thence we advanced to the city of Mayork, about ten miles from that place; that night we lay by a well side, and in the morning we entered the suburbs. The viceroy was informed of us, and we were commanded to appear before him; who, after he had examined us, and heard our story, ordered that we should be maintained at his own cost, till we could have passage to our own country: but our English ships seldom trading thither, we petitioned the viceroy for passage in the king of Spain's gallies, which were in the road, bound for Alicant; which he graciously granted us. After some other troubles, we met with contrary winds, and it was five weeks ere we could reach the Downs, where we arrived in September, 1644. The commander of the ship was capt. Smith, of Rotherhithe. Mr. Thomas Saunders, my wife's brother, being in Mayork not long after we came thence, saw our boat hung up for a monument upon the side of the great church there. Mr. Robert Hales was there in 1671, and assures me that he saw the naked ribs and skeleton of it then, hanging in the same place.

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8. ✧ In 1651, king Charles II. made his last effort against Oliver Cromwell to regain the crown; and assembling forces in the north, where he thought he could command most friends, advanced westward into England; but Oliver intercepting his progress at Worcester, drew on an engagement, which proved decisive against the king. No sooner was the fate of the battle decided, than the king thought of nothing so much as providing for his own safety. He therefore took advantage of the night, slipped away from the body of horse that attended him, and betook himself, alone, to an adjacent wood, where, in the morning, he discerned another man who had got up an oak, near the place where the king had rested himself. This man, whose name was Careless, a captain under lord Loughborough, who knew the king, and the king knew him, persuaded his majesty, since it could not be safe for him to leave the wood till the heat of the pursuit abated, to ascend the tree that he had just quitted, where the boughs were so thick with leaves, that no person could be discovered without a narrower inquiry, than people usually make in places they do not suspect. The king did so, and was followed by Careless, and in that tree they sat securely all the next day, and saw many who came in pursuit of them, and heard their discourse. The day being spent, it was not in the king's power to forget, that he had lived two days with eating very little, and two nights with as little sleep: so that now it

it was dark, he was willing to make some provision for both; and with the advice and assistance of his companion, after walking at least nine or ten miles, they came at last to a poor cottage, the owner whereof, being a Roman Catholic, was known to Careless, who, fortunately for the king, was of that religion. Him they called up, who presently carried them into a little hovel, full of hay, which was a better lodging than he had for himself. But when they had conferred with their host on the news, and temper of the country, it was agreed that the danger would be the greater if they staid together, and therefore that Careless should presently begone, and should within two days send a trusty person to the king, to guide him to some other place of security, and in the mean time his majesty should stay upon the hay-mow. The king slept very well in his new lodging, till morning, when his host brought him a piece of bread, and a great pot of butter-milk, which he thought the best food he had ever eaten. The poor man was ignorant of the quality of his guest, but spoke very intelligently to him of the country, and of the people who were well or ill-affected to the king, and of the great fear and terror that possesed the hearts of those who were best affected. He told him, that what he had brought him was the fare he and his wife had; and that he feared, if he should endeavour to procure better, it might draw suspicion on him, and people might be apt to think, he had somebody with him, that was not of his own family; however, if he would have him get some meat he would do it. The king was satisfied with his reason, and after two days penance in this place, a man, a little above the condition of his host, came from Careless, to conduct him to another house more out of the way. It was above twelve miles he was to travel, and was to be cautious not to go into any common road, which his guide well knew how to avoid. He had already cut off his hair, and now he new dressed himself, changing clothes with his landlord. He had a great mind to have kept his own shirt, but he considered that men are not sooner discovered by any mark in disguise, than by having fine linen in bad clothes; and so he parted with his shirt too, and took the same his poor host had then on: though he had foreseen that he must leave his boots, and his landlord had taken the best care he could to provide an old pair of shoes; yet they were uneasy when he first put them on, and in a short time after grew very grievous to him. Thus equipped he set out from his first lodging, in the beginning of the night, crossing hedges and ditches, which so tired him, that he was even ready to despair, and prefer being taken, and suffered to rest, before purchasing his safety at so dear a rate. His shoes had, after a few miles, hurt him so much, that he had thrown them away, and walked in his stockings; and his feet with the thorns in getting over the hedges, and with the stones in other places, were so hurt and wounded, that he many times cast himself upon the ground, with a desperate and obstinate resolution, to rest there till the morning, what hazard soever he run. But his stout guide still prevailed with him to make a new attempt, till at length they arrived at the house designed; which though it was better than that he had left, his lodging was still in the barn, upon straw instead of hay. Here he had such fare as poor people use to have, with which, but especially the butter and cheese, he thought himself well feasted; and took the best care he could, to be supplied with other shoes and stockings, and after his feet were enough recovered that he could go, he was conducted from one poor house to another, and concealed with great fidelity. Within a few days, one Mr. Huddlestone, a benedictine monk, came to him, sent by Careless, and was of singular service to his majesty. This man told him, that lord Wilmot lay concealed likewise in a friend's house of his, which his majesty was glad to hear, and wished him to contrive some means how they might speak together; which the other did. Wilmot told the king,

king, that he had by very good fortune fallen into the house of one Mr. Lane, a person remarkable for his fidelity to the king, but of so universal a good name, that though he had a son a colonel in the king's service, people of all parties paid the old man very great respect; and therefore he advised his majesty to repair to this gentleman's house, where he was sure he might lie concealed till a full deliverance could be contrived. The king liked the proposition, and was willing that he should know what guest he received; for hitherto none of the hosts knew, or seemed to suspect that he was more than one of the king's party that fled from Worcester. Mr. Lane received him with joy, and took care to accommodate him in such places, as in a large house had been provided for the purposes of concealment. Here he remained some months, receiving every day information of the great consternation the king was in lest his person should fall into the hands of his enemies, and of the diligence they used to search after him. He read the proclamation, that was issued out and printed, in which a thousand pounds were promised to any man who would discover and deliver up the person of Charles Stuart, and the penalty of high treason declared against those who presumed to harbour or conceal him; by which he saw how much he was beholden to all those who were faithful to him. It was high time to consider, how he might get near the sea, in order for his escape. He was now on the borders of Staffordshire, near the middle of the kingdom, where he was an utter stranger to all the ports and coasts. In the west he was best acquainted, and that coast was most proper to transfer him into France, to which he was inclined. Upon this matter, he consulted with the old gentleman the colonel, his son, and a young lady of great discretion, daughter to Mr. Lane, who was very fit to bear a part in such a trust. Mr. Lane had a niece married to Mr. Norton, a clergyman, of eight or nine hundred pounds a year, who lived within a few miles of Bristol, at least four or five days journey from the place where the king then was, but a place most to be wished for the king to be in, because he was well known and well beloved in all that county. It was hereupon resolved, that Miss Lane should visit this cousin, and that she should ride behind the king, who was fitted with clothes and boots for such a service, and only one servant to attend them. A good house was pitched upon for the first night's lodging, where Wilmot had notice given him to meet; and in this equigage, the king began his journey, the colonel keeping him company at a distance, with his hawk, and two or three spaniels; which, where there were any fields at hand, warranted him to ride out of the way, keeping his company still in his eye, and not seeming to be of it. In this manner, they came to their first night's lodging; here lord Wilmot found them; and every day's journey being then settled, he was instructed where he should meet them at night. The colonel continued to hawk with them, till he had brought them within a day's journey of Mr. Norton's house, and then he gave his hawk to Wilmot, who finished the journey in the same exercise.

There was great care taken, when they came to any house, that the king might be presently carried into some chamber, Miss Lane declaring, that he was a neighbour's, son, whom his father had lent her, in hope that he would the sooner recover from a quartan ague, with which he had been miserably afflicted, and was not yet free. And by this artifice, she caused him to be handsomely provided for, and often waited upon him herself, to prevent the servants from too narrowly observing him. There was no resting place till they came to Mr. Norton's, nor any thing extraordinary that happened in the way, save that they met many people, every day, who were well known to the king, and the day they went to Mr. Norton's, they were necessarily to ride quite through Bristol, a place and people the king was well acquainted with, and could not but

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send his eyes abroad, to view the great alterations which a little time had made there; and when he rode near the place where the great fort had stood, he could not forbear putting his horse out of the way, and rode, with his mistress behind him, round about it. They came to Mr. Norton's house sooner than usual, and, though in the middle of October, they saw many people about a bowling green, that was before the door; and the first man the king saw, was a chaplain of his own, who was allied to the gentleman of the house, and was sitting upon the rails, to see how the bowlers played. William, by which name the king went, walked with his horse into the stable, till his mistress could provide for his retreat. Miss Lane was very welcome to her cousin, and was presently conducted to her chamber, where she had no sooner entered, than she lamented the condition of a good youth who came with her, and who was very sick, being newly recovered of an ague. A chamber was presently made ready, and a boy sent into the stable, to call William, who was very glad to retire from the company below. When it was supper time, there being broth brought to the table, Miss Lane filled a little dish, and desired the butler, who waited at table, to carry the dish to William. The butler carried the broth, and looking upon the young man narrowly, fell upon his knees, and with tears told him, he was glad to see his majesty. The king was infinitely surprized, yet recollected himself enough to laugh at the man, and to ask him what he meant? The man's name was John Pope; he had been falconer to Sir Thomas Jermyn, and made it appear that he knew well to whom he spoke; whereupon the king conjured him not to discover him, not even to his master; the man promised, and kept his word, and the king was better served during his abode there. Dr. Gorges, the king's chaplain, as has been said, supped with Mr. Norton that night, and being a man of cheerful conversation, asked Miss Lane many questions concerning William, to which she gave such answers as occurred. The doctor, from the final prevalence of the parliament, had like many others declined his profession, and pretended to study physic; and as soon as supper was over, out of good nature, and without telling any body, he went to see William. The king saw him coming into the chamber, and withdrew to the inside of the bed, that he might be farthest from the candle; and the doctor came and sat down by him, felt his pulse, and asked him many questions, which he answered in as few words as possible, and expressing great inclination to go to bed, the doctor left him, and went to Miss Lane, and told her that he had been with William, and that he would do well; and advised her what she shou'd do, if his ague returned. Next morning the doctor went away, so the king saw him no more; and lord Wilmot came to the house with his hawk to see Miss Lane, and so took an opportunity to speak with William, who was to consider what he was to do. They thought it necessary to rest some days, till they were informed what port lay most convenient for them, and what person lived nearest to it, upon whose fidelity they might rely; and the king gave directions to inquire after some persons and some other particulars, of which when he should be fully instructed, he should return again to him. In the mean time Wilmot lodged at a house not far from Mr. Norton's, to which he had been recommended. After some days stay there, the king came to know that colonel Francis Windham lived within little more than a day's journey of the place where he was; of which he was very glad; for besides the inclination he had to his elder brother, whose wife had been his nurse, this gentleman had behaved himself very well during the war, and had been governor of Dunster castle, where the king lodged when he was in the west. The king sent Wilmot to him, and a time and place being appointed to meet, the king took his leave of Miss Lane, who remained at her cousin's, and so departed, accompanied only by lord Wilmot. In their

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way, they met Mr. Kirton, a servant of the king's, who well knew Wilmot, but took no notice of him, nor suspected the king to be in his company. At the place of meeting they rested only one night, and then the king went to the colonel's house, where he staid till the colonel projected at what place he might embark, and how they might procure a vessel, which was no easy matter to do, there being so great a fear possessing even the well-affected, that nobody outward bound cared to take any passenger. There was a gentleman, one Mr. Ellison, who lived near Lyme in Dorsetshire, and was well known to colonel Windham, having been a captain in the king's army, and with him the colonel consulted how they might get a vessel ready to take in a couple of gentlemen, friends of his, who were in danger of being arrested, and to transport them to France. Though no man would ask who the persons were, yet it could not but be suspected, they were of the Worcester party. Lyme was generally as malicious and disaffected to the king's interest, as any town in England could be; yet there was in it the master of a bark, of whose honesty captain Ellison was very confident. This man was lately returned from France, and had unladen his vessel, when Ellison asked him whether he would undertake to carry over a couple of gentlemen, and land them in France, if he might have 50£. for his trouble. The man said he might be suspected for going to sea again without being freighted, after he was so newly returned; yet he undertook it. Colonel Windham being advertised of this, came, together with lord Wilmot, to the captain's house, from whence they both rode to a house near Lyme, where the master of the bark met them; and it was there concluded, that on such a night, when the tide served, the man should draw out his vessel from the pier, and being at sea, should come to such a point about a mile from the town, where his ship should remain upon the beach, when the water was gone, which would take her off again about break of day, when the tide served next morning. There was very near this point a small inn, kept by a man who was reputed honest, to which the cavaliers of the country often resorted; and the London post-road passed that way, so that it was seldom without company. Into that inn the two gentlemen were to come, in the beginning of the night, that they might put themselves on board. All things being thus concerted, and good earnest given to the master, lord Wilmot and the colonel returned to the colonel's house, above a day's journey from the place, the captain undertaking every day to look that the master should proceed; and if any thing fell out contrary to expectation, to give the colonel notice at such a place, where they intended the king should be the day before he was to embark. The king being satisfied with these preparations, came at the time appointed to that house, where he was to hear how things went, and was assured that the man had honestly put his provisions on board, and had his crew ready, which was but four men, and that the vessel should be drawn out that night; so that it was fit the two persons should repair to the place appointed. The captain conducted them within sight of it, and then went to his own house, not distant a mile from it: the colonel remaining still at the house where they had lodged the night before, till he might hear the news of their being embarked. They found many passengers in the inn, and so were to be contented with an ordinary chamber, which they did not intend long to sleep in. But as soon as there appeared any light, Wilmot went out to discover the bark, of which there was no appearance. In a word, the sun rose, and nothing like the ship in view: they sent to the captain, who was as much amazed; and he sent to the town, and his servant could not find the master of the bark, which was still in the pier: they suspected the captain, and the captain suspected the master. However, it being now past ten o'clock, they concluded that it was not fit for them to stay longer there, and so they mounted their horses to return to the

the house where they had left the colonel, who they knew resolved to stay there till he was assured they were gone. The truth of the disappointment was this; the man meant honestly, and made all things ready for his departure; and the night he was to go out with his vessel, he had staid in his own house, and slept two or three hours, and the time of the tide being come, he took out of a cupboard some linen, and other things, which he used to carry with him to sea. His wife had observed that he had been for some days fuller of thought than he used to be, and that he had been speaking with seamen who used to go with him, and that some of them had carried provisions on board; of which she had asked her husband the reason, who told her, he was promised freight speedily, and therefore he would make all things ready. She was sure there was yet no lading in the ship, and therefore, when she saw her husband take all those materials with him, which was a sure sign that he meant to go to sea, and it being late in the night, she shut the door, and swore he should not go out of his house. He told her he must go, and was engaged to go to sea that night, for which he should be well paid. His wife told him, she was sure he was doing something that would undo him, and she was resolved he should not go out of his house; and if he should persist in it she would tell the neighbours, and carry him before the mayor, to be examined, that the truth might be found out. The poor man, thus mastered by the passion and violence of his wife, was forced to yield to her, that there might be no further noise, and so went into his bed. And it was very happy that the king's jealousy hastened him from that inn. It was the solemn fast day, which was observed in those times, principally to inflame the people against the king and his party, and there was a chapel in that village, over against that inn, where a weaver, who had been a soldier, used to preach, and utter all the villany imaginable against the old order of government; and he was then in the chapel, preaching to his congregation, when the king went from thence, and telling the people that Charles Stuart was lurking somewhere in that county, and what they would merit from God Almighty if they could find him out. The passengers, who had lodged in the inn that night, had, as soon as they were up, sent for the smith to examine their horses shoes, it being a hard frost. The fellow when he had done what he was sent for, according to the custom of that people, examined the feet of the other two horses, to find more work; when he had observed them he told the landlord, that one of these horses had travelled far, and that he was sure his four shoes had been made in four several counties, which, whether his skill was able to discover or no, was very true. The smith going to the sermon, told his story to some of his neighbours, and so it came to the ears of the preacher, when his sermon was done. Immediately he sent for an officer, and searched the inn, and inquired for these horses, and being informed that they were gone, he caused horses to be sent to follow them, and to make inquiry after the two men who rode them, and positively declared that one of them was Charles Stuart. All this they learnt afterwards from captain Ellison. But to return: when they came again to the colonel, they presently concluded that they were to make no longer stay in those parts, nor any more to endeavour to find a ship upon that coast, and without any further delay, they rode back to the colonel's house, where they arrived in the night. Then they resolved to make their next attempt in Hampshire and Sussex, where colonel Windham had no interest. There was between that and Salisbury, a very honest gentleman, colonel Robert Philips, a younger brother of a very good family, whom the king was resolved to trust; and so sent lord Wilmot to a place from whence he might send to Mr. Philips, and when he had spoken with him, Mr. Philips should come to the king, and lord Wilmot was to stay in such a place as they two should agree. Mr. Philips accordingly came to the colonel's house,

which he could do without suspicion, they being nearly allied. The ways were full of soldiers, which were now sent from the army to their quarters, and many regiments of horse and foot were assigned for the west, of which division Desborough was commander in chief. These marches were likely to last many days, and it was not thought advisable for the king to stay so long in that place: thereupon he had recourse to his old stratagem of taking a woman behind him; a kinswoman of colonel Windham, whom he carried in that manner to a place not far from Salisbury, to which colonel Philips conducted him. In this journey he passed through the middle of a regiment of horse, and presently after met Desborough walking down a hill, and three or four men with him, who had lodged in Salisbury the night before; all that road being full of soldiers. The next day, upon the plain, Dr. Henchman, one of the prebendaries of Salisbury, met the king: lord Wilmot and Mr. Philips then leaving him to go to the sea-coast to find a vessel, the doctor conducted the king to Heale, a seat three miles from Salisbury belonging to sergeant Hyde, who was afterwards chief-justice of the king's bench, and then in the occupation of the widow of his elder brother; where coming late in the evening, he supped with some gentlemen, who accidentally were in the house, which could not be well avoided. But the next morning he went early from thence, as if he had continued his journey: and the widow being trusted with the knowledge of her guest, sent her servants out of the way; and at an hour appointed, received him again, and accommodated him in a little room, which had been made since the beginning of the troubles, for concealment. Here he was entertained, unknown to some gentlemen who lived in the house, and to others who daily resorted thither, for many days; the widow herself only attending him, and bringing him such letters as the doctor received from Wilmot and Philips. A vessel being at last provided on the coast of Sussex, and notice thereof sent to Dr. Henchman, he sent to the king to meet him at Stone-henge, whither the widow took care to direct him; and being there met, he attended him to the place, where colonel Philips received him. He, the next day, delivered him to lord Wilmot, who went with him to a house in Sussex, recommended by colonel Gunter, a gentleman of that county, who had served the king in the war, who met him there, and had provided a little bark at Brighthelmstone, where he went early on board, and arrived safely in Normandy, in November, in a small creek, from whence he got to Rouen, and thence to court.

CHAP. XLVII.

Of Conscience, the Force and Effects of it in some Men.

LUCRETIUS boasts of his master Epicurus, "that when the minds of men were sunk under the burden of religion, it was he who first did dare to assert the freedom and liberty of mankind; and that so successfully, that religion began to be despised, and man was made equal to Heaven itself: but if we believe Cotta in Tully, he tells us, "that Epicurus was so far from finding his beloved ease and pleasure in his sentiments, that never was school-boy more afraid of a rod than he was of the thought of a God and death. *Nec quenquam vidi* (said he) *qui magis ea timeret quæ timenda esse negaret;* "No man more feared the things which he taught should be despised, than himself." For whatever there is in the air, there is certainly an elastical power in the conscience, that will bear itself up, notwithstanding all the weight that is laid upon it. Men may silence for a while the voice of their own conscience; but it will find a time to speak so loud, as to be heard in despite of its owner.

I. There were two senators in great reputation at Rome, Symmachus, and Boethius who had married the daughter of the former. Theodoricus, king of the Goths, sent for them to him, then

(s.) Clarendon's Hist. of the Rebellion.

at Ticinum, where he kept them long in prison, because they had opposed something which he was desirous should be decreed in the senate (possibly the allowance of churches to the Arians). Having thus deprived them of liberty, he exposed their goods to open sale, and at last caused them both to be slain. Not long after their death there was set before him on the table at supper the head of a great fish: there did he think he saw the head of Symmachus with a horrible yawning, and threatening him with flaming eyes. Immediately therefore he was sore affrighted, and trembling, caused himself to be carried to his bed. Elpidius the physician was sent for, but could not help him; he told his friends about him of that terrible resemblance of Symmachus which he had seen; and deploring his wicked cruelty, he soon after gave up the ghost.

2. A certain Jesuit in Lancashire, as he was walking by the way, lost his glove; and one who came after him finding it, followed him apace, with an intention to restore it; but he fearing the worst, and being pursued with a guilty conscience, ran away, and hastily leaping over a hedge, fell into a marlpit on the other side, in which he was drowned.

3. A Pythagorean philosopher had bought a pair of shoes of a cobler; but having no money at present, desired him to stay for it till the morrow, and then he would return to pay him. He came with his money, according to agreement; and then heard that the cobler was newly dead: he therefore, without mention of the money, departed, with a secret joy for the unexpected gain he had made that day; but finding that his conscience would not suffer him to be quiet, he takes the money, goes to the cobler's shop, and casting in the money there; "Go thy ways," said he: "for though he is dead to all the world besides, yet he is alive to me."

4. Thomas Curson, armourer, dwelt without Bishopsgate, London: it happened that a stageplayer borrowed a rusty musket of him, that had long lain in his shop: now, though his part was comical, he therewith acted an unexpected tragedy, killing one of the standers-by, the gun casually going off on the stage, which he suspected not to be charged. This poor armourer was highly afflicted at this accident, though done against his will, and even without his knowlege, in his absence, by another person. Hereupon he resolved to give all his estate to pious uses. No sooner had he gotten a round sum, but presently he posted with it in his apron to the court of aldermen, and was in pain till, by their direction, he had settled it for the relief of the poor in his own and other parishes; and he disposed of some hundred pounds accordingly, as I was credibly informed by the then churchwardens of the said parish.

5. The wretched estate of king Richard the Third, after he had murdered his nephews, is thus described by sir Thomas More: "I have heard," saith he, "by credible reports of such as were secret with his chamberers, that after this his abominable deed done, he never had quiet in his mind, he never thought himself safe. When he went abroad, his eyes whirled about, his body was privily fenced, his hand ever on his dagger, his countenance and manner like one who was ever ready to strike: he took no rest in the night, lay long waking and musing, sore wearied with care and watching, and rather slumbered than slept, troubled with fearful dreams: he sometimes started suddenly up, leaped out of his bed, and ran about the chamber: his restless heart was continually tossed and tumbled with the tedious impression and stormy remembrance of his horrid and abominable deeds."

6. Attalus king of Pergamus had slain his mother, and also Berenice his

(1.) Wierus de Præstig. Dæm. c. 15. p. 43. Lavat. de Spectr. pars 1. c. 3. p. 14. Cæl. Rhod. Antiq. Lect. l. 27. c. 22. Burton's Melanch. par. 3. § 4. p. 627. (2.) Clark's Mir. c. 29. p. 103. (3.) Senecæ Erasm. Apophtheg. l. 9. Felth. Resolv. cent. 1. c 25. p. 44. (4.) Full. Worth. p. 223. London. (5.) Fitz. of Relig. and Policy, part 1. c. 34. p. 403. Stow's Annals, p. 460.

 wife:

wife; for which he was so pursued with divine vengeance that he never after had a joyful day: laying aside his royal ornaments, he put upon him a poor and sordid garment; he suffered the hair of his head and beard to grow; he came not to show himself in public to the people; there was nothing of mirth or feasting at his court, nor did he discover any signs of a sound man. To conclude, he was so terrified with his conscience, that, yielding up the government of his kingdom, he betook himself to the employment of a gardener, digging up the earth, and sowing seeds therein; from this he passed to the art of graving in brass, and therein he spent his time. At last, he purposed to make a sepulchre for his mother; and being intent upon the work, through the vehement heat of the sun, he contracted a fever, and upon the seventh day following he died.

7. After the emperor Nero had slain his mother Agrippina, by the ministry of Anicetus, although he was confirmed by the gratulations of the soldiers, and loud applauses of the senate, yet neither presently, nor ever after, was he able to bear the conscience of so great a guilt. He often confessed, that he was vexed with the apparition of his mother, with the scourges of furies and burning torches: insomuch that, by certain horrid sacrifices by the magicians, he attempted to call up and to appease her ghost. Being once present at the Eleusinian solemnities and ceremonies, wherein the crier, as the manner was, proclaimed, "that all wicked and impious persons should depart," he had not the confidence and assurance to remain. In the day-time he was terrified with the noise of trumpets that sounded an alarm, and certain tumultuous noises that were heard in the place where the bones of his mother rested. For this reason he quitted that quarter; and when, notwithstanding, he was pursued with the same noises, he passed from one place to another, never thinking himself secure from the contrivances of his enemies.

8. Kenneth the Great, king of Scotland, was a wise and valiant prince, and might have been reckoned amongst the best, if he had not stained his fame with the murder of prince Malcolm his nephew, whom he destroyed by poison (the ambitious desire he had to settle the succession in his own posterity put him upon this villany) which he carried in so secret a manner, that no man did so much as suspect him thereof (the opinion of his integrity being universally great); but as wicked facts can never be assured, though possibly they may be concealed, his mind was never after that time quiet, the consciousness of the crime vexing him day and night with continual fears. In the end (whether it was so in effect, or that his perplexed mind did form to itself such an imagination) whilst he lay asleep, he heard a voice speaking to him in this sort: "Dost thou think that the death of Malcolm, that innocent prince, treacherously murdered by thee, is hidden from me, or that thou shalt pass any longer unpunished? No; there is a plot laid for thy life, which thou shalt not escape: and whereas thou didst think to transmit the crown firm and stable to thy posterity, thou shalt leave the kingdom broken, distracted, and full of trouble." The king, awaked with the voice, was struck with great terror, and calling Moveanus his confessor, laid open to him the grief of his mind; who advised him to bestow alms on the poor, visit the graves of holy men, have the clergy in greater regard than he accustomed, and perform such other external satisfactions as were used in those times. The king did thus: and as he was visiting the grave of Palladius, he was invited to lodge in the castle of Fettercarne, where he was treacherously murdered.

9. Constans the emperor, being offended with his brother-in-law, by the persuasion of Paulus the patriarch of Constantinople, made him a deacon; and afterwards caused him to be slain, although he had received the sacred mysteries at his hands. After which often-

(6.) Dinoth. Memorab. c. 8. p. 583, 584.—(7.) Sueton. l. 6. c. 34. p. 254. Zuing. Theatr. vol. 1. l. 2. p. 133.—(8.) Bishop Spots. Hist. Ch. of Scot. l. 2. p. 27.

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times in his sleep he seemed to see his dead brother in the habit of a deacon, reaching out to him a cup filled with blood, and saying to him, "Drink, brother." The unhappy emperor was so afflicted and terrified with the apprehensions of this, and the stings of his own conscience, that he determined to retire into Sicily, where also he died.

10. Hermannus, bishop of Prague, when he lay a dying (with a heavy sigh) complained, "that he had spent a far greater part of his life in the courts of princes, than in the house of the Lord; that he might have given check unto sundry vices, but that with his courtier-like life, he had rather administered a further licence to sin, while, after the manner of others, he endeavoured to seem to princes rather pleasant than severe: and this fault (above others) he earnestly desired that God Almighty of his mercy would forgive him."

11. Memorable is the example of Francis Spira, an advocate of Padua, anno 1543, who having sinned in despite of conscience, fell into that trouble and despair, that by no endeavours of learned men could he be comforted: he felt, as he said, the pains of hell in his soul. Frismelica, Bullovat, and other excellent physicians, could neither make him eat, drink, nor sleep; and no persuasions could ease him. Never pleaded any man so well for, as this man did against himself; and so he desperately died.

12. Catullus, governor of Lybia, had fraudulently and unjustly put to death three thousand Jews, and confiscated their goods. Now, though neither Vespasian nor Titus said any thing to him, yet not long after he fell into a grievous disease, and was cruelly tormented, not only in body but also in mind: for he was greatly terrified, and still imagined he saw the ghosts of them whom he had so unjustly slain, ready to kill him; so that he cried out, and, not able to contain himself, leaped out of his bed, as though he had been tortured with torments and fire. And this disease daily increasing, his guts and bowels rotting and issuing out of him, at last he died.

13. Lewis the Eleventh, king of France, having committed many acts of tyranny and oppression towards his subjects for several years, was at length seized with such dreadful suspicions of his people, that they would either take away his life, or deprive him of his authority, that he shut himself up in a place called Plessis du Parc, where he would hardly suffer any one to come except his domestics and his archers, which were four hundred, a good number of them being always upon the guard, walking before the palace, and guarding the gate. He suffered no lord or great person to lodge within the court, and but few of them were ever admitted. Nobody came near him but Monsieur de Beaujeu, duke of Bourbon, his son-in-law. He encompassed the castle of Plessis with an iron palisade, and fortified the entrance into the ditches of Plessis with forked iron turnpikes; he also caused four pieces of ordnance to be made, all of massy iron, and port-holes to shoot through; and lastly, he placed there forty cross-bow men, who day and night were in those ditches, and had orders to shoot at any man who approached them till the gate was open in the morning. He was afraid of his son, and caused him to be strictly guarded. He was suspicious at last of his daughter and son-in-law, the duke of Bourbon. When the duke and the count de Dunois came back from reconducting the embassy which was come to the wedding of the king his son, and of the queen, at Amboise, and much people along with them, the king, who caused the gates to be well guarded, being in the gallery which looks into the court of Plessis, ordered one of his captains of the guard to be called to him, and commanded him to go and examine the attendants of the said lords whether they had not coats of mail under their clothes. Judge then, whether he who had made so many people live in suspicion and fear

(9.) Zuing. Theatr. vol. 2. p. 183. Cedren.—(10.) Zuing. Theatr. vol. 1. l. 2. p. 136.—(11.) Burton's Melanch. part 3. § 4. p. 630.—(12.) Joseph. Jewish Wars, l. 7. c. 31. p. 763.

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of him, was not well recompensed: and who were those that he could trust, since he was so jealous of his own children?

CHAP. XLVIII.

Of Banishment, and the Sorts and Manner of it amongst the Ancients, &c.

The nature of man is to rush heedlessly and at all adventures upon that which is forbidden him, and to account himself as a sufferer wherein he is any way infringed of his liberty, although it be really to his advantage to be so restrained. This was perhaps the reason why,

1. The emperor Claudius banished some persons after a new kind of fashion; for he commanded that they should not stir beyond the compass of three miles from the city of Rome wherein they lived.

2. Damon, the master of Pericles, was banished by the Athenians, by a decree of ten years exile, for this only reason; That he was thought to have a wisdom and prudence beyond what was common to others.

3. The Ephesians banished Hermodorus the philosopher for this only cause; That he had the reputation of an honest man, and lived in great modesty and frugality; the tenor of their decree was, That no man should amongst them be a good husband, or excel others; in case he did, he should be forced to depart.

4. Ostracism was a form of banishment for ten years; so called, because the name of the party banished was writ on an oyster-shell: it was used towards such, who either began to grow too popular or potent amongst the men of service. This device, allowable in a democracy, where the over-much powerfulness of one might hazard the liberty of all, was exercised in spite oftener than desert. It was frequent amongst the Athenians, and by virtue hereof Aristides, Alcibiades, Nicias, and divers others were commanded to leave their country for ten years.

5. Petalism was a form of banishment for five years, from the Greek word πέταλον, which signifies a leaf: it was practised chiefly in the city of Syracuse upon such of their citizens as grew too popular and potent: the manner was to write his name on an olive leaf, and that once put into his hand, without much more ado he was thereby expelled the city and its territories for five years: yet could not this device so well secure them in the possession of their so-much desired freedom, but that this city fell oftener into the power of tyrants, than any one city in the world.

6. The Carthaginians banished Hanno, a most worthy person, who had done them great services, not for any fault, but that he was of greater wisdom and industry than the state of a free city might well bear, and because he was the first man that tamed a lion; for they judged it not meet to commit the liberty of the city to him who had tamed the fierceness of savage beasts.

7. John Chrysostom, bishop of Constantinople, was twice banished by the procurement of Eudoxia the wife of Arcadius the emperor; and the chief, if not the only ground of this her severity against him, was because she was not able to bear the free reprehensions and reproofs of that holy man.

8. In the island of Seriphus, as also amongst some of those nations that live about the mountain Caucasus, no man is put to death, how great soever the crime is that he hath committed; but the severest of all punishments with them is, to forbid a man any longer abode in his country, and to dispose of him in banishment, where he is to continue all the rest of his life.

9. Rutilius was so little concerned with his banishment, that when he was recalled by one whose order it was death

(13.) Bayle's Dict. vol. 3. artic. Lewis XI. See Chap. 21, 27, and 28, of this volume.

(1.) Sueton. l. 5. c. 23. p. 217.—(2.) Zuing. Theatr. vol. 3. l. 6. p. 795.—(3.) Cæl. Antiq. Lect. l. 4. c. 25. p. 184.—(4.) Heyl. Cosm. p. 588. Pet. Gregor. de Repub. l. 13. c. 12. p. 550.—(5.) Heyl. Cosm. p. 85. Pet. Gregor. de Repub. l. 13. c. 12. p. 550.—(6.) Mariana, p. 46. Chetw. Hist. Collect. cent. 5. p. 128.—(7.) Zuing. Theatr. vol. 18. l. 3. p. 2853.—(8.) Alex. l. 3. c. 1. p. 110.

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to disobey, yet he despised his return, and chose rather to continue in his exile: perhaps it was for this reason, That he would not seem in any kind to oppose the senate, or even the unjust laws of his country; or whether it was that he would be no more in such condition, wherein it should be in the power of others to banish him his country as oft as they pleased.

CHAP. XLIX.

Of the wise Speeches, Sayings, and Replies of several Persons.

A WISE man has ever been a scarce commodity in all places and times; all Greece itself could boast no more of this sort than seven only; and a Cato and a Lælius was almost the total sum of the Roman inventory in this kind. Being so few, they must needs be the harder to be found; and seeing that the wisest men are commonly the least speakers, hereupon it is that there is almost as great a penury of their sayings, as of their persons, and yet of these too every man will determine according to his own pleasure: a liberty which the reader shall not be refused to make use of in these few that follow.

1. Cardinal Pompeius Colomne being employed, used such means, that cardinal Franciotto Ursin being put by, Clement mounted to the apostolic see. After Clement was pope, Pompeius obtained of him many graces and honours; but assuring himself that nothing could be denied him, he was one time importunate in some matter, which the pope judged to be unjust, and inconsistent with his honour to grant; so that Pompey failing of his expectation herein, began to reproach the pope, and to tell him, that it was by his means that he was pope. His holiness answered him, that it was true, and prayed him to suffer him to be pope, and that he would not be pope himself; for in proceeding in this manner, he took that from him which he had given him.

2. Robert Winchelsea, archbishop of Canterbury, was banished by king Edward the First, but afterwards restored again by him, and all the rents that had been sequestered during his absence repaid him, whereby he became the richest archbishop that had been in that seat before: wherefore, often recording his troubles, he would say, "Adversity never hurteth, where no iniquity overruleth."

3. The emperor Frederick the Third, when he heard of the death of a great nobleman of Austria, who lived ninety-three years most wickedly in fleshly pleasures, and yet never once in all that time was afflicted with grief or sickness, he said, "This proveth that which divines teach, that after death there is some place where we receive reward or punishment, since we see often in this world neither the just rewarded, nor the wicked punished."

4. When Theopompus was king of Sparta, one was saying in his presence, that "it now went well with their city, because their kings had learned how to govern." The king prudently replied, that "it rather came to pass because their people had learned to obey;" shewing thereby, that populous cities are most injurious to themselves by their factious disobedience; which, while they are addicted to, they are not easily well governed by the best of magistrates.

5. Dionysius the elder reproving his son, for that he had forcibly violated the chastity of the wife of the citizens of Syracuse, asked him, amongst other things, "if he had ever heard that such a thing had been done by him?" "No," said the son, "but that was because you had not a king to your father." "Neither," said Dionysius, "will you ever have a king to your son, unless you give over such pranks as these." The event proved that he then said the truth:

(9.) Petrarch. in Dialog. dialog. 67. p. 209.
(1.) Lord Remy's Civil Considerations, c. 68. p. 176.—(2.) Cambd. Remains, p. 208.—(3.) Ibid. p. 212.—(4.) Fulgos. Exempl. l. 7. c. 2. p. 97.

for when this young man succeeded his father, he was expelled the kingdom of Syracuse, for his evil behaviour and manner of life.

6. Aristrippus having lost all his goods by shipwreck, was cast naked upon the shore of Rhodes, where yet, by reason of his learning, he found such estimation, that neither he nor his companions were suffered to want any thing that was convenient for them: when therefore some of the company were about to return home, they asked him if "he would command them any thing?" "Yes," said he, "tell my relations from me, that I advise them to procure such riches for their children, as a tempest at sea has no power over:" shewing thereby how precious learning is, which no storms of adverse fortune can take away from us.

7. Cineas was in great honour with Pyrrhus king of Epirus, and he made use of him in all his weighty affairs, professing to have won more cities by his eloquence, than by his own arms. He perceiving Pyrrhus earnestly bent upon his expedition into Italy, one time, when he was at leisure and alone, Cineas spake thus unto him: "The Romans, O Pyrrhus, have the reputation of a warlike people, and command divers nations that are so; and if God shall grant us to overcome them, what fruit shall we have of the victory?" "That is a plain thing," said Pyrrhus: "for then," saith he, "no city will presume to oppose us; and we shall speedily be masters of all Italy, the greatness, virtue, and riches of which are well known to you." Cineas was silent a while: "and then having," said he, "made Italy our own, what shall we then do?" "Sicily," said he, "is near reaching out its hand to us, a rich and populous island, and easy to be taken." "It is probable," said Cineas; "but having subdued Sicily, will that put an end to the war?" "If God," said Pyrrhus, "gives us this success, these will be but the prelude to greater matters: for who can refrain from Africa and Carthage, which will soon be at our beck? and these overcome, you will easily grant, that none of those that now provoke us, will be able to resist us." "That's true," said Cineas, "for it is easy to believe, that with such forces we may recover Macedon, and give law to all Greece. But being thus become lords of all, what then?" Pyrrhus smiling, "Then," said he, "good man, we will live at our ease, and enjoy ourselves in compotations and mutual discourses." When Cineas had brought him thus far, "And what hinders," said he, "but that we may do all these, seeing they are in our power, without the expence of so much sweat and blood, and such infinite calamities as we go about to bring upon ourselves and others?"

8. He was a wise man that said, "Delay hath undone many for the other world: haste hath undone more for this. Time well managed saves all in both."

9. A Christian matron being imprisoned by the persecutors, fell in labour, and the extremity of her pains enforced her to cry out extremely; whereupon the keeper of the prison reproached her, and said he, "If you are not able to bear the pains of child-birth to-day, what will you do to-morrow, when you come to burn in the flames?" "To-day," said she, "I suffer as a miserable woman, under those sorrows that are laid upon my sex for sin; but to-morrow I shall suffer as a Christian, for the faith of Christ."

10. Sir Francis Walsingham, secretary of state in queen Elizabeth's reign, towards the latter end of his life wrote to the lord treasurer Burleigh, to this purpose: "We have lived enough to our country, to our fortunes, and to our sovereign; it is high time we begin to live to ourselves and to our God. In the multitude of affairs that passed through our hands, there must be some miscarriages, for which a whole kingdom can-

(5.) Fulgos. Exempl. l. 7. c. 2. p. 898.—(6.) Ibid. p. 899.—(7.) Ibid. p. 902. Plut. in Pyrrho, p. 391.—(8.) Lloyd's State Worthies, p. 207.—(9.) Camer. Oper. Subcisiv. cent. 3. c. 31. p. 108.

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not make our peace." And being observed to be more melancholy than usual, some court-humourists were sent to divert him; "Ah!" said Sir Francis, "while we laugh, all things are serious about us; God is serious when he preserveth us, and hath patience towards us; Christ is serious when he dieth for us; the HolyGhost is serious when he striveth with us; the holy Scripture is serious when it is read before us; Sacraments are serious when they are administered to us; the whole Creation is serious in serving God and us; they are serious in Hell and Heaven; and shall a man that hath one foot in the grave jest and laugh?"

11. When the donatists upbraided St. Augustin with the impiety and impurity of his former life, "Look," said he, "how much they blame my fault, somuch I praise and commend my physician."

12. When Solon beheld one of his friends almost overcome with grief, he led him up into an high tower, and bad him thence look down upon all the houses before and round about him; which when he saw he did: "Now," said he, "think within yourself what various causes of grief have heretofore been under these roofs, are now, and will hereafter be; and thereupon desist to lament those things as proper to yourself, which are in common to all mankind." He used also to say, "That if every man was to bring his evils and calamities to be cast with those of others upon one heap, it would fall out, that every man would rather carry home his own troubles again, than be contented to take up his part out of the whole heap."

13. The Samnites had shut up the Roman legions at the Furcæ Caudinæ in such manner, as they had them all at their disposal: whereupon they sent their general to Herennius Pontius, a man in great reputation for wisdom, to know of him what they should do with them, who advised to send them all away without the least injury. The next day they sent again, who then advised to cut all their throats: they neglected both, and suffering them then to depart, it came to pass, that the Romans were incensed to ruin them, as afterwards they did.

14. Mago was sent from Hannibal to the Carthaginian senate, to relate the greatness of the victory at Cannæ: and as an instance thereof, he shewed three bushels of gold rings that were taken from the fingers of the dead Roman gentlemen. Hanno, a wise senator, demanded, "If upon this success any of the Roman allies were revolted to Hannibal?" Mago said, "No." "Then," said he to the senate, "my advice is, that you send forthwith ambassadors to treat of peace." Had this prudent saying of his been followed, Carthage had not been overcome in the second Punic war, nor utterly overthrown in the third, as it was.

CHAP. L.

Of such Persons as were the first Leaders in divers Things.

As there is a time for every thing that is under the sun, so there is no art or practice, no custom or calling, but had its first introducer, and some one or other from whom it did commence. Now although many of those things are so mean, and the authors of them so obscure, that one would think they scarcely could merit a memorial; yet I find that historians of all sorts have taken pleasure to touch upon them as they passed: some of which I have thus collected:

1. Sp. Carvilius was the first in Rome that sent his wife a bill of divorcement, by reason of her barrenness: who though he seemed to be moved thereunto for a tolerable reason, yet went not without reprehension; for it was believed, that even the desire of children should give place to matrimonial felicity. Before this time, there was no divorce betwixt man and wife to the five hundred and twentieth year from the first building of the city.

2. Pope Gregory the First was the

(10.) Fair Warnings to the World, p. 23, 24.—(11.) Clark's Mir. c. 92. p. 411.—(12.) Val. Max. l. 7. c. 2. p. 191, 192.—(13.) Ibid. p. 194.—(14.) Ibid.

(1.) Val. Max. l. 2. c. 1. p. 34. Alex. ab Alex. Gen. Dier. l. 4. c. 8. p. 196.

first who in his pontifical writings intituled himself thus: *Servus servorum Dei*, "The servant of the Lord's servants," which has since been followed by most of the rest, though they mean nothing less.

3. Paulus, born at Thebes in Egypt, was the first who, betaking himself to the solitudes of the desert, was called an Eremite, wherein he has since been imitated by Onophrius and Paphnuphius, and multitudes of others, who have found out the like places of retirement from the cares and troubles of human life.

4. Valerius Poplicola was the first in Rome who made a funeral oration in praise of the deceased, who thus in public celebrated the memory of Quiritius Junius, his colleague in the consulship: and Pericles was the first in Athens, who thus also publicly extolled those who were slain in the Peloponnesian war in defence of their country.

5. Cleon the Athenian orator was a vehement person in his time. It was he who first used vociferation in his pleadings, striking his hands upon his thighs, and passing from one side of the pulpit to another; which after him obtained much amongst the Romans and others.

6. Scipio Africanus was the first senator in Rome who continually went with his beard shaven, whereas the whole city before used to nourish their beards. This custom of his was the most studiously followed by Cæsar Augustus, the best of all the Roman princes.

7. Lucius Papyrus was the first that set up a sun-dial in Rome, which being only of use when the sun shined, an hourly measure of time was found out by Scipio Narsica: whereas before that time the Romans knew no distinction in the time of the day.

8. Hanno, a noble Carthaginian, was the first of all men who shewed a lion subdued unto tameness by himself, for which he was publicly sentenced, most men believing that the public liberty was ill intrusted in such hands, and to so dexterous a wit, to which so great fierceness had given place.

9. Marcus Tullius Cicero was the first amongst the Romans, who by decree of the senate had the title of *Pater Patriæ* given him, that is, to say, "Father of his Country." Augustus Cæsar received it afterwards as his most honourable title: and the successive emperors sought it with more ambition than they had merit to obtain it.

10. M. Scaurus was the first who, in his plays and sights set forth by him in his divileship, made shew of an hippopotamus or sea-horse, and crocodiles swimming in a pool or lake made only for the time of that solemnity.

11. Q. Scævola, the son of Publius, was the first in Rome, who in his curule edileship exhibited a fight and combat of many lions together, to show the people pastime and pleasure.

12. The first that yoked lions, and made them draw in a chariot, was Marcus Antonius: it was in the time of the civil war, after the battle in the plains of Pharsalia; in this manner rode he with Cytheris, the courtezan, a common actress in interludes upon the stage.

13. Minyas, the king of that people who take their name from him, was the richest of all his predecessors, the first that imposed a tribute upon goods, and the first that erected a treasury wherein to repose the revenues of his crown.

14. John Matthew, mercer, born at Sherington in Buckinghamshire, was lord mayor of London anno 1490: he was the first bachelor that ever was chosen in that office, and it was above an hundred and twenty years before he was seconded by a single person succeeding him in that place, viz. sir John Leman, lord mayor 1616.

15. The first that devised an aviary was M. Lenius Strabo, a gentleman of Rome, who made such a one at Brindis, wherein he had inclosed birds of all

(2.) Sabel. Exempl. l. 6. c. 2. p. 314.—(3.) Ibid.—(4.) Ibid. p. 316.—(5.) Ibid. p. 327.—(6.) Ibid. p. 317.—(7.) Ibid. Plin. Nat. Hist. l. 7. c. 10. p. 191.—(8.) Ibid. p. 318. Plin. Hist. l. 8. c. 16. p. 203.—(9.) Sabel. l. 6. c. 3. p. 325.—(10.) Plin. Hist. l. 8. c. 26. p. 210.—(11.) Ibid. c. 16. p. 202.—(12.) Ibid. p. 203.—(13.) Pet. Gregor. de Repub. l. 3. c. 3. sect. 8. p. 48.—(14.) Full. Worth. p. 137, 138.

kinds

kinds, and by his example we began to keep birds and fowls within narrow coops and cages as prisoners, to which nature had allowed the wide air to fly in at liberty.

16. The scarus was a fish that bore the price and praise of all others in Rome: the first that brought these out of the Carpathian sea, and stored our seas betwixt Ostia and Campania with them, was Optatus, first the slave, and then the freedman, lastly the admiral of a fleet under Claudius the emperor.

17. Caius Hirtius was the man by himself that before all others devised a pond to keep lampreys in; he it was that, in the triumph of Julius Cæsar, lent him six hundred lampreys to furnish out his feasts which he kept at that time; but on this condition, to have the same weight and tale repaid him.

18. The best way of making oils, and also of making honey, was first found out and practised by one Aristæus.

19. The first that built a house in Athens is said to be Doxius the son of Cælius, who taking his pattern from the nests of the swallows, began the way of making houses with clay, whereas before men dwelt in caves and caverns of the earth, and in miserable huts.

20. Semiramis was the first that caused the castration of young males, and howsoever by this her unworthy act she has possibly lost as much reputation as she hath praise for the building of Babylon, yet she is followed in this corrupted example of hers by most of the eastern monarchs, who delight to be attended by eunuchs.

21. About Syrem, in the province of Thebaid, there is a marble (thereupon called Syrenites) which was also called Pyrrhopæcilos: of this stone in times past the kings of Egypt made certain obelisks, and consecrated them to the sun, whom they honoured as a god. They were inchased or had engraven upon them certain characters and figures, which were the Egyptian hieroglyphics, and therein a great part of their best learning was contained. These obelisks were stones cut out of the solid rock, framed of one entire stone; and of that mighty bigness, that some of them have been on every side four cubits square, and in length one hundred feet, as was that of Ramises, once king of Egypt. The first that ever began to erect these obelisks was Mitres king of Egypt, who held his court in the royal city of Heliopolis, the city of the Sun; and it is said he was admonished in a vision or dream so to do.

22. Edward the Third, our most renowned king, to his eternal memory, brought clothing first into this island, transporting some families of artificers from Ghent hither.

23. Cneius Manlius (as Livy relates) *anno ab urb. condit.* 567, was he who first brought out of Asia to Rome singing wenches, players, jesters, mimics, and all kinds of music to their feasts.

24. Solon (as writeth Philemon) was the first who brought up whores for the young men of Athens, that the fervour of their lust being exonerated that way, they might desist from the enterprise and thoughts of any thing that is worse.

25. Antigonus, king of Judæa, was beheaded by the command of M. Antonius the triumvir, and this was the first king that ever was put to death in this manner.

26. A cardinal named *Os Porci*, or swine-snout, in the days of Lodovicus Pius, the emperor, was chosen pope: and, because it was a very unseemly name for so high a dignity, by a general consent it was changed, and he was called Sergius the Second. This was the first, and from thence arose the custom of the popes altering their names after their election to the popedom.

27. Honorius the Fifth, archbishop of Canterbury, was the first that divided his province into parishes, that so he might appoint particular ministers to particular congregations. He died anno Dom. 653.

(15.) Plin. Nat. Hist. l. 10. c. 50. p. 297.—(16.) Ibid. l. 9. c. 17. p. 246.—(17.) Ibid. c. 15. p. 267.—(18.) Cæl Rhod. Antiq. Lect. l. 6. c. 6. p. 235.—(19.) Patric. de Regno, l. 1. tit. 9. p. 42.—(20.) Ibid. tit. 7. p. 101. Cæl. Rhod. l. 13. c. 29. p. 618.—(21.) Plin. Nat. Hist. l. 36. c. 8. p. 574.—(22,) Burton's Melanch. in Epist. to Reader, p. 54.—(23.) Liv. l. 9. c. 1.—(24.) Cæl. Rhod. l. 14. c. 4. p. 634.—(25.) Plut. in Antonio, p. 932.—(26.) Imperial Hist. p. 538.—(27.) Bishop Godwin, p. 52.

28. Cuthbert, the eleventh archbishop of Canterbury, was the first that got liberty from the pope of making cemeteries or burial-places within towns and cities, for before within the walls none were buried.

29. Ralph Lane was the first that brought tobacco into England in the twenty-eighth of the reign of queen Elizabeth, and in the year of our Lord 1585.

30. Servius Tullius, king of the Romans, caused brass money to be coined, and was the first that stamped it; for before his days they used it at Rome rude, in the mass or lump. The mark he imprinted on his coin was a sheep, which in Latin they call Pecus, and from thence came the word Pecunia, which signifies money.

CHAP. LI.

Of the witty Speeches or Replies suddenly made by some Persons.

The vein of wit doth not always answer a man's desire, but at some times, while we are writing or speaking, something doth casually offer itself unto our thoughts, which perhaps hath more of worth in it, than we are able to compass with the utmost vehemence of our meditation and study. Facetious men have many such fortunate hits, lighting on the sudden upon that which is more graceful and pleasant to the hearer, than their more elaborate endeavours would be.

1. Poggius the Florentine tells a merry story, condemning the folly and impertinent business of such, especially mean persons, as spend their time in hunting and hawking, &c. "A physician of Milan," saith he, "that cured mad men, had a pit of water in his house, in which he kept his patients, some up to the knees, some to the girdle, some to the chin, *pro modo insaniæ*, as they were more or less affected. One of them by chance, that was well recovered, stood in the door, and seeing a gallant youth ride by with a hawk on his fist, well-mounted, with his spaniels after him, would needs know 'to what use all this preparation served?' He made answer, 'to kill a certain fowl.' The patient demanded again, 'what his fowls might be worth, which he killed in a year?' He replied, 'five or ten crowns.' And when he urged him further, 'what his dogs, horse and hawks stood him in?' he told him 'four hundred crowns.' With that the patient bid him begone, as he loved his life and welfare: 'for,' said he, 'if our master come and find thee here, he will put thee into the pit amongst madmen up to the very chin.'

2. Mr. Bradford said of the Popish prelates magnifying the church, and contemning Christ, "That they could not mean honestly, that make so much of the wife, and so little of the husband."

3. One asked a noble sea-captain, "Why having means sufficient to live upon the land, he would yet endanger his person upon the ocean?" He told him, "That he had a natural inclination to it, and therefore nothing could divert him." "I pray," said the other, "where died your father?" "At sea," said the captain. "And where your grandfather?" "At sea also," said he. "And," said the other, "are you not for that cause afraid to go to sea?" "Before I answer you," said the captain, "I pray tell me where died your father?" "In bed," said he. "And where your grandfather?" "In his bed," said he, also. "And," said the captain, "are you not afraid for that cause to go to bed!"

4. A certain captain that thought he had performed much for his country in the fight with Xerxes, in an insulting manner was comparing his deeds with those of Themistocles, who thus returned: "There was," said he, "a

(28.) Bishop Godwin, p. 57.—(29.) Bak. Chron. p. 520.—(30.) Plin. Nat. Hist. l. 33. c. 3. p. 462.

(1.) Burton's Melancholy, part 1. § 2. p. 111.—(2.) Chetw. Hist. Collect. cent. 1. p. 23.—(3.) Heyw. Hierarch. l. 4. p. 232.

contention

contention betwixt a holy-day and the day after: the day after boasted of the labours and sweat which it was spent in, and that what was gained thereby, was expended by those that kept holy-day: "True," said the holy-day, "but unless I had been, thou hadst not been." "And so," said he, "had I not been, where had you all been?"

5. The Spaniards sided with the duke of Mayenne, and the rest of those rebels in France who called themselves the Holy League; and a French gentleman being asked the causes of their civil broils, with an excellent allusion he replied, "They were Spania and Mania," seeming by this answer to signify Σπανια penury, and Μανια fury, which are indeed the causes of all intestine tumults; but slily therein implying the king of Spain and the duke of Mayenne.

6. Sir Robert Cataline, lord chief justice of the King's Bench, in the first of queen Elizabeth, had a prejudice against those who wrote their names with an *alias*; and took exceptions at one in this respect, saying, "that no honest man had a double name, or came in with an *alias*." The party asked him, "What exceptions his lordship could take at Jesus Christ, *alias* Jesus of Nazareth?"

7. The goldsmiths of London had a custom once a year to weigh gold in the star chamber in the presence of the privy-council and the king's attorney. This solemn weighing by a word of art they call the *Pix*; and make use of so exact scales therein, that the master of the company affirmed, "that they would turn with the two hundredth part of a grain." "I should be loth," said attorney Noy, (standing by,) "that all my actions should be weighed in such scales."

8. Dr. Andrew Perne, dean of Ely, was excellent at such blunt sharp jests, and sometimes too tart in true ones: he chanced to call a clergyman fool (who indeed was little better): he replied, "that he would complain thereof to the bishop of Ely." "Do," said the dean, "when you please, and my lord bishop will *confirm* you."

9. John Jegon, doctor of divinity, master of Bene't college in Cambridge, after made bishop of Norwich by king James, was a most serious man, and grave governor, yet withal of a most facetious disposition. Take this instance: While master of the college, he chanced to punish all the under graduates therein for some general offence, and the penalty was put upon their heads, in the buttery; and because he disdained to convert the money to any private use, it was expended in new whiting the hall of the college: whereupon a scholar hung up these verses, on the skreen:

> Doctor Jegon, Bene't college master,
> Brake the scholars heads, and gave the walls a plaister.

But the doctor had not the readiness of his parts any whit impaired by his age: for perusing the paper, *extempore* he subscribed:

> Knew I but the wag that writ these verses in bravery,
> I would commend him for his wit, but whip him for his knavery.

10. When the wars in queen Elizabeth's time were hot betwixt England and Spain, there were commissioners on both sides appointed to treat of peace. They met at a town of the French king's. At first it was debated in what tongue the negotiation should be handled. The Spaniard, thinking to give the English commissioners a shrewd guird, proposed the French tongue as most fit, it being a language the Spaniards were well skilled in: "And for the gentleman of England, I suppose," saith he, "that they cannot be ignorant of the language of their fellow subjects; their queen is queen of France as well as of England." "Nay, in faith, my masters," replied doctor Dale, (a civil lawyer, and one of the masters of requests,) "the French tongue is too vulgar for a business of this secrecy and importance, especially in a

(4.) Plut. in. Them. p. 121.—(5.) Heyl. Cosm. p. 179.—(6.) Camb. Remains, p. 147.—(7.) Full. Worth. p. 201.—(8.) Ibid. p. 257.—(9.) Ibid. p. 326.

French

French town; we will therefore rather treat in Hebrew, the language of Jerusalem, whereof your master is king: and I suppose you are therein as well skilled as we are in the French."

11. The inhabitants of Tarracon, as a glad presage of prosperous success, brought tidings to Augustus, that upon his altar a young palm-tree was suddenly sprung up; to whom he made this answer; "By this it appears how often you burn incense in our honour."

12. Thomas Aquinas came to pope Innocent the Third, in whose presence they were at that time telling a great sum of money; "Thou seest, Thomas," said the pope, "that the church need not say, as she did at her beginning, *Silver and gold have I none.*" Thomas, without study, replied, "You say true, holy father; nor can the church say now, as the ancient church said to the same cripple, *Arise, walk, and be whole.*"

13. There was in the king's wardrobe a rich piece of arras representing the sea fight in 1688, and having the lively portraitures of the chief commanders wrought on the borders thereof. A captain, who highly prized his own service, missing his picture there, complained of the injury to his friend; professing of himself that he merited a place there as well as some others, seeing he was engaged in the midde of the fight. "Be content," quoth his friend; "thou hast been an old pirate, and art reserved for another *hanging.*"

14. A great lord, in the reign of queen Elizabeth, that carried a white staff in his hand, as the badge of his office, was spoke to by her majesty, to see that such a man had such a place conferred upon him. "Madam," said that lord, "the disposal of that place was given to me by your majesty at such time as I received this staff." The queen replied, "That she had not so bestowed any thing but that she still reserved herself of the *Quorum.*" "Of the *Quarum,* Madam?" said the earl. At which the queen, somewhat moved, snatched his staff out of his hand: "And, sir," said she, "before you have this again, you shall understand, that I am of the *Quoram, Quarum, Quorum:*" and so kept his staff for two or three days, till, upon his submission, it was restored to him.

15. Alexander Nequam (or bad in English) was born at Saint Alban's, an excellent philosopher, rhetorician, poet, and a deep divine, insomuch that he was called *Ingenii Miraculum.* His name gave occasion to the wits of the age to be merry with. Nequam had a mind to become a monk in Saint Alban's, the town of his nativity; and thus laconically wrote to the abbot thereof for leave;

Si vis veniam, sin autem, tu autem.

To whom the abbot returned:

Si bonus sis venias, si Nequam nequaquam.

Another pass of wit there was (as it is reported) betwixt him and Philip Repington, bishop of Lincoln: the bishop sent this challenge:

Et niger & nequam, cum sis cognomine Nequam,
Nigrior esse potes, nequior esse nequis.

Both black and bad, whilst bad the name to thee,
Blacker thou may'st, but worse thou canst not be.

To whom Nequam rejoined:

Phi nota fœtoris, lippus malus omnibus horis,
Phi malus & lippus, totus malus ergo Philippus.

Stinks are branded with a phi, *lippus* latin for blear eye;
Phi and *lippus* bad as either, then *Philippus* worse together.

Nequam, to discompose such conceits for the future, altered the orthography of his name into Neckham. He died in the reign of Henry the Third, anno 1227.

(10.) Heyl. Cosm. p. 765.—(11.) Heyw. Hierarch. l. 7. p. 458.—(12.) Camer. Oper. Subcisiv. cent. 1. c. 39. p. 181.—(13.) Full. Worth. p. 193.—(14.) Ibid. p. 67.— (15.) Ibid. p. 25.

well

16. The pope having brought under his power the marquisate of Ancona, sent his legate to the Venetians, to know of them by what right they attributed to their seigniory alone the customs and other jurisdictions of the Adriatic sea, seeing they could show no grants or charters for the same? They answered him cunningly, "That they wondered why any man would require them to show their privileges, seeing the popes had the original thereof, and kept them in their chests as most precious reliques; that it was an easy matter to find them, if they would look well upon the donation of Constantine, on the back-side whereof their privileges were written in great letters." This answer is fathered upon Jerome Donatus, ambassador of Venice: when pope Alexander the Sixth asked him merrily, "Of whom the Venetians held those rights and customs of the sea?" he answered him presently, "Let your holiness shew me the charter of St. Peter's patrimony, and you shall find on the back thereof a grant made to the Venetians of the Adriatic sea."

17. It was the saying of a merry conceited fellow, "That in Christendom there were neither scholars enough, gentlemen enough, nor Jews enough:" and when answer was made, that of all these there was rather too great a plenty than any scarcity, he replied, that, "If there were scholars enough, so many would not be double or treble beneficed; if gentlemen enough, so many peasants would not be ranked amongst the gentry; and if Jews enough, so many Christians would not profess usury."

18. A certain Roman knight came to Adrianus the emperor, to request a favour of him, but received a denial. The knight was old, and had a very grey beard: but a few days after, having coloured his beard and hair black, and put himself into a more youthful garb, he presented himself again to the emperor, about the same business. The emperor perceiving the fraud: "It is," said he, "but a few days since, that I denied it to your father, and it will not be fair for me now to grant it to the son."

19. King Antigonus came to visit Antagoras a learned man, whom he found in his tent busied in the cooking of congers. "Do you think," said Antigonus, "that Homer, at such time as he wrote the glorious actions of Agamemnon, was boiling congers?" "And do you think," said the other, "that Agamemnon, when he did those actions, used to concern himself, whether any man in his camp boiled congers or not?"

20. Raphael Urbanus, an excellent painter, was reprehended by two cardinals, for that he had represented the faces of St. Peter and St. Paul with an unbecoming and unwonted redness upon them. He replied, that "he had not expressed them in such a paleness and leanness in their faces as they had contracted (while living) with their fastings and troubles; but that he had imitated that adventitious redness which came upon them now they were amongst the blessed, where they blushed at the manners and life of their successors."

21. Licinius Crassus is said to have loved a lamprey he kept in a pond, in such manner, that when it died he wept, and put on mourning apparel; whereupon his colleague Domitius (being one day in altercation with him) spitefully asked him, "Are not you he who shed so many tears for the death of a lamprey?" The other as bitterly replied, "And are not you he who have buried three wives without shedding so much as one tear?"

22. I well knew that wealthy man, who being a great improver of ground, used to say, that "he would never come into that place which might not be made better;" to which one tartly returned, "that it should seem then, that he would never go to heaven, for that place was at the best."

23. I remember when I was at Cambridge, saith the same doctor Fuller,

(16.) Camer. Oper. Subcisiv. cent. 1. cap 61. p. 278.—(17.) Heyl. Cosm. p. 137.—(18.) Spart. p. 89.—(19.) Plut. Quest. Conviv. lib. 4. p. 78. Zuing. Theatr. vol. 1. l. 2. p. 160.—(20.) Ibid. p. 296.—(21.) Ibid. p. 207.—(22.) Full. Worth. p. 6. Wales.

some

some thirty years since, there was a flying, though false report, that pope Urban the Eighth was cooped up by his cardinals in the castle of St. Angelo; whereupon a waggish scholar said: *Jam verissimum est; Papa non potest errare.*

24. After the battle of Pharsalia and the flight of Pompey, one Nonnius, a great captain, thinking to encourage the soldiers, bade them be of good comfort, for there were yet seven eagles left: "That were something," said Cicero, (then present,) "if we were to fight against jays."

25. King James came in progress to the house of Sir —— Pope, knight, when his lady was lately delivered of a daughter, which babe was presented to king James with a paper of verses in her hand, which because they pleased the king, I hope they will not displease the reader.

> See, this little mistress here
> Did never sit in Peter's chair,
> Or a triple crown did wear,
> And yet she is a Pope.
> No benefice she ever sold,
> Nor did dispense with sins for gold,
> She hardly is a se'nnight old,
> And yet she is a Pope.
> No king her feet did ever kiss,
> Or had from her worse look than this,
> Nor did she ever hope
> To saint one with a rope,
> And yet she is a Pope.
> A female Pope, you'll say, a second Joan;
> No sure, she is Pope Innocent, or none.

CHAP. LII.

Of Recreations some Men have delighted in, or addicted themselves unto at leisure Hours, or that they have been immoderate in the use of.

The bow that is always kept bent, will suffer a great abatement in the strength of it: and so the mind of man would be too much subdued, and humbled, and wearied, should it be always intent upon the cares and business of life, without the allowance of something whereby it may divert and recreate itself. But then, as no man uses to make a meal of sweetmeats, so we must take care, that we be not excessive and immoderate in the pursuit of those pleasures we have made choice of; a thing that hath happened to some who were otherwise great men.

1. Leo the Tenth, that hunting pope, is much discommended by Jovius, in his life, for his immoderate desire of hawking and hunting; "insomuch that," as he saith, "he would sometimes live about Ostia weeks and months together, leave suitors unrespected, bulls and pardons unsigned, to his own prejudice, and many private men's loss: and if he had been by chance crossed in his sport, or his game not so good, he was so impatient, that he would revile and miscall many times men of great worth, with most bitter taunts; and look so sour, be so angry and waspish, so grieved and molested, that it is incredible to relate it. But if, on the other side, he had good sport, with unspeakable bounty and munificence he would reward his fellow huntsmen, and deny nothing to any suitors, when he was in that mood."

2. It is reported of Philip Bonus, the good duke of Burgundy, that at the marriage of Eleonora, sister to the king of Portugal, at Bruges in Flanders, which was solemnized in the depth of winter, when by reason of unseasonable weather he could neither hawk nor hunt, and was tired with cards and dice, the ladies dancing, and such other domestic sports, he would, in the evening, walk disguised all about the town. It so fortuned, as he was walking late one night, he found a country fellow dead drunk, snoring on a bulk; he caused his followers to bring him to his palace, and there stripping him of his own clothes, and attiring him after the court fashion, when he awaked he and they were all ready to attend upon his excellency, and persuade him he was some great duke. The poor fellow, admiring how he came there, was served in state all the day long: after supper he saw them dance, heard music, and the rest of those court-pleasures; but late at night, when he was

(23.) Full. Worth. p. 155. — (24.) Heyw. Hierarch. l. 7. p. 460. — (25.) Full. Worth. p. 223.

(1.) Burton's Melanc. part 1. § 2. p. 111.

well

well tippled, and again fast asleep, they put on his old robes, and so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before as he did when he returned to himself; all the jest was to see how he looked upon it. In conclusion, after some little admiration, the poor man told his friends he had seen a vision, constantly believed it, and would not otherwise be persuaded; and so the jest ended.

3. Hartabus, king of Hircania, caught moles; Bias, king of the Lydians, stabbed frogs; Æropus, king of the Macedonians, made little tables, lanthorns or lamps; and the kings of Parthia used to sharpen the points of arrows and javelins, and with that dexterity, as not only to delight themselves, but also to gain the applause of others.

4. That Mahomet, who subverted the empire of Greece, used to carve and cut out wooden spoons; and even in that time, wherein he gave audience to ambassadors, he was either employed that way, or else drew out something with a pencil upon some little tablet that was before him for that purpose.

5. Socrates at his leisure hours used to play upon the harp, and to sing to it, saying, "It is not absurd to learn that whereof a man is ignorant." Besides, he spent some time daily in dancing, supposing that exercise to conduce much to the health of the body.

6. Attalus Philometor made it his recreation to plant venomous and poisonous herbs, not only henbane and hellebore, but monk's-hood, hemlock, and dorcynium, an herb wherewith they poison the heads of arrows and darts. These he sowed and planted in the royal gardens; and he made it a part of his entertainment to know the juice, seeds, and fruits of these herbs, and to gather each of them in its due time.

7. Demetrius, who was surnamed Poliorcetes, made it his recreation to invent new engines for war; and his vulgar exercise was to frame such things as ships, or otherwise, that both to his friends and enemies they seemed to have that magnificence and beauty, that they were judged worthy of a royal hand.

8. Alexander the Great, when at liberty from his more weighty affairs, used often to play at hand-ball with such as he made choice of for his associates in that recreation; and though he was exceeding liberal by nature, he was yet more so at these times, and rarely would he deny any thing to his fellow gamesters when they asked him. Hereupon it was, that Serapion, a modest and witty young man, (when he had divers times played with the king, and yet got nothing of him, because he never asked) one time struck the ball to all on the king's side, but never to himself; which Alexander observing, "Why," said he, "do you strike the ball to all the rest, and never to me?" "Because," replied he, "you never ask." The king apprehended his meaning, and smiling, commanded great gifts to be brought him, whereat Serapion became more pleasant, and struck the ball usually to the king: "I perceive," said Alexander, "that gifts are more acceptable to them that ask not, than to those that ask."

9. Julius Cæsar, as he resembled Alexander in other things, so also in this, he played at ball too, and at such times was so bountiful to those that played with him, that once he gave one hundred thousand sesterces to each of them, save only to Cæcilius, to whom he gave only fifty thousand. "What," said Cæcilius, "do I alone play but with one hand?" Cæsar, smiling hereat, gave order that he should receive the same sum with the rest.

10. Octavius Augustus, after he had obtained the empire, was noted for this, that he was overmuch addicted to playing at dice; "and," saith Suetonius, "he could never wipe off that report that

(2.) Burton's Melanch. part. 2. § 2. p. 258, 259.—(3.) Plut. in Demet. p. 897. Sabel. Ex. l. 2. c. 9. p. 110. Causin's Holy Court, tom. 1. l. 2. p. 44.—(4.) Sabel. Exemp, l. 2. c. 9. p. 110.—(5.) Laert. l. 2. p. 41.—(6.) Plut. in Demetrio, p. 897. Alex. Genial. Dier. l. 3. p. 796.—(7.) Plut. in Demetrio, p. 897.—(8.) Patrit. de Regno, l. 3. c. 9. p. 104.—(9.) Ibid. tit. 9. p. 104.

went of him for it; so that in the Sicilian war, when he was twice overcome, and had lost both times a good part of his ships, an epigram was made of him, and in every man's mouth, part whereof was, 'He plays at dice daily, that at last he may overcome.' Even when he was grown old, he played and openly; nor only in the month of December, wherein greater licence was commonly taken, but upon other festival days, and their eves; and used in his letters to his children to boast of his victories herein, and the money he had won. He was also delighted with meaner matters: for he would play with nuts in the company of little children; the prettiest for face, and most talkative whereof, he caused to be found out for him for this purpose: with which also he used to bathe himself, and to say laughing, that "he swam amongst his little fish."

11. The games at chess and tables were supposed to be invented by Diomedes, to pass away the time at the siege of Troy. Mutius Scævola, the great civilian, is said to be much delighted herewith at his spare time from his studies at table or board; for this game was brought to Rome by Pompey amongst his Asiatic spoils, a table three feet broad, and four feet long, made up of two precious stones, and all the men of several colours of precious stones.

12. Divers great wits have, for their recreation, chosen the most barren subjects, and delighted to show what they were able to do in matters of greatest improbability, or where truth lay on the other side. Thus the description of a war betwixt frogs and mice is written by Homer; the commendation of a tyrant by Polycrates; the praise of injustice by Phavorinus; of Nero by Cardan; of an ass by Apuleius and Agrippa; of a fly, and of a parasitical life, by Lucian; of folly by Erasmus; of a gnat by Michael Psellus; of clay by Antonius Majoragius; of a goose by Julius Scaliger; of a shadow by Janus Dousa the son; of a louse by Daniel Heinsius; of an ox by Libanius; and of a dog by Sextus Empiricus.

13. Nicholaus the Third, a Roman, and pope of Rome, was so extremely delighted with hunting, that he inclosed a warren of hares on purpose for his recreation.

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14. ✣Tycho Brahe diverted himself with polishing glasses for all kinds of spectacles, and making mathematical instruments.

D'Andilly, one of the most learned men of his age, cultivated trees; Barclay, author of the Argories, was a florist; Balzac amused himself with making crayons; Pieresc found amusement among his medals and antiquarian curiosities; the abbe de Marolles with his engravings; and Politian in singing airs to his lute.

Rohault wandered from shop to shop to see the mechanics labour.

The great Arnauld read in his hours of relaxation, any amusing romance that fell into his hands.

Thus also did the celebrated Warburton.

Galileo read Ariosto; and Christina, queen of Sweden, Martial.

Guy Patin wrote letters to his friends, an usual relaxation among men of letters. Others have found amusement in composing treatises on odd subjects. Seneca wrote a burlesque narrative on Claudian's death. Prenius has written an eulogy on beards. A gnat formed a subject for the sportive muse of Virgil, and frogs and mice for that of Homer.

Holstein has written an eulogy on the north wind; Heinsius on the ass; Menage the transmigration of the parasitical pedant into a parrot, and also the petition of the Dictionaries.

Erasmus has written a panegyric on Moria, or folly, which, authorized by the pun, he dedicated to sir Thomas More.

Montaigne found a very agreeable playmate in his cat. Cardinal de Richelieu, amongst all his great occupations, found amusement in violent exercises, and he was once discovered jumping with his servant, to try who could reach the highest side of a wall. De Gramont, observing the cardinal to be jealous of his powers in this respect

(10.) Patrit. de Regno, l. 3. p. 107.—(11.) Ibid. tit. 12. p. 109.—(12.) Gaff. Curios. c. 2. p. 37. Voss. Instit. Orat. l. 3. p. 933.—(13.) Prid. Instit. of Hist. interv. 7. sect. 9. p. 129.

spect, offered to jump with him; and in the true spirit of a courtier, having made some efforts which nearly reached those of the cardinal, he acknowledged that he was surpassed by him. This was jumping like a politician, and it was by these means, it is said, that he ingratiated himself with the minister.

CHAP. LIII.

Of such People and Nations as have been scourged and afflicted by small and contemptible Things; or by Beasts, Birds, Insects, and the like.

THE sea called Sargasso, though four hundred miles from any land, and so deep as no ground is to be found by sounding, yet abounds with an herb called Sargasso, like samphire; so thick, that a ship, without a stroag gale, can hardly make her way. As this great sea is impedited by this contemptible weed; so there is nothing so small and inconsiderable in our eyes, but may be able to afflict us, even then when we are iu the fulness of our sufficiency.

1. Sapores, the king of Persia, besieged the city of Nisibis: but St. James, the holy bishop thereof, by his prayers obtained, that such an infinite number of gnats came into his army, as put it into the greatest disorder: these small creatures flew upon the eyes of their horses, and tormented them in such a manner that, growing furious, they shook off their riders, and the whole army was hereby so scattered and brought into confusion, that they were enforced to break up their siege and depart.

2. About the year of our Lord 872, came into France such an innumerable company of locusts, that the number of them darkened the very light of the sun: they were of an extraordinary bigness, had a sixfold order of wings, six feet, and two teeth, the hardness whereof surpassed that of a stone. These eat up every green thing in all the fields of France. At last, by the force of the winds, they were carried into the sea, and there drowned; after which by the agitation of the waves, the dead bodies of them were cast upon the shores, and from the stench of them (together with the famine they had made with their former devouring) there arose so great a plague, that it is verily thought every third person in France died of it.

3. Marcus Varro writeth, that there was a town in Spain undermined with conies, another likewise in Thessaly by the mouldwarps. In France the inhabitants of one city were driven out and forced to leave it by frogs. Also in Africk the people were compelled by locusts to void their habitations: and out of Gyaros an island, one of the Cyclades, the islanders were forced by rats and mice to fly away. Moreover in Italy the city Amyclæ was destroyed by serpents. In Ethiopia, on this side the Cynomolgi, there is a great country lies waste and desert, by reason that it was dispeopled sometimes by scorpions, and a kind of pismires called *Solpugæ*. And, if it be true that Theophrastus reporteth, the Trerians were chased away by certain worms called *Scolopendres*.

4. Myas is a principal city in Ionia, situate on an arm of the sea, assigned by Artaxerxes with Lampsacus and Magnesia to Themistocles, when banished his own country. In after times the water drawing off the soil, brought forth such an innumerable multitude of fleas, that the inhabitants were fain to forsake the city, and went with their bag and baggage to retire to Miletus, nothing hereof being left but the name and memory in the time of Pausanias.

5. Annius writes, that an ancient city situate near the Volscian Lake, and called Contenebra, was in times past overthrown by pismires, and that the place is thereupon vulgarly called to this day, "the camp of ants."

(14.) Curiosities of Literature, vol. 1. p. 78.

(1.) Gault. Tab. Chron. p. 279.—(2.) Ibid. p. 599. Zuing. Theat. vol. 3. l. 2. p. 634.—(3.) Plin. Nat. Hist. l. 8. c. 29. p. 212.—(4.) Heyl. Cosm. p. 658. Zuing. Theat. vol. 3. l. 2. p. 634.—(5.) Camer. Oper. Subcisiv. cent. 2. c. 13. p. 49

6. The Neuri, a people bordering upon the Scythians (one age before the expedition of Darius into Scythia), were forced out of their habitations and country by serpents; for whereas a multitude of serpents are bred in the soil itself, at that time there came upon them from the desert places above them such an abundance of them, and so infested them, that they were constrained to quit the place, and to dwell amongst the Budini.

7. In Media there was such an infinite number of sparrows that eat up and devoured the seed which was cast into the ground, that men were constrained to depart their old habitations, and remove to other places.

8. The island of Anaphe had not a partridge in it, till such time as an Astypalæan brought thither a pair that were male and female; which couple in a short time did increase in such a wonderful manner, that, oppressed with the number of them, the inhabitants upon the point were forced to depart from the island.

9. Astypalæa of old had no hares in it: but when one of the isle of Anaphe had put a brace into it, they in a short time so increased, that they destroyed almost all that the inhabitants had sowed; whereupon they sent to consult the oracle concerning this their calamity, which advised them to store themselves with greyhounds, by the help of which they killed six thousand hares in the space of a year, and many more afterwards, whereby they were delivered from their grievance.

10. In the seventeenth year of the reign of Alexander the Third, king of the Scots, such an incredible swarm of palmer-worms spread themselves over both Scotland and England, that they consumed the fruits and leaves of all trees and herbs, and eat up the worts and other plants to the very stalks and stumps of them. As also the same year, by an unusual increase and swelling of the sea, the rivers overflowed their banks, and there was such an inundation, especially of the Tweed and Forth, that divers villages were overturned thereby, and a great number both of men and all sorts of cattle perished in the waters.

11. In the year 1581, an army of mice so overrun the Marches in Dengry Hundred in Essex, near unto South Minster, that they gnawed the grass to the very roots, and so tainted it with their venomous teeth, that a great and fatal distemper fell upon the cattle that afterwards grazed upon it.

12. About the year 1610 the city of Constantinople and the countries thereabouts were so plagued with clouds of grasshoppers, that they darkened the beams of the sun, and left not a green herb or leaf in all the country; they entered into the very bed-chambers, to the great annoyance of the inhabitants, being almost as big as dormice, with red wings.

13. Cassander, in his return from Apollonia, met with the people called Abderitæ, who, by reason of the multitude of frogs and mice, were constrained to depart from their native soil, and to seek out habitations for themselves elsewhere; and fearing they would seize upon Macedon, he made an agreement with them, received them as his associates, and allotted them certain grounds in the uttermost borders of Macedonia, wherein they might plant and seat themselves. The country of Troas is exceedingly given to breed great store of mice, so that already they have forced the inhabitants to quit the place and depart.

(6.) Herod. l. 4. p. 258.—(7.) Diod. Sicul. l. 3. c. 3. p. 79.—(8.) Athen. Deipnos. l. 9. c. 14. p. 400.—(9.) Ibid.—(10.) Zuing. Theatr. vol. 3. l. 2. p. 634.—(11.) Speed's Maps, p. 31. Chetw. Hist. Collect. cent. 6. p. 162.—(12.) Knowle's Turk. Hist. p. 1308. Clark's Mir. c. 103. p. 481.—(13.) Plin. l. 10. c. 65. p. 304. Justin. Hist. l. 15. p. 172.

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